

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

33, NO. 27 ASHLAND, KENTUCKY, AUGUST 29, 1964 WHOLE NUMBER 1346

FREE AND SOVEREIGN GRACE

Charles Haddon Spurgeon

of the right-
of the Lord." Psalm 37:39.
are several young men
who go forth to preach the
I hope that they will speak
clear knowledge and at-
speech; but this is far
being the main object of my
I want them really to
the gospel, the whole gos-
and nothing but the gospel.

preaching to be gospel
ound preaching, in propor-
it is consistent with this
ment: "The salvation of the
ous is of the Lord." It is
very preacher who proclaims
uth in bold terms, and in
English. More or less I hope
all who preach Christ cruci-
ould subscribe to this; but
are a little afraid of it in
breadth and length. They
bring in man a little. They
have him do something, or
something. They are always
lest grace should be mis-



Eld. Charles H. Spurgeon

understood, and should be turned
into licentiousness; and, truly,
I share in their fear, though I
would not use their way of pre-
venting the evil which I dread.
I have known some of these
timorous ones try to say "Free

grace"; but they have had a lit-
tle impediment in their speech,
and the word has come out "free-
will." They have meant that it
should be all of grace, but by
some means or other there has
been so much hesitancy, and such
a deal of fencing, that one could
hardly tell grace from works.
There will be no hesitancy on my
part when I say that "the sal-
vation of the righteous is of the
Lord"; neither will you find me
guarding the statement as if I
thought it a lump of spiritual
dynamite which might do infinite
damage.

I

"The salvation of the righteous
is of the Lord" in the planning.
Long before we were in exist-
ence, God had planned the way
of salvation. Before the fall, he
had ordained the covenant by
which the fallen should be re-
stored; and that plan shows, in
every line of it, that consummate
wisdom and infinite love which
(Continued on page 6, column 1)

Grace Writes On The Plane Between Seattle And Hawaii

By JAMES F. CRACE

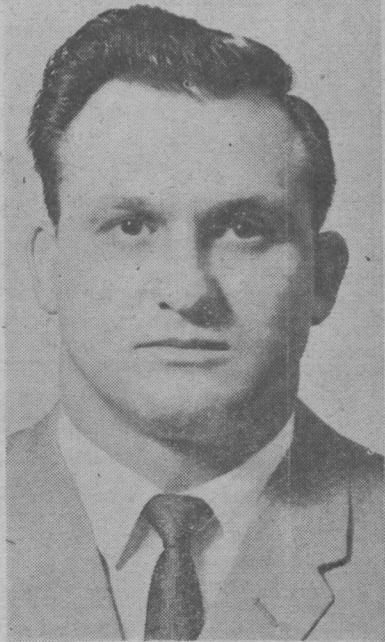
My family and I have spent
a hard three weeks since we left
Ohio, July 21st. As we drove
West we visited several of the
Lord's people. We are truly
thankful for the kindness of these
folk, and we pray God's richest
blessings on them. We are sorry
we could not spend more time
with each of those we visited,
and we are also sorry we did
not have time to visit all that
we originally intended to visit.

Altogether we drove 7167 miles
on the trip to Seattle, Washing-
ton. Most of the trip was driven
in terribly hot weather — in fact
many days were over 100 de-
grees.

We are especially grateful to
Bro. Glenn Tweet and his fam-
ily, for their help during the six
days we were in Seattle. I would
have had a terribly hard time
taking care of my business if the
Tweet family had not been so
helpful. May I say also that I
found Bro. Tweet's church to be
sound in the faith. They will ap-
preciate the prayers of the Lord's
people.

As we fly toward New Guinea
we are experiencing sorrow be-
cause we are leaving our loved
ones and our friends behind. We
go to the work the Lord has
called me to do though, so there
is a joy that we feel too. Beloved,
we ask you to pray for us in
the days to come. We would be
faithful to our Lord God, and we
know the prayers of God's peo-

ple on our behalf will avail very
much. It is our desire to con-
tinue steadfastly in the faith even
though we will be far away from
our beloved Calvary Baptist
Church of Ashland, Kentucky.



Eld. James Crace

Friends, do not fail to pray for
us as we begin our new service
for the Lord.

I will try to have a photo story
of our joining Bro. Halliman and
his family.

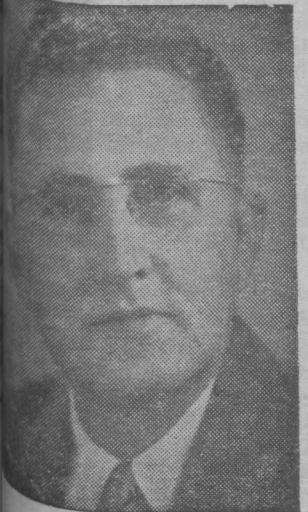
The Lord bless each of you.

In Him,
James Grace

The Heathen Lost Without Having Heard The Gospel?

By ROY MASON
Tampa, Florida

have probably dealt with
question before, and perhaps
different times, but it is a
question that is asked over and
again, and may well be
with over and over again.
any people are exceedingly



Eld. Roy Mason

ful about those being lost
have never had gospel privi-
What is the truth about
eternal state of those who
in their ignorance of God?
is but one right answer
— and this is it:

are eternally lost. Why?

ARE YOU SOFT SOAPING GOD?

you DREFT along with
WIDE? VEL, now is the time
ALL to CHEER up, if you
real JOY. The TREND is to
WIZE along regularly to
on Sunday morning, but
many WOODBURY their
in the pillows or work in
yards like HANDY ANDY
thing that the Lord's Day
made for LESTOIL. When
word REIGNS, the DOVE of
needs to send out an SOS
you. Don't trust to LUX the
Continued on page 8, column 4)

Because:

Lost is the natural state of all
without Christ. (Ephes. 2:12). In
this Scripture Paul speaking of
the previous, unsaved state of
these Gentiles, who were heathen,
says that they were without God
and without hope. People don't
have to become lost by rejecting
the gospel — they are lost before
they ever do anything about the
gospel. People are not going to
be lost if they finally turn down
Christ — they are lost already.
(See John 3:18).

People are lost because of sin,
and because they are sinners, not
because they turn down Christ.
Suppose a person has a deadly
disease, and has presented to him
a sure remedy which he refused.
The person dies. What killed him?
The disease — not the rejection
of the remedy. Heathen are lost
and go to hell because they are
sinners.

God cannot receive heathen sin-
ners into heaven. If they are not
lost, when they die without the
gospel, what becomes of them?
(Continued on page 5, column 4)

WHAT IT MEANS AS A CHRISTIAN TO BE TAUGHT OF GOD

By ARTHUR W. PINK

"And all Thy children shall be
taught of the Lord" (Isa. 54:13).
In our last article upon this
text we confined ourselves to one



Elder Arthur W. Pink

point, namely, who are the mem-
bers of this favoured family? We
answered:

First, they are those whom God
eternally ordained to be such, and
(Continued on page 5, column 2)

Faithful, But Disappointed, Characterizes Bro. Halliman

By FRED T. HALLIMAN

Dear friends in Christ,
Greetings to each of you in the
name of our gracious Lord.

It gives me pleasure to be able
to report the recent happenings
and events of The Sovereign
Grace Baptist Mission, and Tangi
Baptist Church which has been
organized as a result of this mis-
sion work.

Some of you may remember
an article that I had in TBE over
a year ago telling of a mission
trip that I made into a restricted
area, and while on the way to
this place I fell and hurt my knee,
and was laid up for three days
in an isolated place. I also sent
some pictures of an old man who
made his home underneath a
large rock. About 10 days ago
now, this area was derestricted
and I and other missionaries were
allowed to go into the area as
we pleased. I knew there would
be a mad scramble of missionaries
into the place in a couple of days
so I decided to get started as
early as possible. I hurriedly

packed a few clothes, some food,
and my tent and I was off. I
headed for the place where I had
gone before, thinking that I might
get there before anyone else did,



Eld. Fred Halliman

but found when I got there,
someone had already gone ahead
of me. When I was in there be-
fore, the people promised to give
me a piece of ground to build a
mission station on. The head-
tribesman that had promised this
site to me was out on a coastal
tour, the Government had sent
him out as they do others at
(Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FOOLISH TALKING"

"But fornication, and all un-
cleanness, or covetousness, let it
not be once named among you, as
becometh saints; Neither filthy-
ness, nor foolish talking, nor jest-
ing, which are not convenient;
but rather giving of thanks." —

If you will read closely this en-
tire chapter, you will see that the
Apostle Paul is giving to us a
description of the walk of the be-
liever as God's dear child, and
you'll notice He says that there
are certain things the child of
God is to avoid. When we come
to the 4th verse, we find that he
even goes so far as to say, "nor
foolish talking." Now you would
expect God to say that there
shouldn't be any fornication, or
covetousness, or filthiness, on the
part of God's children, but you

probably wouldn't expect God to
tell you that you are to avoid
foolish talking, yet mentioned in
connection with these other sins
the Apostle Paul warns that we
are to avoid foolish talking.

Now if this were the only place
that this is found in the Bible,
that would be sufficient, for after
all, beloved, you don't need but
one verse of Scripture to build a
doctrine upon — that is, if that
verse of Scripture is not contra-
dictory to some other Scripture.
However, this thought is given to
us elsewhere in God's Word. Lis-
ten:

"But FOOLISH AN UN-
LEARNED QUESTIONS AVOID,
knowing that they do gender
strifes." — II Tim. 2:23.

Lots of times people ask fool-

ish and unlearned things —
things which don't edify anybody.
As Paul says, they only gender
strifes. As an example, I remem-
ber a fellow many years ago who
asked me two questions. First of
all, he said, "Brother Gilpin, is
God all powerful?" Naturally, I
said yes. Then he said, "If God is
all powerful, can God make a
rock so big that God can't move
it?" Now that is a foolish ques-
tion. It just genders strife.

The Word of God presents an-
other Scripture as a warning
against foolish questions:

"But AVOID FOOLISH QUES-
TIONS, and genealogies, and con-
fentions, and strivings about the
law; for they are unprofitable
and vain." — Titus 3:9.

(Continued on page 3, column 1)

HOW CHRIST TURNED BEER TO BREAD

Gipsy Smith, at one of his mis-
sions in the East End of London,
was the means of the conversion
of an habitual drunkard. This
man had ruined his home, beaten
his wife, starved his children, to
get beer. One day after his con-
version, a skeptic he knew taunt-
ed him with: "Do you believe
Jesus turned water into wine?"
and the quick retort of the ex-
drunkard was: "I tell you what I
do know. He turned beer into
bread in our house last week." —
Western Recorder.

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$ 1.50

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Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUEY
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by
L. E. Jarrell, Lordsburg, N. M.

The poor Bishop felt, at once, that he could not stand on the ground he had taken with me. He was a few moments without knowing what to say.

He saw also that his threats had no influence over me, and that I was not ready to undo what I had done. After a painful silence of a minute or two, he said: "Do you not see that the solemn promise you have extorted from those poor drunkards are rash and are unwise; they will break them at the first opportunity? Their future state of degradation, after such an excitement, will be worse than the first."

I answered:

"I would partake of your fears if that change were my work; but as it is the Lord's work, we have nothing to fear. The works of men are weak, and of short duration, but the works of God are solid and permanent. About the prophecy of the Venerable Mr. Demars, that I have taken my first step towards Protestantism by turning the drunken into a sober people, I have only to say that if that prophecy be true, it would show that Protestantism is more apt than our holy religion to work the glory of God and the good of the people. I hope your lordship is not ready to accept that conclusion, and that you will not then trouble yourself with the promises. The Venerable Grand Vicar, with many other priests, would do better to come and see what the Lord is doing in Beaufort, than to slander me and turn false prophets against its curate and people. My only answer to this remark of your lordship, that Protestants alone praise me, when the Roman Catholic priests and people condemn me, proves only one thing,

vis., that Protestants, on this question, understand the word of God, and have more respect for it than we Roman Catholics. It would prove also that they understand the interests of humanity better than we do, and that they have more generosity than we have, to sacrifice their selfish propensities to the good of all. I take the liberty of saying to your lordship, that in this, as in many other things, it is high time that we should open our eyes to our false position.

Instead of remaining at the lowest step of the ladder of one of the most Christian virtues, temperance, we must raise ourselves to the top, where Protestants are reaping so many precious fruits. Besides, would your lordship be kind enough to tell me why I am denounced and abused here, and by my fellow-priests and my bishop, for forming a temperance society in my parish, when Father Matthew, who wrote me lately to encourage and direct me in that work, is publicly praised by his bishops and blessed by the Pope for covering Ireland with temperance societies? Is your lordship ready to prove to me that Sampson was a heretic in the camp of Israel when he fulfilled the promises made by his parents that he would never drink any wine, or beer; and John the Baptist, was he not a heretic and a Protestant as I am, when, to obey the voice of God, he did what I do today, with my dear people of Beaufort?"

At that very moment, the sub-secretary entered to tell the bishop that a gentleman wanted to see him immediately on pressing business, and the bishop abruptly dismissed me, to my great comfort; and my impression, was that he was as glad to get rid of me as I was to get rid of him.

With the exception of the Secretary, Mr. Cazeault, all the priests I met that day and the next month, either gave me the

cold shoulder or overwhelmed me with their sarcasm. One of them who had friends in Beaufort, was bold enough to try to go through the whole parish to turn me into ridicule by saying that I was half crazy, and the best thing the people could do was to drink moderately to my health when they went to town. But at the third house he met a woman, who, after listening to the bad advice he was giving to her husband to drink again, said to him: "I do not know if our pastor is a fool in making people sober, but I know you are a messenger of the devil, when you advise my husband to drink again. You know that he was one of the most desperate drunkards of Beaufort. You personally know also what blows I have received from him when he was drunk; how poor and miserable we were; how my children had to run on the streets, half naked, and beg in order not to starve with me! Now that my husband has taken the pledge of temperance, we have every comfort; my dear children are well fed and clothed, and I find myself as in a little paradise. If you do not go out of this house at once, I will turn you out with my broomstick." And she would have fulfilled her promise, had not the priest had the good sense to disappear at the "double quick."

The next four months after the foundation of the society in Beaufort, my position when with the other priests was very painful and humiliating. I consequently avoided their company as much as possible. And, as for my bishop, I took the resolution never to go see him, except he should order me into his presence. But my

Don't Forget To Pay Your TITHE Before Going On Vacation

merciful God indemnified me by the unspeakable joy I had in seeing the marvelous change wrought by Him among my dear people. Their fidelity in keeping the pledge was really wonderful, and soon became the object of the whole city of Quebec, and the surrounding country. The change was sudden, so complete and so permanent, that the scoffing bishop and priests, with their friends, had, at last, to blush and be silent.

The public aspect of the parish was soon changed, the houses were repaired, the debts paid, the children well clad. But what spoke most eloquently about this marvelous reform was that the seven thriving saloons of Beaufort were soon closed, and their owners forced to take other occupations. Peace, happiness, abundance, and industry, everywhere took the place of the riots, fighting, blasphemies and the squalid misery which prevailed before. The gratitude and respect of that noble people for their young curate knew no bounds; as my love and admiration for them cannot be told by human words.

However, though the great majority of that good people had taken the pledge, and kept it honourably, there was a small minority, composed of the few who never had been drunkards, who had not yet enrolled themselves under our blessed banners. Though they were glad of the reform, it was very difficult to persuade them to give up their social glass! I thought it was my duty to show them in a tangible way, what I had so often proved with my words only, that the drinking of the social glass of

"I Should Like to Know"

1. Can a Christian commit a sin or sins that will bring premature death to him?

This is definitely the teaching of the entirety of the Word of God.

Jesus taught it in giving His message on the vine and the branches. "Every branch in me that beareth not fruit HE TAKE AWAY."—John 15:2.

It was the experience of the Corinthian Christians. "For this cause many are weak and sickly among you, and many SLEEP."—I Cor. 11:30. The word for sleep is actually death. This means that because the church of Corinth had abused the Lord's Supper, in having open communion, that God had killed a number of them.

It was true of Moses in the Old Testament who because of his sin of smiting the rock, whereas he was told to speak to it, he was not permitted to enter into the land of Canaan, but rather died in the land of Moab, having been killed by the hand of God. See Deut. 34:1-7.

It was also true of Uzzah in that he touched the ark of the Lord, whereas none but the Levites were to ever handle it. Read II Sam. 6:1-11.

2. What is sin?

Sin is a missing of the mark. Rom. 3:23. The mark we are all aiming at is the glory of God. All have fallen short. This thought of failure is the most frequent of all the references in the New Testament to sin. In the light of Genesis 2 and 3, this is not surprising.

Sin is ungodliness. Rom. 1:18, Rom. 5:6. Positive irreligion, a refusal to render to God the worship due to Him is a common failure on the part of man. Both the inward condition of the heart and the outward conduct of the life reveals much ungodliness.

Sin is lawlessness. I John 3:4. This means that man lives willfully contrary to the known law of God and it affects both nature and action.

Sin is unrighteousness. Rom. 1:18. This means that sin is that which is not right and not just—a violation of justice and equity and a deflection from the absolute standard of God.

Sin is heedlessness. Rom. 5:19. This means that sin is hearing imperfectly, hearing amiss, failing to hear—and all this wilfully and deliberately. This unwillingness to heed results in gross disobedience.

Sin is transgression. I John 3:4. This means the crossing of a forbidden line. It means going beyond the divine limits set by God's law. It means trespassing

wine, or beer, is an act of folly, if not a crime. I asked my kind and learned friend, Dr. Douglas, to analyze, before the people, the very wine and beer they were drinking, to show that it was nothing else but a disgusting and deadly poison. He granted my faith. (Continued on page 8, column 4)

on property not your own.

Sin is ignorance. Heb. 9:7. The expression "errors of the people" literally means the sins of ignorance. However, this ignorance is an oversight that could have been avoided and a want of knowledge when we might have known better.

Sin is a loss. Rom. 11:12. Israel fell, it was a diminution of the fullness due—a loss of which brings to God. This means that sin merely resulted in a loss to Israel.

Sin is a debt. Matt. 6:12. "We owe God our whole life," said the apostle. When we sin, we are indebted thereby. It's a debt which must be paid either by the sinner through his suffering in hell, or by Jesus Christ on the cross.

Sin is worthlessness. Rom. 8:13. God even declares that by sin we become unprofitable. The lost sheep was of no profit to the shepherd as long as he was lost. So with the coin.

Sin is impurity. Rom. 1:26. Tim. 1:9. It makes the soul unclean. It pollutes, defiles, renders each individual morally and spiritually impure.

Sin is depravity. Rom. 7:5. It is badness of heart, malignancy of spirit and baseness of action. This is shown by the fact that man will not hesitate to go on in uninterrupted evil. Micah 6:8 refers to those who commit sin with both hands earnestly. Gen. 7:3.

Sin is weakness. Rom. 6:19. The effect of a sinful nature is moral and spiritual powerlessness. The reason that man is incapable of fulfilling the divine requirements—his helplessness is caused by sin.

Sin is selfishness. Rom. 7:5. One of the marks of evil is a greedy desire to have what is not possessed. Covetousness is essentially an expression of sin when the thing that is desired is wrong, the selfishness is deeper and darker.

Sin is wandering. Rom. 7:5. Sometimes this is a going astray in thought, involving wrong opinion. Cf. Eph. 4:14. Sometimes it is going astray in conduct showing wrong actions. Cf. James 4:22.

Sin is deceit. Eph. 4:22. It offers advantages, but it fails to substantiate them. Cf. Heb. 11:1. II Thess. 2:10. It may offer a false lordly dish, but it is the nails and the hammer. Judges 4:21, 22. Jeremiah 17:9.

Sin is enmity. Rom. 8:7. It starts with rebellion and always expresses itself in hostility.

Sin is unbelief. Heb. 3:12. Of course, the supreme sin is lack of belief in Christ (John 16:9) because the opposite of unbelief, is believing what God says. This is how it originally entered human life. Cf. Gen. 3:1-6. Rom. 14:23.

These are some of the most fully numerous words which reveal sin in all its hideousness. The more they are studied, the more evident will be the conviction that sin is the abomination which God hates.

One of the Greatest Books of All-Time

Christian Martyrs Of The World

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(1517-1587)

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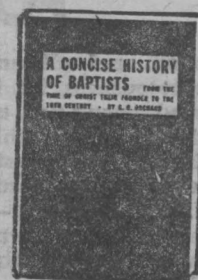
One of the all-time great Christian classics, this book tells the story of the saints' martyrdom at the hands of both heathen and Romanist. Beginning with the early church and the apostles, it goes through history, telling of the faith of those who loved not their lives even unto death.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

AUGUST 29, 1964

PAGE TWO



A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

Foolish Talking"

(Continued from page one)
 I am reading to you these three relative to foolish talking, to present to you a few illustrations and a few examples of foolish talking as recorded in the Bible.

I

CONCERNING GOD.

I can pick up the daily paper and you'll find a great deal every day which is nothing but foolish talking concerning God. You can go to school and find in the classroom that there is a lot of foolish talking concerning God, for evolution, theistic and atheistic, is in hundreds and thousands of classrooms, both in high schools and colleges, all over the world. I am frank to say this, that evolution is nothing but foolish talking so far as God is concerned. The same is true in other realms of life. Every day while I hear somebody singing over the radio that is nothing but foolish talk about God. A few days ago I heard that "The Man Upstairs," and the first time I listened to it I was completely dis-

text even goes so far as to say that a fool says in his heart that there is no God. Now, how does he say it? He doesn't say it in his head. It is not that he has a head-knowledge that would lead him to argue that there is no God. He doesn't say it in his mind. It is not in his mind he has come to the conclusion that there is no God. Rather, he says it in his heart — just because he wants to say it. That is foolish talking concerning God.

I like to imagine a red-headed woodpecker sitting up on top of a black gum tree down in a swamp. I like to see that red-headed woodpecker sitting up their drilling away. I see a little boy down on the ground as he aims his BB gun at that woodpecker. The woodpecker stops drilling on the tree long enough to look down, as if to say, "Boy, did you say something?" and then he goes right on drilling. He hasn't been disturbed in the least by the boy with the BB gun. All the while, the sky has been clouding and a storm has been approaching. Presently, as that woodpecker drills away on that tree, God sends a bolt of lightning down out of the sky, and hits that tree in the top, and splits it from the top to the bottom, and if that woodpecker lives a thousand years he'll still think he spilt that tree because of his drilling on it with his bill.

Beloved, that is just exactly like the majority of the people of this world who are described in Psalm 14:1, which says, "The fool hath said in his heart, There is no God." There is too much foolish talking about our Heavenly Father. We need to remember that He is God, we need to recognize that He is all powerful, and we need to recollect that He is a sovereign being in every particular. Everything that is taking place in this world is according to divine counsel of the Almighty God. Nothing is happening by blind chance.

II

CONCERNING GOOD AND EVIL.

We read:

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" — Isa. 5:20, 21.

You come in contact with people every day who use a lot of foolish talking so far as good and evil are concerned, and who set up a standard that they say is all right regardless of what the Word of God has to say. They will put good for evil, and evil for good, depending upon their own personal standards.

I am thinking of an individual that I know exceedingly well. I

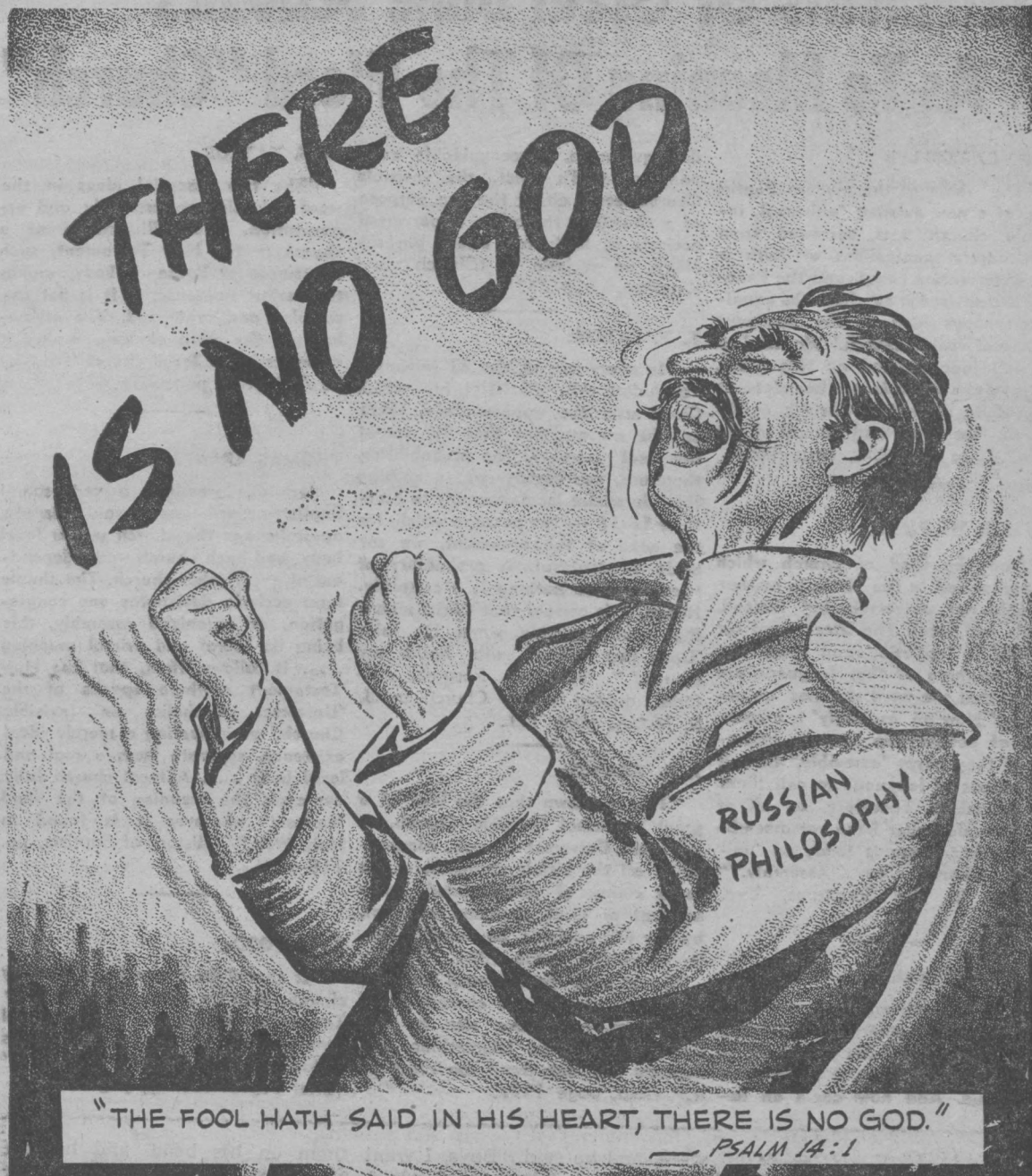
heard that individual say just a short time ago that the old moral codes of the Word of God were obsolete, outmoded, and outdated, and the moral codes that are expressed in the Word of God ought to be completely laid aside and forgotten so far as we are concerned.

I tell you, beloved, that is just exactly what Isaiah is speaking of. He says that people will put good for evil, and evil for good.

Then Isaiah goes on to say that they are wise in their own eyes, and are prudent in their own sight. Actually, in the sight of God, that is foolish talking.

I presume that most of you realize that we have come to a place in modern social life where it is considered that for a person to be a good fellow, he ought to take a drink. In fact, you can

THAT HARDLY MAKES IT SO



WEDLOCK

by his blood, yet sadly prone to say, doth God his very own death and hell condemn?

for by his word I'm taught — oh, solemn, sacred thought — married unto him!

—Connie L. Ward
 Campbellsville, Ky.

with it, but when I heard a few days ago over the radio, I was even more thoroughly disgusted with it. A short time ago Brother Jim was telling me that at a shop where he works one of the holiness men who works was talking to another man, and as they parted, he said to the other, "Don't forget to remember me to the man upstairs." So far as I am personally concerned, the Name of God means much to me, and I hold it in reverence. I like to speak it with a reverential awe every time that I mention it. The Psalmist David said: "The fool hath said in his heart, There is no God." — Psa. 14:1. Now this is my Scripture for that there is a lot of foolish talk concerning God. This

quit the job rather than do it." That man walked off from a job that was paying nearly \$1,000 a month as terminal manager rather than put good for evil, and evil for good.

I tell you, beloved, whenever a man does so, regardless of what the situation may be, whether it is drink or any other violation of the moral principles of the Word of God — whenever a man does so, he himself is wise in his own eyes, he is prudent in his own sight, but in the sight of God it is just foolish talk.

III

WITH INTENT TO DECEIVE.

We have a remarkable illustration of foolish talking with intent to deceive. Listen:

"And all the prophets prophesied." (Continued on page 4, column 1)

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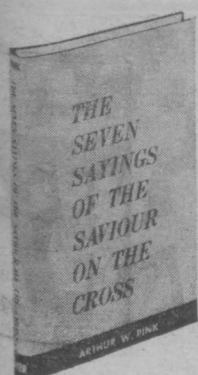
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THE BAPTIST EXAMINER

AUGUST 29, 1964

PAGE THREE

Statements Of Great Bible Scholars As To Meaning Of The Word "Church"

B. H. CARROLL:

"The whole of the modern Baptist idea of a now existent 'universal, invisible church' was borrowed from Peda-baptist confessions of faith in the Reformation times, and the Peda-baptists devised it to offset the equally erroneous idea of the Romanist 'universal visible church.' We need to be well indoctrinated on this point, because the error is not harmless. It is used to deprecate Christ's earth-church, 'the pillar and ground of the truth.'" (On Ephesians, page 166).

ARTHUR W. PINK:

"Now the kind of church which is emphasized in the N. T. is neither invisible nor universal; but instead, visible and local. The Greek word for 'church' is 'ecclesia,' and those who know anything of that language are agreed that the word signifies 'an assembly.' Now an 'assembly' is a company of people who actually assemble. If they never 'assemble,' then it is a misuse of language to call them 'an assembly.' Therefore, as all of God's people never have yet assembled together, there is today no 'universal Church' or 'Assembly.'" (Studies in the Scriptures, Dec. 1927).

JESSE B. THOMAS:

"A Church universal, composed of a disintegrated, unorganized throng of 'members of all the churches,' is from the functional point of view inconceivable. And how could an in-

distinguishable, unrecognizable company of God's elect, the invisible Church, serve either the one purpose of a church or the other. A perverted ecclesia is, to borrow Paul's phraseology, no ecclesia." (Church and Kingdom, page 275).

T. T. EATON:

"In every one of the 21 instances (excluding Mt. 16:18) in which Christ uses the word ecclesia, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matthew 16:18 — the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: 'Upon this rock I will build my church.'" (Western Recorder editorial, quoted in My Church by J. B. Moody, page 71).

J. R. GRAVES:

"I have shown that the idea of a great Universal Invisible Church, or a Visible Universal Church, composed of all the visible churches, or, as some claim, of all baptized, independent of local churches, can not, by any fair exegesis, be found." (Intercommunion, page 138).

Graves says the universal invisible church theory "was a conception of after ages, and gave rise to the Greek and Roman Hierarchies, and Baptists can not stand too clear of it." (Ibid, page 137).

H. B. TAYLOR:

"The two essential ideas in the word *ekklesia* are assembly and organization. Every illustration of a church in the New Testament, such as temple or house or body, makes the veriest nonsense, if it is not assembled and organized. The etymology of the word *ekklesia* makes it of necessity a local church." (Why Be A Baptist? page 47).

THOMAS ARMITAGE:

Armitage was not a very sound Baptist, nevertheless he said: "In the apostolic age the church was a local body, and each church was independent of every other church. The simple term *ekklesia* designates one congregation, or organized assembly, this being its literal and primal meaning. . . . It follows, then, that the New Testament nowhere speaks of the 'Universal, Catholic, or Invisible Church,' as indicating a merely ideal existence, separate from a real and local body. . . . A local church fully expresses the meaning of the word 'ecclesia' wherever it is found in Holy Writ." (History of Baptists, pp. 118-120).

S. H. FORD:

"It should be remembered that by church, Baptists mean what the New Testament teaches — a local, real congregation of baptized believers united together for God's service." (Brief Baptist History, page 95).

"I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

I am as sure, as the fact that we are here, that that "Church" was a Baptist church, and so far as I am concerned, I look upon Catholicism as the Devil's opposition to Baptists, and I look upon Protestantism as man-made churches. Beloved, God-made churches haven't any business considering a council or a union whereby the Protestants and Catholics and Baptists are joined together. When a Baptist preacher gets to talking about going into the Ecumenical Council, or having anything at all to do with it, you can be certain of one thing—that it is foolish talking with intent to deceive.

IV

WITH RESPECT TO WORLDLY POSSESSIONS.

We read:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow MY fruits? And he said, This will I do: I will pull down MY barns, and build greater; and there will I bestow all MY fruits and MY goods. And I will say to MY soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, THOU FOOL, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." — Luke 12:16-21.

Notice that expression, "thou fool." Who did the Lord Jesus call a fool? Beloved, it was the man who was looking at his worldly possessions, who was assuming that he had many years to live, and that he can find satisfaction in and through his worldly possessions. God said unto that man, "Thou fool."

Believe me when I tell you that there is no satisfaction in what the world has to offer. There is no satisfaction in any amount of the world's goods that you may own. Some folk have in mind that if they just had money they would be happy. No, you wouldn't, beloved; you would be more unhappy than you are now. Right now you are dissatisfied, and if you had more money, you would have more room to be dissatisfied than at present.

There used to be a farm just out of Lexington, Kentucky, known as the Hamburg Place. It was owned by the Maddens. When the elder Mr. Madden was living, he developed many fine, outstanding race horses on this farm. In fact, he just about had the reputation of being the shrewdest race horse man in the world, in his day. He had a graveyard in the shape of a horseshoe, and when any of his race horses died, they were buried in this graveyard. When Mr. Madden died, he had two boys who inherited the farm, and they divided it along with lots of money for each of them. Those two couldn't have been more happy.

In the providence of God, I know a few people of wealth, and one of those individuals used to be the manager of the Lafayette Hotel in Lexington. At various times when I have been in the hotel, he has taken me out hunting at night. One day I was down there and he said, "Gilpin, how

would you like to go to a racing this afternoon?" Well, I remember when I was a boy, I would get thick around the floor, and scare the rats out of them. I remember one time that I killed 121 rats at our place. I thought this was a strange thing that he was inviting me to, that he was killing rats on his farm, so I said, "All right; if I have some rats out there on my farm that need killing, I'll kill them with you." "Oh," he said, "don't understand. That is what I mean." He said, "Mr. Madden is going to have a rat on his farm this afternoon. I am invited, and I'd like for you to go along as my guest."

So I went out for the racing, but it was different when I was a boy. He had about 15' to 20' square, and it was so solid so the rats couldn't get out. He turned the rats loose and to see which man's dog would kill the greatest number of rats in a given period of time. They had \$400 worth of rats there that afternoon, which had been imported, and I sat there and watched. I thought, this is what you can do if you have money. I came and a few days later I picked up the daily paper and read how one of those Madden boys was building a big mansion on his farm, the farm that he had inherited, and a few months later, I was down at Lexington, and I was out by it, and it was impossible to say the least. A short time later I picked up the paper and read how this Mr. Madden had even saw, or lived to see, his mansion that he was building.

Ever
Thought of
Prayer
Conditioning
Your Church
? ?

in a hotel building in New York he blew his brains out.

Don't tell me, beloved, that you can get satisfaction from the world's goods. Jesus said to the man who had assumed that he had many years to live, and he could find satisfaction in his worldly possessions, "Thou fool. It is foolish to think that the world can satisfy you."

I was over in the state of Virginia a number of years ago, holding a revival meeting, and a man drove me out to see a beautiful home. One of the wealthy people of Virginia had lived there. I saw one bedroom in that home where the bed was in the shape of a swan's back. When any one would lie down in that bed, it was actually sleeping on a swan's back. If I would tell you how beautiful the home was, and how marvelously they had landscaped the grounds, then you would think that it was a home with there was unusual wealth. Was it a happy home? Was there satisfaction in that home? Oh, beloved, for that home had

(Continued on page 5, column 2)

"Foolish Talking"

(Continued from page 3)

sied so, saying, Go up to Ramoth-gilead, and prosper; for the Lord shall deliver it into the king's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak." — I Kings 22:12-14.

I am sure that you recall how it was that Ahab, the king of Israel, was going out to war against the Syrians. He persuaded Jehoshaphat the king of Judah, to go along with him. Jehoshaphat was God's man and Ahab, as you well know, was a child of the Devil. I suppose there never were any two individuals more sin-cursed and more devil-possessed than Ahab and his wife, Jezebel, but in some manner, they had persuaded Jehoshaphat to go out to battle with Ahab. When they started, Jehoshaphat said, "Wait a minute; we had better have a prayer meeting. I can see Ahab now as he said, 'Well, that is easy enough to arrange. I have 800 preachers. If you want to pray, we'll have prayer, and go on.'" So he called his preachers in, such as they

were, and he said, "Boys, I want you to pray. Jehoshaphat has a conscience as to whether we ought to go out to battle, and I want you to pray and tell us what to do." After a few minutes of consultation, every one of those fellows said, "That is the thing to do. Go out to war, and you'll win the battle. It would be no trouble for you to defeat the Syrians." Somehow Jehoshaphat, as a man of God, didn't like the tone of voice of Ahab's preachers.

You know, beloved, it isn't any trouble to listen to a preacher, to find out that he is God's man. Isn't that true? When a preacher is God's man, and preaching God's Word, you don't have any trouble telling that he is God's man. Well, Jehoshaphat just didn't like the tone of voice of Ahab's preachers, and he said to Ahab, "Don't you have anyone else?" Ahab said, "Yes, there is another, but I don't like him; he won't preach my kind of doctrine. However, if you want him, I'll bring him in."

So they brought Micaiah in. The man who went out to get him, told him, "Now for once please go along with the prophets. You have a reputation as being a stickler for the truth, and you never do preach, according to Ahab, a favorable prophecy. For one time, go along with the rest of the prophets."

Just before they called Micaiah in, one of the false prophets of Ahab took a pair of horns and put

them on his head, and he ran around with those horns pushing everybody. He said, "That is exactly the way Ahab and Jehoshaphat are going to treat the Syrians, for they are going to push the Syrians off the earth. The messenger who brought Micaiah said, 'That is what all the balance have said. Please go along with him. Please preach good this time; don't preach evil.'"

Beloved, I want to tell you, there are a lot of preachers in this world exactly like Ahab's preachers, and there's mighty few today like Micaiah. Ahab's preachers were using foolish talking in order to deceive, and there's a lot of preachers today who use foolish talking with intent to deceive. I'll give you an example.

For the last few years we have been hearing a lot of talk about the Ecumenical movement whereby the Catholics are trying to get everybody to come back to Rome. You know, beloved, there's a lot of Protestant preachers and, I am sorry to say, quite a few Baptist preachers, that are Baptist by name, that have gone right along with the Catholics on the Ecumenical movement. I couldn't begin to name the number of Baptist preachers that I have heard from that have spoken favorably of Ecumenicalism. Every time that I think of them, beloved, I think of this crowd here in the days of Ahab and Jehoshaphat who said, "You go out to battle and you'll win the battle against the Syrians without any difficulty, whereas Micaiah, the man of God, said, 'You can't do it.'"

I tell you, beloved, there is plenty of foolish talking in this world today with intent to deceive, and that is what the Ecumenical Council is — it is an attempt on the part of Catholicism to deceive unaware Protestants and simple-minded Baptists who ought to know better.

I say to you, beloved, I am a Baptist from the word "go." So far as I am concerned, the Lord Jesus Christ never started but one church when He was here in the days of His flesh. He said:

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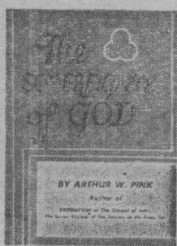
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Man Is Unsatisfied On Bed Stuffed With Money

relatives asked Mrs. Drummmond, of Cedar Iowa, who had been in there was any money doctor, she said all her was in her bed.

ing canvas pieces, between mattress and pillows was \$20,321 in gold and bills. ch of 292 squares of one was a \$10 gold piece.

told of the amount, Mrs. ond, who later died, re- is that all? I thought ould be \$25,000. That is

Polish Talking

continued from page 4) force. The man and wife es both died heartbroken, and discouraged. Why? ough that there was sat- to be had in worldly

RELIGIOUS PRAISE OF

are some individuals who and of religion whereby raise themselves, but our ys that such an individ- most foolish. Listen:

the spake this parable un- which trusted in them- that they were righteous, ipised others: Two men o into the temple to pray; a Pharisee, and the other can. The Pharisee stood ayed thus with himself, ank thee, that I am not r men are, extortioners, adulterers, or even as this I fast twice in the week, ities of all that I possess. e publican, standing afar ould not lift up so much es unto heaven, but smote is breast, saying, God be to me a sinner. I tell is man went down to his justified rather than the or every one that exalteth shall be abased; and he mbleth himself shall be —Luke 18:9-14.

men went up into the to pray — one a Pharisee, er a publican. The Phar- od upright in God's pres- ed prayed, "I thank thee, hat I am not like other a prayer for a man to At best, even if you are you are only a sinner saved e. Even if you are a child you have nothing to brag At best, you and I are ers, saved by the match- ce of God.

by grace are ye saved a faith; and that not of es: it is the gift of God: or we are his workman- eled in Christ Jesus unto orks, which God hath be- tained that we should walk —Eph. 2:8-10.

en that is saved, is saved ce. He doesn't find any for himself. Rather, the is unto God. When this

not much for a 50-year saving."

Does not this incident reveal the fact that even if one were wealthy enough to lie on a money-stuffed mattress, it would be an unsatisfactory resting place?

The only perfect place of rest is on the finished work of Christ.

He said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28).

That rest cost Him His all, but it costs you nothing.

Come to Him for the rest of your life.

Pharisee said, "Lord, I am glad I am not like other men—extortioners, unjust, adulterers, or even as this publican," he might as well have said, "Lord, wouldn't you like to taste me, and see how sweet I am?" That is what it amounted to, for he was praising himself. In contrast, the publican stood over on the other side, bowed down with the weight of his sin, and the Word of God says that he wouldn't even lift himself up. His manner and attitude was entirely different to that of the Pharisee. How did God appraise it? To tell you truly, it is the story of how a good man went to Hell and a bad man went to Heaven, for the Word of God says that the publican went down to his house justified, and the man who stood up and bragged on himself, and praised himself in his religion—that man went down to his house abased. I say to you, beloved, it is foolish talking when a man praises himself, thinking himself all right religiously.

CONCLUSION

If time would permit, I could go further and tell you of other individuals who were guilty of foolish talking, but let me ask you to guard your lips, and your manner of living, lest anybody shall classify you as one of those who is guilty of foolish talking.

As I bring this message to a close, I say to you, if you want to be recognized in God's presence, and if you want to stand before God ultimately victorious so far as this life is concerned, you'll have to cease from foolish talking and turn to the God of all mercy, who can save you by His Son, the Lord Jesus Christ. I have no hope for any man outside of Jesus, but I have every hope for that individual who trusts Jesus as his Saviour.

Might it please God to reach down and save someone tonight. Instead of going out thinking that you are good, go out realizing that you are just a sinner saved by God's grace.

May God bless you!

Taught Of God

(Continued from page 1) therefore He predestinated them unto "the adoption of children by Jesus Christ to Himself" (Eph. 1:5).

Second, they are those whom

God hath legally obtained by redemption, being purchased by the Lord Jesus (Zech. 9:11; John 11:51, 52).

Third, they are those whom God hath begotten through regeneration, creating them anew by His Holy Spirit (John 3:6; Gal. 4:6).

Fourth, they are those who are owned as such: by the Father, the Son, the Holy Spirit, the angels, and the Devil.

Fifth, they are those who manifest their Divine parentage by evidencing the marks of the Divine likeness.

In our present article we are going to consider what it is that the members of this favoured family are all taught.

1. They are all taught the Bible is a Divine Revelation.

I place this first because it is the foundation on which the Christian faith rests. The Spirit of God ever directs attention to the Word. That is one reason why He is called the Spirit of Truth—"when He, the Spirit of Truth, is come, He will guide you into all truth" (John 16:13). He is the "Spirit of Truth" not only because He is the Author of it, but also because He is the Expounder and Applier of it.

It is by the Word He convicts of sin, showing us our ruined, guilty, and lost condition.

It is by the Word that He makes known to us the wondrous and merciful provision which God has made for poor sinners.

It is through the Word that He makes known the way back to God. And as He does this, He creates in the heart a realization that it is God who is speaking to us through that Word.

The man who calls into question the Divine Authorship of the

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Scriptures is yet dead in trespasses and sins. He may be highly educated, a person of great erudition; a scholar of many degrees; but if he regards the Bible as being merely the production of man, that is proof positive that he has never been born again, for it is written "he that hath received His testimony hath set to his seal that God is true" (John 3:33).

Of the saints it is declared, "Ye have an unction from the Holy One, and ye know all things" (1 John 2:20).

Therefore the "agnostic" (one who "knows not") no matter though he call himself a Christian, is devoid of such Divine "unction."

On the other hand, the Christian may be one who possesses little of the learning obtained in human schools, yet as he reads the Bible he perceives that it is a message from his Father; he realizes in his heart that he is listening to a voice that is Divine. God's children are all taught that the Scriptures are "holy"; that is, separated from all other writings: different not only in degree, but in kind. They are taught that the Bible is infallible, and therefore trustworthy. In resting upon its teachings, they know that they have a "thus saith the Lord" to go upon. They know the Scriptures are Divine because their language has a pungency and power which no other book possesses. They know that the Scriptures are Divine because there is a sweetness and preciousness in their contents which no other writings have for them. Because they know the Scriptures are Divine, the Bible is to them the

BE HONEST, DO YOU NEED ...

REVIVAL?

Do we need a REVIVAL? These ten questions I read recently from the "Bible Baptist." All Sunday School workers should ask these questions, with three fingers pointing to themselves.

1. Am I ashamed to own Christ before my friends and associates?

2. Is there a growing fondness for worldly pleasure?

3. Have I lost my desire to see people saved?

4. Am I maintaining an unforgiving spirit toward another?

5. Am I harboring unclean thoughts and feelings?

6. Am I neglecting the Word of God and my prayer life?

7. Am I satisfied with my present spiritual attainments?

8. Am I taking advantage of trifling excuses for neglecting the house of worship?

9. Is there an increasing tendency in my heart to find fault with others?

10. Have I become covetous that I am not honest with God concerning my tithes and offerings?

Go over the above questions and place a "yes" or "no" after each one and see what your grade is. Then you will know what your spiritual state is and see if you need to be "revived!" —Selected.

Final Court of appeal; they bow to its authority.

2. They are taught that by nature they are lost and hell-deserving sinners.

By their natural birth God's children are no better and no different from the children of the Devil. They were "shapen in iniquity and conceived in sin" (Psa. 51:5). They were born into this world "having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts" (Eph. 4:18). They were born with their faces toward Hell. Because of this, they followed the evil desires of their wicked heart; they turned "every one to his own way" (Isa. 53:6). The fear of God was not before their eyes; for the honour of God they had no concern; His glory they sought not. Before regeneration, their lives were wholly sinful in thought, word, and deed. Their sins were more in number than the hairs of their heads.

But they were completely unconscious of this. They knew not the fearfulness of their condition. They were "by nature the children of wrath, even as others" (Eph. 2:3). They were "dead in trespasses and sins," and therefore quite insensible to the awfulness of their state. Then it was that God in His wondrous, sovereign grace, sent the Holy Spirit and opened their eyes so that they saw their ruined and guilty condition. The Spirit convicted them of sin, made them conscious of their vileness, revealed to them their unfitness to dwell with the thrice holy God. He brought them to a state of despair, so that they saw there was no help in themselves. He stripped them of their own self-righteousness and made them mourn before God.

This is one of the chief things (Continued on page 6, column 4)

The Heathen

(Continued from page one) Since God could not receive wicked, cannibal, vile, heathen into heaven without contaminating heaven, then where would they be sent, if they are not deserving

of hell?

Are such heathen sinners excusable because they have not heard the gospel? Let us see what the Bible says about this: (Romans 2:12-15), let us note what is said here:

(1) It says that they who sin without the law of God, shall perish without it. (v. 12).

(2) It says that the Gentiles (heathen) without the law instinctively do the things of the law, thus showing that God has implanted certain fundamentals of right and wrong within human beings. (v. 14).

(3) It says that the consciences of men, either accuse or else excuse them as they do right or wrong.

In other words, heathen people don't live up to the light they have, hence are blameworthy. God's verdict is that they are without excuse. (See Rom. 1:19, 20). Men are responsible for a higher conception of God than is shown in the hideous idols they create.

If the heathen without the Gospel were not lost—then—

In that case, God would have two plans of salvation, one through Christ, and one through ignorance. Who believes that?

In that case the Gospel would be a curse instead of a blessing, for some hear it and reject and go on to ruin. But if all heathen are saved without the Gospel, then if the Gospel were never preached, they would all be saved without exception according to this theory. Don't you see therefore, if that were true, it would be better to let them alone?

In that case Christ would have died in vain for if men can be saved apart from Him, then why should He have died?

If all without Christ are lost—and they are—then—

We need to be concerned about their salvation.

We need to send the Gospel to as many as possible.

The greatest business in the world is missions.

The money spent on war would have evangelized the whole earth, and we saw the world ablaze with war, largely, because of the failure to spread the Gospel.

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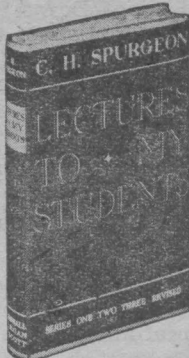
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PAGE FIVE

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Free Grace

(Continued from page one)
can be found nowhere but in the Lord. He took counsel with none, and none instructed Him; He alone fixed the eternal settlements of unchanging love.

II

"The salvation of the righteous is of the Lord" as to the persons who are included in it, for God hath chosen from the beginning his people, and "whom he did foreknow he also did predestinate to be conformed unto the image of his Son." There is a choice somewhere, and I am persuaded we have not chosen him, but He hath chosen us. Did not the Lord Jesus say as much? He is first and foremost in salvation, and though we gladly run when He calls, yet His call comes first, and His choice comes before the call. The salvation of the righteous was determined in the council chambers of eternity or before ever the stars began to shine. It is of God, and of God only.

III

And as it is of the Lord in the planning, so it is of the Lord in the providing. It was He who gave His Son from his bosom, and truly

our Lord Jesus Christ is the full purchase-price of our salvation. We do not add a penny to it. The mortgage upon lost humanity was paid off by Christ to the last farthing, without any contribution on our part to eke out the matchless price.

IV

The Spirit of God, who is a great item in the provision of salvation, is of the Lord. God has given us the Spirit. The Holy Ghost comes, not according to our minds or wills, but according to the gift and purpose of the Lord. Nothing is lacking for the salvation of men. God has provided all. He has not left the garment almost long enough, but needing that we should add a fringe; nor has He provided a feast almost sufficient for us, if we bring at least another loaf; nor has He built a house of mercy, almost completed, but leaving us to add a few more tiles to the roof. No, no. The work is finished, and from top to bottom salvation is of the Lord. All covenant provisions are all ready in the Lord Jesus in full, and the salvation of the righteous is entirely of the Lord in the providing.

V

So, dear friends, it is of the

Lord in the applying. The first application of blessing of the covenant to us is of God. Of course, that first application is in regeneration, when the soul first begins to live. The first sense of the need of mercy springs, not from nature, but is a work of grace. The first desire we have to be right, the first prayer we breathe towards God — all this is the movement of eternal grace upon our souls, which else would have lain as dead as the corpse in their graves. The Lord first deals with us before we have any inclination whatsoever to deal with Him.

We do not see this truth at first. Possibly we discover it months after our conversion, when we come to sit down, and look over our experience. Then we cry, "Yes! Hadst Thou not sought me, I had never sought Thee. Hadst Thou not drawn me, I had never run to Thee. Hadst Thou never looked on me in love, I had never looked to Thee in faith. It is thy free grace which began with me. I own that the Alpha of my salvation is of the Lord." The knowledge of understanding of it is a fruit of the Spirit, and belongs to our riper years rather than to our spiritual infancy.

VI

As salvation is of the Lord at the commencement, so it is as to the carrying of it on. Rest assured, beloved, there is no true growth in grace except that which is of the Lord. Nay, there is no sustaining the position to which you have reached except by the Lord.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his and his alone."

He has wrought all our works in us, and if we have produced any fruit to the honour of His name, from Him has our fruit come, for our Lord truly said, "Without me ye can do nothing." We must give him all the glory, for certainly He has given us all the grace; and as it has been, so will it be. Between here and Heaven there will be nothing of our own in the matter. We shall work out our own salvation with fear and trembling, because He first works it in us to will and to do of His own good pleasure. There is no working out our salvation unless the Lord works it in. We bring to the surface of our life what He works in the deep foundation of our inward nature; but both within and without the spiritual life is all of grace.

When we put our foot upon the threshold of glory, and pass through the gate of pearl to the golden pavement of the Heavenly City, the last step will be as much taken through the grace of God as was the first step when we turned unto our great Father in our rags and misery. Left by the grace of God for a single moment, we should perish. We are dependent as much upon grace for spiritual life as we are upon the air we breathe for this natural life. Take the atmosphere from us; put us under an exhausted receiver, and we die: take thy grace from us, O our God, and we perish at once! What else could happen to us?

Brethren, we must always believe this and preach it, for it is the sum of all true doctrine. If you do not make salvation to be wholly of the Lord, depend upon it, you will have to clip salvation down, and make it a small matter. I have always desired to preach a great salvation, and I do not think that any other is worth preaching. If salvation is of man, then you do not wonder that man falls from grace. Of course he does. What man begins, man also soon ends in his own way with a failure. When God saves He saves eternally.

Some one said to me the other day, "I do not quite know about that doctrine of final perseverance

Pagans Trying To Hire God To Work For Them

Sometime ago a woman, making her first venture into authorship and not knowing yet whether her first book would have sales enough to pay for its first printing, said: "I have already vowed to render to God one-tenth of the royalty on it." Somebody whispered, "My lady, alas, you need not think that you can, by such pious promises, get God on the road to sell your book."

Recently in one of our Southern states, a large sleek good-natured citizen was running on the Democratic ticket for clerk of the court in a Republican county. He said: "I have vowed to God, if elected to give one-tenth of my salary to my church." Said the pastor to him: "Don't get the idea brother, that you can bribe God to vote the Democratic ticket in this county."

God is not for sale either in politics or in business.

It is sickening to see people trying to drive bargains with God by offering to Him a portion of their income on the bare condition that He will make a business success. This is an effort to trade with God. Success is to the unfaithful. It takes faith to test character. And the of real stewardship is in character.

But with all this said, the who is trying to be a steward simply in order to gain material prosperity has missed the entirely. He is no steward. He is just a pagan trying to God to work in his business. God is no hireling. He is the er of the business to let us partnership with Him. Stewardship is not a matter of material prosperity; it is a question of personal responsibility to God.

whether it is true or not."

So I said to him, "What kind of life does Jesus Christ give his sheep?"

He answered very correctly—"He has said, 'I give unto my sheep eternal life.'"

"Very well, does not that settle it? If He has given them eternal life, they have eternal life."

"But," he said, "might they not die?"

I answered, "Is it not clear that those who die have not eternal life? If they had eternal life how could they die? Does eternal life mean six months' life?"

"No."

"Does it only mean six hundred (Continued on page 8, column 5)

Taught Of God

(Continued from page 5)

which distinguishes the children of the Devil. The ungodly can see no reason why they should be cast into the lake of fire. They may have made "mistakes," they may not be quite all that they should be, but they realize not that they are guilty of anything which merits everlasting woe. But how different with the regenerate! They marvel that they are not in Hell long ago. They know that if they were to receive their personal deserts, that endless weeping and wailing and gnashing of teeth are their well-earned portion.

3. They are taught the depravity of their natures.

The Spirit of God not only convicts them of what they have done, but shows them what they are. They are taught the source from which their wickedness comes. They are taught that they are not sinners because they sin, but they sin because they are sinners. They are made to realize that "in the flesh there dwelleth no good thing." They are made to feel that there is "no soundness" (Isa. 1:6) in them. They are brought to see that "the heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

Because the tree is corrupt, fruit can only be evil. A man is something of which the man is totally ignorant. He occasionally, condemn his but never himself. That is why he is always vowing that he will be better in the future, resolving to "turn over a new leaf." A child of God, who has been his sinful self, says with "Woe is me! for I am unclean" (Isa. 6:5). He says with "I abhor myself, and repent in cloth and ashes" (42:6).

As said an eminent saint who witnessed a murderer go to the gallows, "There goes Bradford, but for the grace of God."

I believe that in most cases though not in all, this truth of our vitiated nature realized by Christians more fully after their conversion than before. Some Christians feel are growing worse; really God giving them a clearer of their sinful selves. Our prayer should be, "Show me self," then "Show me Thyself."

4. They are taught that is their only hope.

Sooner or later, all children are taught that case is so desperate there hope in themselves. They taught that the Ethiopian change his skin or the leopard spots, sooner than the natural could make himself into a ual one. They are taught disease more loathsome curable than leprosy clean them, and hence, that a Divine physician can heal. They are taught to look from self to Christ.

"Ask them whence their came,

They with united breath
Ascribe their victory to
Lamb,

Their triumph to His

As the soul is made to intolerable burden of they are then given an ear Christ saying, "Come all ye that labour and are laden, and I will give you (Continued on page 7, col

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AUGUST 29, 1964

PAGE SIX

FIFTY YEARS
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TRAGIC STORY SHOWS IT PAYS TO BE . . .

READY TO DIE

Long ago a riot occurred at the Olympic elimination soccer game in Lima, Peru, in which persons lost their lives, and hands were injured.

The game was between Peru and Argentina. With two minutes remaining, the Peruvian amateur selection wing-brought the crowd of 45,000 feet with his score tying goal for rough play-giving Argentina a 1-0 over Peru.

Angry fans mobbed the referee, threw tear gas grenades into the stands. The mad-crowd stampeded. They pelted and burned autos, and buildings. None of the persons, however, were personally involved in the fighting.

The referee escaped, but three men were killed by the riot. This, "the world's worst tragedy."

This tragic incident should remind all of the fact that death is everywhere — even in the

most un-looked for places — for its victims. As for the young, middle-aged and elderly spectators who watched that exciting game, none of those 328 victims thought they would soon be trampled to death. It goes without speaking that it pays to be prepared to meet death at any time. Perhaps some of that crowd were ready.

How wonderful it is that it doesn't take a long, drawn out process to obtain salvation! Remember, it took the penitent thief, who hung on the cross next to our Saviour, just a few minutes to prepare himself for Paradise (Luke 23:33-34).

Some of those sport fans who died that day, could have called upon the Lord for salvation. Perhaps some of them did.

If they did that, whoever they were, no matter what they had done, if they truly repented, He would have received them. For Christ is indeed "the power of God unto salvation to everyone that believeth" (Romans 1:16).

BOOK REVIEW

ALIEN BAPTISM AND THE BAPTISTS BY WM. NEVINS

Hard Binding — 118 Pages

Price \$2.00

Wm. Nevins has written a scholarly treatise on ALIEN BAPTISM AND THE BAPTISTS. Readers of this book will ever be in debt for this very fine contribution of church history. He is careful to develop the history of the Ana-Baptists, showing how the nickname REBAPTIZERS included many groups which went under various names of spiritual places of origin. This book will become a valuable brief for a book and a powerful witness of Christ's example, and New Testament teaching. A great deal of careful and a long life of Baptist service has gone into this volume. It is recommended.

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Taught Of God

(Continued from page 6)

(Matt. 11:28). They are made to cry with the repentant and dying thief "Lord, remember me" (Luke 23:42). They exclaim like sinking Peter did, "Lord, save me" (Matt. 14:30).

5. They are taught that their salvation is by grace alone.

The natural man is quite unable to follow a servant of God when he declares that our evil works have just as much to do with our salvation as have our good ones. The truth is that his heart is so full of pride and self-righteousness that he is incapable of appreciating the wondrous grace of God. His desire is to make God his debtor. His determination is to have some ground for boasting. Were salvation offered by God to men as a wage to be earned and a prize to be won, multitudes would compete for it. But because the Lord requires that man shall come to Him as a sinner, empty handed, as a pauper to receive charity, few take this position before Him; and that few, only as they are "taught" by the

Holy Spirit.

Each member of this Divinely-taught, and favoured family is brought to see that God is everything, that man is nothing. They rejoice in the declaration that "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).

Therefore our testimony is, "Not unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercy, and for Thy truth's sake" (Psa. 115:1).

6. They are all taught the value of prayer.

God has no dumb children. The Spirit of God, who indwells them, impresses upon their hearts the importance of and their need for prayer. "Shall not God avenge His own elect, which cry day and night unto Him?" (Luke 18:7). The first thing recorded of Saul of Tarsus after his conversion was, "Behold he prayeth" (Acts 9:11). Just as a living child enters this world with a cry, and continues to cry every time it is conscious of its needs: so the spiritual child finds his heart going out to God and unburdens himself to Him. What a word is that in Rev. 8:3: "Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne!"

But the Christian has to be "taught" the value of prayer; yea, he has to be taught to pray. As it is written, "We know not what we should pray for as we ought" (Rom. 8:26). Therefore do the saints still come to Christ saying, "Lord, teach us to pray" (Luke 11:1). It is true that many of us are very slow in responding to what we have been taught. Instead of asking for more light, most of us need to ask God to enable us to walk according to the light which He has already given us. Nevertheless, it remains true that the members of this favoured family are a praying people.

7. They are all taught the necessity of a godly walk.

And this, not as a means to or contribution towards their salva-

tion, but is an evidence that they have been saved. "As the body without the spirit is dead, so faith without works is dead also" (James 2:25). It is by bringing forth "much fruit" that their heavenly Father is glorified (John 15:8).

The members of this favoured family are not only shown the importance of a Christ-honouring walk, but they are also—in varying measure — empowered for such. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). It is written that, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

An unrighteous professing Christian is an impostor. "Why call ye Me, Lord, Lord, and do not the things which I say?" is Christ's searching word to such.

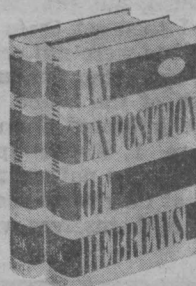
Now, to be "taught" of God means far more than having the mind informed on these points. It means having a personal and experimental acquaintance with them. It is not sufficient for a hearer to say, "I approve of what the preacher is declaring; I cannot gainsay what he advances; I believe that he is sincere, and has the Scriptures on his side." No, though God's servant has preached to you with the precision plainness, and power of the apostle Paul, yea, with the tongue of an angel; unless a miracle of grace has been wrought within you, unless your life has been revolutionized from center to circumference, unless you now hate the things you once loved and love the things you hated, then his preaching is, to you, only "the savor of death unto death."

What avails it that you know God is sovereign, unless you know Him as your God? What avails it that you know Christ is an all-sufficient Saviour, and the only

Saviour of sinners, unless you are trusting in Him? What avails it that you know God has a favoured people, unless you are sure that you are one of them? What avails if you know man is a fallen creature, unless you hate yourself and groan before God? What avails it that you subscribe to an orthodox creed, unless you have been born again? What avails it that you have a form of godliness, if you are a stranger to its power? Nothing! It is only like decking out a corpse in fine clothes. May the Spirit of God search your heart, open your eyes, grant you discernment to know which Path you are treading, which Family you belong to, which Place you will dwell in forever.

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THE BAPTIST EXAMINER

AUGUST 29, 1964

PAGE SEVEN



FREEMASONRY Vs. THE WORD OF GOD

"Whether it be right in the sight of GOD to harken unto men more than unto GOD, judge ye"—Acts 4:19.

1. Lodge Membership begins with an OATH.
2. Every Lodge has a MASTER who must be obeyed.
3. Every Lodge Member's conscience is SOLD to the Institution.
4. A Lodge member is expected to be his own SAVIOUR by and through WORKS.
5. Its boasted but empty SECRETS are both the foundation and fascination of MASONRY.
6. The Lodge admits the Koran of Islam, the Vedas of the Brahmans, the Shastras of the Hindus, the Zend Avesta of the Parsees, etc., as having equal authority with the Word of God.
7. The religion of the Lodge is the grossest IDOLATRY, having gods many and lords many.



1. Swear not at all.—Mt. 6:34.
2. One is your MASTER, even CHRIST.—Matt. 23:8, 10.
3. If the SON . . . shall make you FREE, ye shall be FREE indeed.—John 8:36.
4. A man is JUSTIFIED by FAITH.—Rom. 3:28.
5. For by GRACE are ye SAVED through FAITH.—Eph. 2:8.
6. JESUS CHRIST said, "I spake openly to the WORLD . . . and in SECRET have I said NOTHING."—John 18:20.
7. The BIBLE, the SCRIPTURES which cannot be broken, are the WORD of GOD, which liveth and abideth for ever.—John 10:35. I Pet. 1:23.
8. Thus saith JEHOVAH . . . I AM the first and I AM the last . . . beside ME there is no God.—Isaiah 44:6.

the close of the service 4 said they had received Christ as their Saviour. One of them was a head-tribesman and I expect that God will use him to have a great impact upon his whole tribe. Another was the wife of the most influential head-tribesman in this whole area. He has been attending Sunday services, and yesterday he was at our Monday afternoon service. This man's name is Honda, please remember him to the Lord as you pray.

When we first started our services at night, and during the week, we were only having 11 besides myself. Yesterday (Monday), I counted those that were present and there were 75, most of these have either professed to be saved, or else have said they left off their satanic worship, and desire to know the Lord. Pray for these also that God will grant them repentance and faith to believe in the Lord Jesus Christ. Pray for us as we strive to know, and do, the Lord's will in this work. Remember that the harvest is plenteous, but the Laborers are few.

Free Grace

(Continued from page 1)

years time?"

"No. It must mean nothing more than life which has no end."

Death is out of the question. I must live if I am one of those of whom the Great Shepherd said, "I give unto my sheep eternal life."

But what is next? If you do not quite see the truth from one expression, what follow? Will the sheep of Christ perish? Here is His answer. "They shall never perish." Does not secure them? What language could better describe their security?

But another question is raised—May it not mean that, if you get away from the Lord, you shall perish? Then, if you read the next sentence—"Neither shall any pluck them out of my hand." Does not that answer it? Alas! perhaps the Saviour might say, "We think not so; but listen to 'My Father, which gave them life, is greater than all; and no man is able to pluck them out of the Father's hand.'"

There are four great reasons why believers are and are saved; neither can anything take the force of any one of them. The words mean anything, those who are in Christ are safe. The God Almighty has given them eternal life, they shall not perish, neither shall any pluck them out of Christ's hand. Over that first hand of Jesus, the Father's hand to make the assurance doubly sure.

Fifty Years

(Continued from page two)

your. During four days that noble philanthropist extracted the alcohol, which is not only in the most common, but in the most costly and renowned wines, beer, brandy, and whiskey. He gave that alcohol to several cats and dogs, which died in a few minutes in the presence of the whole people.

These learned and most interesting experiments, coupled with his eloquent and scientific remarks, made almost profound impression. It was the corner-stone of the holy edifice which our merciful God built with His own hands in Beauport. The few recalcitrants joined with the rest of their dear friends.

Reader: Please do not miss an issue, you will be glad if you read the whole book.

—L. E. Jarrell

Soft Soaping God?

(Continued from page 1)

chances of neglecting your worship on Sunday. Shall we DIAL you to remind you of those IVORY palaces yonder? This is not BAB-O. Worship will add to your LIFEBOUY, so why not be faithful and WHISK yourself out of bed on Sunday morning, dress up SPIC 'N' SPAN and DASH like a COMET to God's house of prayer. Singing the praises to God will bring a cleanser to your soul. PLEDGE yourself and PRIDE of conscience will be yours, and life will become full of ZEST.

Signed,
MR. CLEAN

Conclusion

Salvation, then, is of the Lord. This is a doctrine to be believed. If you do not believe it, you are sure to minimize and make light of the salvation, and especially you likely to deprive it for its taint, and immutability. It is pity that you should attempt for thus you rob Christ of power, God of his glory, and saints of their comfort.

That is the awkward about a salvation which is of the Lord. It is worth nothing when you want it. We want an eternal salvation. We want a salvation which really save. We want something which is not made up of "ifs," "buts," and "maybes," and "ventures," and "if you do this," and "if you do that."

We need sure, immutable, unchanging salvation. This is what we get, and when we are not ashamed to preach, we thunder out this truth: **salvation of the righteous is of the Lord.**

"All of grace"—from base to summit,
Grace on every course and stone;
Grace in planning, reasoning, crowning,
Sovereign grace, and glory alone!"

Fred T. Halliman

(Continued from page one)

times, and his people had been deceived by another missionary who posed as being from our mission. He told them that we were one and the same mission, and so he would just take the spot of ground.

To say the least of it I was a bit indignant at his deliberate lying and stealing the favor of the people, so with that I walked farther into the place that had been restricted territory up until now. By the end of the second day I was deep into the Duna territory, and had been walking in rain a good part of the time for two days. My clothes and boots were soaked and my boots had begun to harden on me.

The first night I had stayed in a government rest house, and on this second night I pitched tent in the middle of a native sweet potato patch. A little girl had died of dysentery only a short time before we reached this place and the people had begun to gather in for the all night wailing, and killing of pigs. I got very little sleep that night as I could hear the natives, off and on, all night. The next morning was a promise of rain again, and so I decided to stay in for awhile. About the time the rain stopped, I noticed two white men coming, and soon learned that it was the two missionaries that had gone in ahead of me. They stopped by where I was for a few minutes and I soon got to the point of asking them as to why they had falsified the facts about us being the same mission etc. But we are one in belief said one of them, but that was short lived as I soon set them straight that Baptists were not one in belief with any other denomination, regardless of the brand it might be. I also informed them that in the future I would appreciate them telling the natives the truth about what they were and not try to associate themselves with Baptists.

The above is some of the things that I am having to put up with now with different missions that surround us on most every side. They have not, and therefore cannot preach the truth to the native folk, but in order to try to win the favor of the people they tell them they are the same as Baptists. Seemingly, that is the trend where ever you go. Other sects and denominations want to share in the honor that God puts upon sound Baptists, but they do not like to pay the price that it costs to obey and honor God's Word.

I left where I had spent the night, and went another day's walk into Lake Kapiago, the Patrol Post in that area. The population is very scarce around Kapiago and there was almost a missionary for every group of folk. I spent one night there, had a talk with the Government officer, and headed back the same way as I had come, for about 3 hours walk. One of our boys had left us the day before to go to visit his people, and have a talk with them, so he had come back to where he knew we would come, and was waiting for us. He said his people wanted me to come and visit them, and though I was tired enough to stop for the day I started off to what proved to be almost a full day's walk. We walked until I could scarcely go no more, and when we had reached the summit of a fairly large mountain, I decided to stop for the night. Soon my tent was up and I had some food cooking. It was very cold on top of that mountain that night, but the air was so fresh, I felt good the next morning. About the middle of the morning I reached this group of people, and they greeted me as if they knew me. We had a talk for a while and they said they wanted me to be their missionary. I told them I would do what I could for them. Their area is about 3 to 3½ days walk from our present location.

For the next two days I walked back this way and spent the

second night with the group of people that had first promised the mission site to me. Their leader still had not come back, and they were in quite a turmoil as to what to do. The other missionaries had also come back there, and had camped for two or three days, and were erecting meeting houses all over the place.

They had also told more falsehoods about me, and had some of the natives poisoned against me. One of the head-tribesmen they had hid, and would not let him talk to me. The next day I returned to our mission station, I had been out for 7 days.

A CHALLENGE TO SOME YOUNG COUPLE

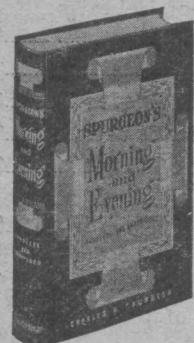
If the Lord has spoken to the hearts of some young man and woman about service in a foreign field, and you are not certain as yet where that field might be, I would like for you to seriously consider coming to New Guinea and taking over this spot where I have just written about. I do not say that the Lord could not use a family there, but I do say, for now at least, it would be ideal for a couple. It is rough country and is at the "back side of the desert," but there are people that live back there. One of our native preachers will take over the work for now, but it needs the supervision of a white man. The expense of getting here and getting the station going, would be nominal compared to what it has cost me, for my experience and time would be available to assist. Some large church or two at the most could send and support a couple there. If the other place opens up, Brother Crace and family will be stationed there, otherwise they will remain here with me, at least for now.

BROTHER UMING HAS ARRIVED

On Saturday of last week Brother Uming, from the Solomon Islands, arrived here at the mission to take up his studies in preparation for the work to be started among his people. I find that since I last saw this brother over two years ago that he has grown in grace considerably. As mentioned in a previous letter he reads and speaks English well, and so I have been sending him some good sound material to read, for these past two years, and it is very evident that he has made much of his time to study the Word and the writings of those that are sound in the faith. He is a reader of THE BAPTIST EXAMINER and has been strengthened greatly by reading it. We are looking forward to a great blessing in teaching this native man the truth of God's Word.

SOULS ARE BEING SAVED

Several have made professions of faith in Christ the past few weeks. This past Sunday night at



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THE BAPTIST EXAMINER

AUGUST 29, 1964

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