

Heresies Of Jehovah Witnesses

PASTOR B. H. HILLARD
(In Mansions Above)

The published papers of this heretical sect go out under the name of Millennial Dawnism. It began with Charles T. Russell in 1881, in Pennsylvania. The chief factor during the early years in the propagation of its heresies was The International Students' Association.

Russell was succeeded by J. F. Rutherford in 1916. Now the followers of this cult call themselves Jehovah's Witnesses. They are God-sent apostles; in this they are arch-deceivers. Perhaps no sect on earth could more easily be classed as the agents of Satan. Their literature goes under the name of "Watchtower Tract and Bible Society." "The Golden Age Publishing Company." Let all beware of the publications. They will sell them to you; if not, they will give them away.

Mr. Russell, during the early years of his "ministry" was involved in many lawsuits, losing most of them. His wife was granted a limited decree divorce. "Judge" Rutherford, it is repeatedly claimed, was never a judge

at all; the name is pure sham. His writings are spiritual poison, anti-Scriptural, and designed to deceive the unsophisticated. Perhaps it has rightly been termed "distilled blasphemy."

Russellism, through "Jehovah's Witnesses," denies the following plain teachings of God's Word:

1. THE GOD-HEAD TRINITY. OF THIS THEY SAY:

"The doctrine of the trinity of the Godhead well suited the dark ages which it helped to produce."

"Trinitarian nonsense, taught by gray-haired professors in theological seminaries."

Of this doctrine the Bible declares that the Trinity consists of God the Father, God the Son and God the Holy Spirit. Every convert is to be baptized in "the name of the Father, and of the Son, and of the Holy Spirit." (Matt. 28:19). Jesus said: "I and my Father are one." (John 10:30). There is not a single passage in all Scripture that contradicts this fact.

2. JESUS CHRIST, MAN'S REDEEMER. OF HIM RUSSELLITES SAY:

"The man Jesus is dead—forever dead."

"The man Christ Jesus never rose from the dead."

The Bible in the most emphatic words declares Jesus to have been resurrected.

(1) The fact proclaimed by an angel — "He is not here; he is risen." (Matt. 28:6).

(2) The fact demonstrated by His personal presence—"He was seen of Cephas, and of the twelve; after that, he was seen of above five hundred . . . at once." (1 Cor. 15:5-6). He was seen by women in the garden where He was buried, the apostles witnessed an empty grave. His ascension to the Father was witnessed by the apostles — "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11). These passages Russellites flatly deny. It is strange indeed that any intelligent person would be so gullible as to swallow the heresy of Russellism when so obviously manifest in this connection.

(3) The fact taught as a doctrine—"For I delivered unto you first of all that which I also received, how that Christ died for

our sins according to the scriptures; and that he was buried and that he arose again the third day according to the scriptures." (1 Cor. 15:3-4). Paul further declares that belief in this doctrine is man's only hope of redemption.

Of Jesus Russellites further say:

"Jesus Christ was not a combination of the human and the divine. When in the flesh He was a perfect human being, nothing more."

In this statement Russellites deny the deity of Jesus.

Jesus said that He was God.

"He that hath seen me hath seen the Father." (John 6:46).

"I and the Father are one." (John 10:30).

Therefore if Jesus was not God He was the greatest fraud ever perpetrated upon a world . . . and it would be inconsistent to say that He was the "perfect man."

To deny the deity of Jesus is:

(1) Illogical and nonsensical, provided one is to accept even a fraction of the vast Biblical proofs of His relationship with the Father.

(2) Unscriptural and anti-Biblical. Jesus claimed to have "come

forth from the Father." (John 15:28). In His memorable prayer in John 17, Jesus prayed: "Father, glorify me with the glory that I had with thee before the worlds were." Many times did Jesus testify of the union of the Father and the Son ere He came to earth, having "stood as a Lamb slain from before the foundation of the world." (Rev. 13:8).

(3) Untruthful and deceptive. There is not one solitary word in the Bible to sustain this theory. It is designed purely to deceive the ignorant.

3. THE VIRGIN BIRTH.

In denying the deity of Jesus, Russellites of necessity logically deny the fact of the Virgin Birth.

Of this doctrine the Bible says:

First—it was predicted by the prophet—"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14).

Second—it was a stated fact—"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus." (Luke 1:32). Of the process God says: "The Holy Ghost shall come upon thee, and the" (Continued on page 8, column 1)

CRACE'S STATEMENT TO WHY HE HAD TO RETURN HOME

By JAMES F. CRACE

will try to make a clear statement regarding the reason I came from the mission field in



ELDER JAMES F. CRACE

Guinea. I know many of you be anxious to learn the circumstances, especially since I was in the field only a short time. First, let me say that I went (Continued on page 7, column 3)

THE THREE BOOKS THAT ARE NECESSARY

We pass on this unique little book which was clipped from the Baptist Times and published in 1929 "Pastor's Manual of the Wardship Program of South-Baptists."

A Negro preacher walked to the office of a newspaper in New York City, N. C., and said: "Misto Edito, they is forty of my congregation which subscribe fo' you' paper. Do that me to have a ch'ch notice 'Sit down and write,' said the

"I thank you."

And this is the notice the pastor wrote:

"Mount Moriah Baptist Church, the Rev. John Walker, Preaching morning and evening. In the promulgation of Gospel three books are necessary. The Bible, the hymn-book and the pocket-book. Come to and bring all three."

Other pastors than Pastor (Continued on page 5, column 5)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

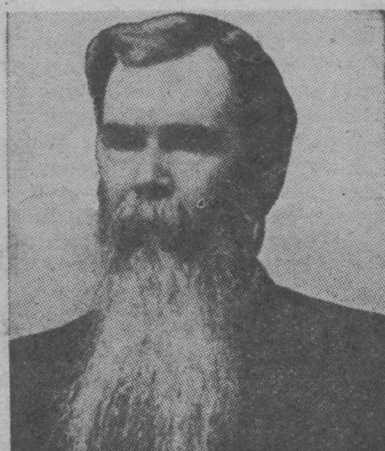
VOL. 33, NO. 33 ASHLAND, KENTUCKY, OCTOBER 10, 1964 WHOLE NUMBER 1352

CAMPBELLISM'S REGENERATION BY WATER BAPTISM FULLY REFUTED

By B. H. CARROLL
(1843-1914)

The greatest modern advocate of the theory of baptismal regeneration is Alexander Campbell, and a short history of his contention is this: He came over from Scotland and settled in Virginia. He had a certain quasi connection with a Baptist church. Anyhow, he was present at Baptist associations, and named his first paper *The Christian Baptist*. But he says, "When I began my debate on the act of baptism with McCall, who was a Presbyterian, while studying for that debate I found out that baptism, unless it was intended to secure the remission of sins, was as empty as a blasted nut."

That was the germ of the idea



B. H. CARROLL

in his mind, according to his own statement; hence Mr. Campbell from that time on, began to pub-

lish things that the Baptists did not believe, and soon he brought out a new paper, which he called the *Millennial Harbinger*. In other words, he considered himself to be the harbinger, the forerunner, the "John the Baptist" of the millennium; and that it was this new theory of his that was bringing about the millennium.

In that *Millennial Harbinger* was an "extra" on the remission of sins. It was a little too long to go into his little paper. In this Extra, which was the first general and formal announcement of his proposition, he took the position of baptismal regeneration, baptismal remission, or baptismal salvation — that wherever you find "purifying" or "sanctifying" it means baptism. In other (Continued on page 3, column 1)

THERE'S NOTHING AS IMPORTANT AS A N. T. CHURCH

By FRANK B. BECK
Now with his Lord

There is a true church of Christ on this earth (Matt. 16:18).



ELDER FRANK BECK

In number, there are many expressions of Christ's church, and they all are "The churches of Christ" (Rom. 16:16). These (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FOREORDINATION"

"And as many as were ordained to eternal life believed."—Acts 13:48.

It has always been interesting to notice that there are some individuals, particularly of the premillennial group, who are very, very strong for prophecy, and who go so far as to insist that everything has to take place definitely in the light of their interpretation. They say that God has predetermined everything that will happen in the light of prophecy, yet at the same time those same individuals deny that God has a plan so far as salvation is concerned.

I am thinking just now of one particular preacher friend whom I have known through the years, who, I might say, was almost a

rabid premillennialist. I agreed with him in the main in his premillennial doctrine. Though he believed strongly in the premillennial return of Christ, and though he had it all worked out that it had to take place at such-and-such a time and in such-and-such a way, and that there could be no deviation from it, and that God had purposed and planned it that way from all eternity—though he had a strong conception of the premillennial return of Christ, at the same time he denied fully that God had anything to do with planning for man's salvation.

Beloved, it seems strange indeed to me that God would make the plans relative to the return of Christ, and that God would defi-

nately purpose everything concerning the return of Christ so vividly, yet God would be denied the privilege of just as vividly portraying His plans as to salvation. So far as I am personally concerned, I am definitely convinced that God has a plan whereby that He is working and dealing with the sons of men that is just as old as eternity. In fact, beloved, the things that are happening today as to salvation are just as much in God Almighty's plans for us, as any event that is out there in the future relative to the second coming of the Lord Jesus.

Tonight I want to read to you a letter which appeared in the "Iowa-Nebraska Regular Baptist" (Continued on page 4, column 1)

A LESSON FROM THE PENDULUM

D. L. MOODY

There was a pendulum waiting to be fixed on a new clock. It began to calculate how long it would be before the big wheels were worn out and its work done. It would be expected to tick night and day, so many times a minute, sixty times that every hour, and twenty-four times that every day and three hundred and sixty-five times that every year. It was awful! Quite a row of figures, enough to stagger you! Millions of ticks!

"I can never do it," said the poor pendulum. But the clock-master encouraged it.

"You can do one tick at a time," he said.

"Oh, yes," the pendulum could do that.

"Well," he said, "that is all that will be required of you."

So the pendulum went to work steadily ticking, one tick at a time, and it is ticking yet, quite cheerfully.

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JOHN R. GILPIN Editor

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"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 battle fought and gained at the grand dinner of the Quebec Seminary by the society of temperance had been decisive. The triumph was as complete as it was glorious. Hereafter her march to the conquest of Canada was to be a triumph. Her banners were soon to be planted over all the cities, towns, and villages of my dear country. To commemorate the expression of their joy and gratitude to God to the remotest generations, the people of Beauport erected the beautiful Column of Temperance, which is still seen half-way between Quebec and the Montmorency Falls. The Bishop of Nancy, my Lord Forbin Janson, blessed that first monument of Temperance, Sept. 7, 1841, in the midst of an immense multitude of people. The parishes of St. Peter, St. John, St. Famille (Orleans Island), with St. Michel were the first, after Lange Gardien, Chateau Richer, St. Anne and St. Joachim, to request me to preach on Temperance. Soon after, the whole population of St. Roch, Quebec, took the pledge with a wonderful show of unanimity, and kept it long with marvelous fidelity. In order to show to the whole country their feelings of gratitude, they presented me with a fine picture of the Column of Temperance and a complimentary address, written and delivered by one of the most promising young men of Quebec, Mr. John Cauchon, who was raised some years later to the dignity of a Cabinet Minister, and who has been the worthy Lieutenant-Governor of Manitoba.

That address was soon followed by another from the citizens of Quebec and Beauport, presented

along with my portrait, by Mr. Joseph Parent, then editor of the Canadian, and afterwards Provincial Secretary of Canada.

What a strange being man is. How fickle are his judgments! In 1842, they had no words sufficiently to praise the very man in the face of whom they were spitting in 1838, for doing the very same thing. Was I better for establishing the society of temperance in 1842, than I was in establishing it in 1838? No! And was I worse when, in 1838, bishops, priest, and people, were abusing, slandering, and giving me bad names for raising the banners of temperance over my country, than I was in continuing to lift it up in 1842? No! The sudden and complete judgment of men in such a short period of time had the good and providential effect of filling my mind with the most supreme indifference, not to say contempt, for what men thought or said of me. Yea! this sudden passage from condemnation to that of praise, when I was doing the very same work, had the good effect to cure me of natural pride which one is apt to feel when publicly applauded by men.

It is to that knowledge, acquired when young, that I owe the preservation of my dignity as a man and priest, when all my bishops and their priests were arrayed against me at the dining table of the Seminary of Quebec. It is that knowledge, also, that taught me not to forget that I was nothing but a work of the dust and an unprofitable servant of God, when the same men overwhelmed me with their unmerited praise. Let not my readers think, however, that I was absolutely indifferent to this change of public feeling. For no words can tell the joy I felt at the assurance which these public manifestations afforded me that the cause of temperance was to triumph everywhere in my country.

Let me tell here a fact too honorable to the people of Beauport to be omitted. As soon as the demon of intemperance was driven from my parish I felt that my first duty was to give my attention, which had been so shamefully neglected by my predecessors that there was not a single school in the parish worthy of that name. I proposed my plan to the people, asked their co-operation, and set to work without delay.

I began by erecting the fine stone school-house near the church, on the site of the old parsonage; the old walls were pulled down, and on the old foundation a good structure was soon erected with the free collections raised in the village. But the work was hardly half finished when I found myself without a cent to carry it on. I saw at once that, having no idea of the value of education, the people would murmur at my asking for any more money. I therefore sold my horse—a fine animal given me by a rich uncle—and with the money finished the building.

My people felt humiliated and pained at seeing their pastor obliged to walk when going to Quebec or visiting the sick. They said to each other: Is it not a burning shame for us to have forced our young curate to sell his fine horse to build our school houses, when it would have been so easy to do that work ourselves? Let us repair our faults.

On my return from establishing the society of temperance in St. John, two weeks later, my servant man said to me: "Please, Mr. le Cure, come to the stable and see a very curious thing." "What curious thing can there be?" I answered. "Well sir, please come, and you will see."

What was both my surprise and pleasure to find one of the most splendid Canadian horses there as mine! For my servant said to me, "During your absence the people have raised five hundred dollars, and bought this fine horse for you. They say they do not want any longer to see their curate walking in the mud. When they drove the horse here, that I might present him to you as a surprise on your arrival. I heard them saying that with the temperance society you have saved them more than five hundred dollars every week in money, time, and health, and that it was only an

MORE FORMS OF TORTURE IN WORSHIP

Robert Ripley tells of "Sadhus who sit on beds of sharp spikes." This stunt is a popular one in India. In Mysore a six-year-old boy was starting out in life by assuming a sitting position on a home-made 'kidie car' of nails. One old fellow seen in Benares had been on his trundle bed for eighteen years.

"India also has some fanatic 'Ever-Standing Men.' Some of them were seen standing by the river not far from Kali-Ghat in Calicut. They had been standing for ten years or more without once sitting down, and were apparently prepared to remain upright the rest of their lives."

These "worshippers" get no rest day or night. This is exactly the opposite of what our gracious Saviour offers His people:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 1:18-30).—Christian Victory.



"I Should Like to Know"

1. Does Rev. 17.8 teach that all the names of all the saved were written in the book of life before the foundation of the world?

That passage implies that they were.

2. Please explain Rev. 13:8.

Before the end of this age, all except the elect, will worship the beast or the false prophet, or the anti-Christ.

3. Is it right to report at the W. M. S., S. S., or other places, all visits made to the sick, or dainties sent them, or tramps fed, or old clothes given away, etc.?

No. The Master says about all such charity as that not to let your left hand know what your right hand does. Matt. 6:3.

4. When the leading church members are dancers, card players, etc., should you keep your membership where you live or take it elsewhere?

Take it elsewhere if you can find a church close enough to worship with. If not, keep it there and organize a prayer band, who will meet regularly and pray that bunch out of the church, or into Christ, or into hell, where they belong. It doesn't take many to do it, though it may take time. The Master gave the promise to two or three. Matt. 18:19.

act of justice to give you the saving of a week.

The only way of expressing my gratitude to my noble people, was to redouble my exertions in securing the benefits of a good education to their children. I soon proposed to the people to build another school-house two miles distant from the first. But I was not long without seeing that this new enterprise was to be still more uphill work than the first one among the people, of whom hardly one in fifty could sign his name.

"Have not our fathers done well without those costly schools?" said many. "What is the use of spending so much money for a thing that does not add a day to our existence, nor an atom to our comfort?"

I soon felt confronted by such a deadly indifference, not to say opposition, on the part of my best farmers, that feared for a few days lest I had really gone too far. The last cent of my own revenues was not only given, but a little personal debt created to meet the payments, and a round sum of five hundred dollars had to be found to finish the work. I visited the richest man in Beauport to ask him to come to my rescue. Forty years before he had come to Beauport bare-footed, without a cent, to work. He had employed his first earned dollars in purchasing some rum, with which he had doubled his money in two hours; and had continued to double his money, at that rate, in the same way, till he was worth nearly two hundred thousand dollars. (Continued on page 3, column 2)

5. Will we be resurrected before crowned?

Yes, resurrected and judged before crowned.

6. Should Baptist people go to a revival held by other denominations, such as Methodists, Campbellites, etc.?

No. They should not. Methodists, Campbellites, Nazarenes, and all kinds of Arminians and mourner's bench folk teach and practice salvation by works, either in whole or in part. Methodists, mourner's bench folk and many others teach salvation by works in part. Campbellites, Methodists, and many others teach salvation wholly by works. The gospel of either will damn all who believe what is heard and taught in their meetings: for all of them mix law and grace. The Bible says: "And if by grace, then it is no more of works: otherwise grace is no more grace: But if it be of works, then is it no more grace; otherwise work is no more work." Rom. 11:6. Oh! the hands of folk in all the above sects, who are dripping with the blood of souls, they have deceived!

7. Were Adam and Eve created body, soul, and spirit?

Yes.

8. Is it good or evil for people in worship to repeat what is called the Lord's Prayer? If evil, name some of the evils.

It is wholly evil. Some of the evils are these: It is ritualistic, promotes formalism. It teaches unsaved to call God, Father. It isn't praying, and any prayer as a matter of form is hypocrisy and mockery in the sight of God. It kills the spirit of real prayer in many cases, and substitutes therefore a form of words, which are from the lips out. It is vain worship. "This people honoureth Me with their lips; but their hearts are far from Me."

9. Where do you get your authority for receiving members to the church?

From the Word of God. Read Rom. 14:1, "Himself weak in the faith receive, but not to doubtful disputations." This refers to the church of Rome receiving members. Acts 9:26-28 gives the account of Paul being refused membership in the church at Jerusalem until Barnabas recommended him.

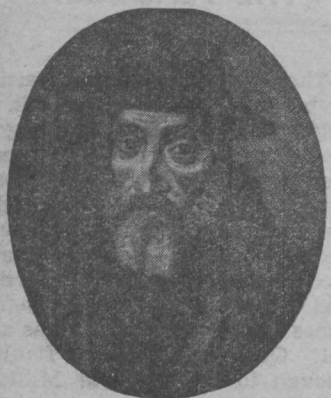
10. Should a preacher marry a wife who is not a Christian?

No. Not only should a preacher not marry a non-Christian, but no Christian should marry a non-Christian. Read 2 Cor. 6:14, "Christian is to marry 'only in the Lord.'" (1 Cor. 7:30), which means for one Christian to marry another Christian.

11. Were Adam and Eve body, soul and spirit after the fall?

They were spiritually dead.

12. Does the Holy Spirit dwell in the body of an unsaved man? No.



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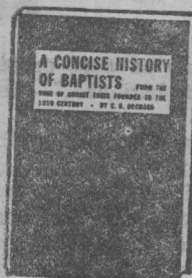
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\$1.50 paper -- \$3.00 cloth

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.

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THE BAPTIST EXAMINER

OCTOBER 10, 1964

PAGE TWO

It is a mighty nice thing to be weighed in the balances and found satisfactory.

Campbellism

(Continued from page one)
he made it mean the whole
when he brought out that extra
"began to fly." All over
and the Baptists rose up and
"This man does not belong
"and their leaders began
to his extra, among whom
the celebrated Andrew
the elder J. B. Jeter,
of Virginia; also Carr, pas-
one of the great Richmond
Wherupon everybody
there would be a war at
next meeting of that associa-
The association met and a
committee was appointed to con-
the state of the churches.
committee, of which Carr
chairman, found that the
was being wrecked by
doctrine, set forth in the
of the *Millennial Harbinger*.
the committee recommended
the churches withdraw fel-
up from the preachers who
ated that doctrine, and from
members who accepted it. The
acted instantly, all over
nia. And since they drew
line of cleavage, Campbell
has no longer hurt the Bap-

his heresy passed into Ken-
There it divided the as-
sions and the churches.
ever it went a fire arose.
there are two horses go-
in opposite directions, no man
better try to ride both at the
time. Where two are not
ed they ought not to try to
together. Then Mr. Camp-
organized his own denomi-
In the meantime, he held
with quite a number of
on the subject.

The plan of salvation from
book of Genesis to Revelation
plan. Whatever has been
essential, just as much so
the Old Testament as in the
Testament, and yet baptism
the Lord's Supper were not
of the Old Testament. And
must admit that some Old
ment people were saved. If
according to their theory, they
saved by compliance with
that we do not have to ob-
and we are saved by com-
pliance with terms that they did
have to observe; therefore,
plan was changed in the es-
sential terms of salvation.
But the model case of Abra-
the model case of salvation
faith as in Abraham, utterly
ifies any change in the plan:
raham believed Jehovah, and
was imputed to him for right-

eousness," or justification, and
Paul says, "This was written not
for Abraham's sake alone, but
for our sake." When we believe
in Christ it is imputed unto us
for righteousness, and we must
follow in the steps of our father,
Abraham, showing that the plan
of salvation was the same.

(3) Another antecedent argu-
ment is the testimony of the
prophets. Peter said to Cornelius,
"To him (that is, to Jesus) bear
all the prophets witness, that
through His name every one that
believeth on Him shall receive
remission of sins." Here is remis-
sion of sins conditioned upon
faith, and all the prophets bore
witness to the fact that a man
who believed on Him received the
remission of sins, and there was
no baptism at the time that the
prophets bore that testimony.

(4) Acts 16:30 is the only place
in the Bible where the express
question is put, "What must I do
to be saved?" and the express
answer is, "Believe on the Lord
Jesus Christ, and thou shalt be
saved."

(5) In many instances in the life
of Christ He said to men and
women, "Thy faith hath saved
thee," and that where there was
no baptism at all.

(6) A certain passage in He-
brews goes to the heart of the
matter. Talking about the ritual
of the Old Testament it says, "It
was not possible that the blood
(Continued on page 6, column 3)

Fifty Years

(Continued from page two)
saw dollars. He then stopped
selling rum, to invest his money
in city properties. He answered
me: "My dear curate, I would
have no objections to give you the
five hundred dollars you want,
if I had not met the Grand Vicar
Demars yesterday, who warned
me, as an old friend, against what
he calls your dangerous and ex-
aggerated views in reference to
the education of the people. He
advised me, for your own good,
and the good of the people, to
do all in my power to induce
you to desist from your plan of
covering our parishes with
schools."

"Will you allow me," I an-
swered, "to mention our conver-
sation to Mr. Demars, and tell
him what you have just said
about his advising you to oppose
me in my efforts to promote the
interests of education?"

"Yes, sir, by all means," an-
swered Mr. Des Rousell. "I allow
you to repeat to the venerable
superior of the Seminary of Que-
bec, what he said to me yester-
day; it was not a secret, for there
were several farmers of Beau-
port to whom he said the very
same thing. If you ignore that
the priests of Quebec are opposed
to your plans of educating our
children, you must be the only
one who does not know it, for it
is a public fact. Your difficulties
in raising the funds you want,
come only from the opposition of
the rest of the clergy to you in
this matter; we have plenty of
money in Beauport to-day, and
we would feel happy to help you.
But you understand that our good
will be somewhat cooled by the
opposition of men whom we are
accustomed to respect."

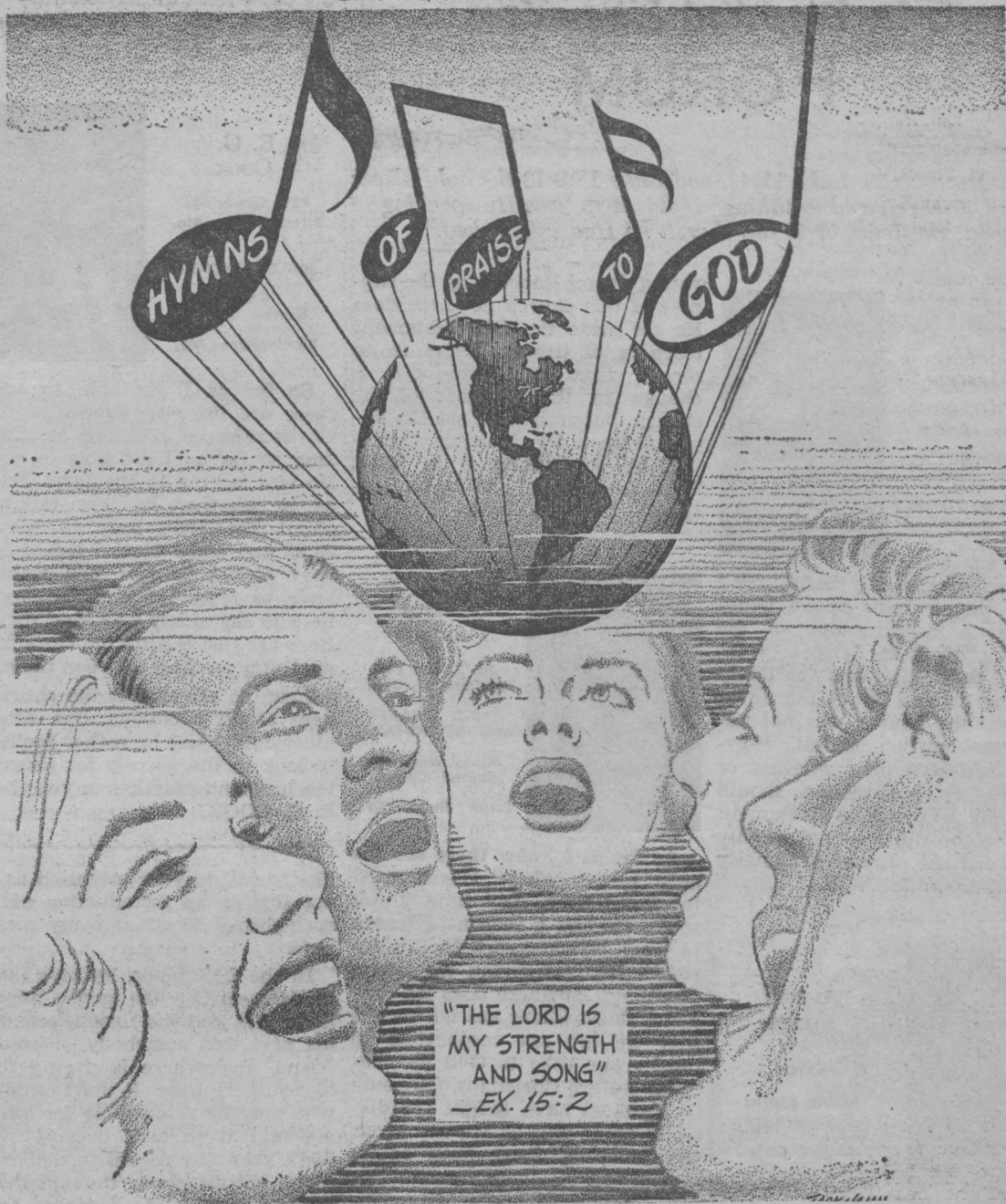
I replied: "Do you not remem-
ber, my dear Des Rousell, that
those very same priests opposed
me in the same way, in my very
first efforts to establish the tem-
perance society in your midst?"
"Yes, sir," he answered, with a
smile, "we remember it well, but
you have converted them to your
views now." "Well, my dear sir,
I hope we shall convert them also
in this question is education."

The very next morning, I was
knocking at the door of the Rev.
Grand Vicar Demars, after I had
tied my splendid horse in the
courtyard of his Seminary of Que-
bec. I was received with the ut-
most marks of courtesy. Without
losing any time, I repeated to the
old Superior what Mr. Des Rou-
sell had told me of his opposi-

tion to my educational plans, and
respectfully asked if it were true.
The poor Grand Vicar seemed as
if thunderstruck by my abrupt,
though polite question. He tried,
at first, to explain what he had
said, by taking a long circle, but
I mercilessly brought him to the
point at issue, and forced him
to say, "Yes I said it." I then
rejoined and said, "Mr. Grand
Vicar, I am only a child before
you, when comparing my age
with yours; however, I have the
honour to be the curate of Beau-
port, it is in that capacity that
I respectfully ask you by what
right you oppose my plans for
educating our children!"

"I hope, Mr. Chiniquy," he an-
swered, "that you do not mean
to say that I am the enemy of
education; for I would answer
you that this is the first house of
education on this continent, and
that I was at its head before you
were born. I hope that I have
the right to believe and say that
the old Superior of the Seminary
of Quebec understands, as well
as the young curate of Beauport,
the advantage of a good educa-
tion. But I will repeat to you
what I said to Mr. Des Rousell,
that it is a great mistake to in-
troduce such a general system of
education as you want to do in
Beauport. Let every parish have
its well-educated notary, doctor,
merchants, and a few others to do
the public business; that is
enough. Our parishes of Canada
are models of peace and harmony
under the direction of their good
curates, but they will become un-
manageable the very day your
system of education spreads
abroad; for then all the bad propen-
sities of the heart will be de-
veloped with irresistible force.
Besides, you know that since the
conquest of Canada by Protestant
England, the Protestants are wait-
ing for their opportunity to
spread the Bible among our peo-
ple. The only barrier we can op-
pose to that danger is to have, in
future, as in the past, only a very
limited number of our people who
can read or write. For as soon
as the common people are able to
read, they will, like Adam and
Eve, taste the forbidden fruit;

LIFTING AN AILING WORLD



they will read the Bible, turn
Protestant, and be lost for time
and eternity."

In my answer, among other
things, I said: "Go into the coun-
try, look at the farm which is
well-cultivated, ploughed with at-
tention and skill, richly manured,
and sown with good seed; is it
not infinitely more pleasant and
beautiful to live on such a farm,
than on one which is neglected,
unskillfully managed and covered
with noxious weeds? Well the
difference between a well educated
and an undeducated people is still
greater in my mind." "I know
that the priests of Canada, in gen-
eral, have your views, and it is
for that reason that the parish of
Beauport with its immense reve-
nue has been left without a
school worthy the name, from its
foundation to my going there. But
my views are absolutely different.
And as for your fear of the Bible,
I confess we are antipodes to each
other. I consider that one of the
greatest blessings God has be-
stowed upon me, is that I have
read the Bible, when I was on my
mother's knees. I do not even
conceal from you, that one of my
objects in giving a good educa-
tion to every boy and girl of
Beauport, is to put the Gospel of
Christ in their hands, as soon as
they are able to read it.

At the end of our conversation,
which was very excited on both
sides, though kept in the bounds
of politeness during nearly two
hours, I said: "Mr. Grand Vicar,
I did not come here to convert you
to my views, this would have
been impertinence on my part;
nor can you convert me to yours,
if you are trying it, for you know
I have the bad reputation of being
a hard case; I came to ask you,
as a favour, to let me work ac-
cording to my conscience in a pa-
rish which is mine and not yours.
Do not interfere any more in
my affairs between me and my
parishioners, than you would like
me to interfere in the manage-

ment of your Seminary. As you
would not like me to criticize you
before your pupils and turn you
into ridicule, please cease adding
to my difficulties among my peo-
ple, by continuing in the future
what you have done in the past.

"You know, Mr. Grand Vicar,
that I have always respected you
as my father; and have many
times been my adviser, my con-
fessor, and my friend; I hope you
will grant me the favour I ask
from you in the name of our com-
mon Saviour. It is for the spiri-
tual and temporal good of the
people and pastor of Beauport
that I make this prayer."

That old priest was a kind-
hearted man; these last words
melted his heart. He promised
what I wanted, and we parted
from each other in better terms
than I had expected at first.

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THE BAPTIST EXAMINER

OCTOBER 10, 1964

PAGE THREE

Segregation vs. Integration

W. M. NEVINS

Discusses the Following
Subjects

Segregation Unchristian?
The Bible and Segregation.
Integration the Law of the
Land?
Negroes' Rights and the Constitu-
tion.
The Supreme Court and Tenth
Amendment.
Court Declares Own Act Null
and Void.
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The Baptist Examiner FORUM

"Is Matt. 23:23, Luke 11:42, and Luke 18:9-13 the only places where Christ referred to tithing? If this is so, was He speaking to and about the Jews, or to the church he had established?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



These are the only Scriptures I recall where Jesus spoke about tithing. A consideration of the contexts of these Scriptures indicate that He was certainly speaking to and about the Jews, and that the church was not under consideration at all. However, in determining whether or not one as a Christian should tithe, the whole New Testament must be consulted — not merely the word of Jesus personally spoken.—ROY MASON.



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

No, these are not the only passages where Christ referred to tithing. He clearly and definitely taught tithing in Mark 12:41-44. In these verses Mark pictures the Lord as He watched the people cast money into the treasury of the temple. With his X-ray eyes He saw the rich cast money in from their abundance; then Mark tells us that the Lord saw a widow woman put in the treasury two mites. After this He called the disciples to Him (these disciples made up the first church) and used this poor widow woman to explain to them the art and motive of tithing, or giving for the cause of Christ.

In Matt. 23:23, we hear the Lord as he confirms tithing while condemning the men who practiced it. In Matt. 23, He was referring to the Jews, but the disciples were present. Matt. 23:1, therefore, was spoken both to the Jews and also His church. These were written for their admonition and also for the admonition of the Jews. Furthermore, can not we say, that these passages where Christ is speaking to the Jews were written for our admonition and learning as well as the apostles. See I Cor. 10:11.

When Christ was instructing his

"Foreordination"

(Continued from page one)
which is the official organ of the Regular Baptists of Iowa and Nebraska. It was printed in their issue of June, 1964, which means that it is about two months old. The reason I am reading it to you is because the letter refers to me. In other words, it is a letter relative to our work, and relative to THE BAPTIST EXAMINER. It is addressed to the editor of this particular paper, and it says:

"Dear Brother Brong:

"I receive in the mail, free of charge, unsolicited, a weekly paper called 'The Baptist Exam-

young church concerning the support of this church nowhere does He set aside the Old Testament teaching of tithing. There is no record that He introduced a change in the finances of the church, but rather He set His approval upon the doctrine of tithing by confirming it in Matt. 23:23, Luke 11:42 and Luke 18:9-13.—AUSTIN FIELDS.



JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

As far as I know these are the only places where Christ used the word tithe. Any time Christ spoke He had a reason—a lesson to teach of some sort. In this instance He was giving the lesson of tithing. Nowhere does He condemn it. Nowhere are we taught that we are not responsible to render our tithe to God just because we are Christians. Obviously He must have taught the disciples to do this as we are given the teaching from Paul as to

iner." I am already acquainted with the publication, having subscribed to it for one year while an unsuspecting student at O. B. B. C. So I know what to do with it when it comes—I file it in file 13, the old circular file, sometimes called the wastebasket. Here's why:

"Sporting big names like Pink and Spurgeon it plucks two strings so long and labors them so hard that it comes up with a two-fold extremism. It is hyper-election, promoting that Christ died only for the elect, and that 'Christ in no wise died for the sins of the whole world.' It is hyper-local church, to the exclusion of believing in an invisible or universal body of Christ distinct from the local church.

"To arrive at such errors, and to defend such, the authors of 'The Baptist Examiner' resort to methods of Bible interpretation unworthy of sound Bible study. One error is trying to reason out Scriptural doctrine too far by human intellect. Another is failure to let plain Scripture balance other Scripture in order to check extremism. They even follow the error of fitting Scripture to their doctrine.

"I have friends who have fallen for 'The Baptist Examiner's' line. On more than one occasion I had to spend an hour or two with my wife attempting to straighten out her confusion after she first started reading the paper. I have seen these two doctrinal issues divide brethren.—G. A. R. B. C. brethren.

"I started receiving the paper again recently, and have discovered some other pastors have, too. I want to raise my voice against it, at least to label it 'poison.' We don't need Satan's extremism or his division.

"Sincerely,
"DAVE BIRDSALL,
"Regular Baptist, June, 1964."

Now, beloved, I don't know Brother Birdsall, but I appreciate his letter even if he didn't write it to me. I'm glad he took time to write so nice a letter about THE BAPTIST EXAMINER. There are a few things I would like to say about it and would

when we are to bring in our tithes—I Cor. 16:2. The only change is the day—from the seventh day to the first day of the week.—JAMES E. HOBBS.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



So far as I am able to say, these are the only places where Christ referred to tithing as such. And so far as I am able to see, He was talking to the Jews. But, as to whether he was talking about the Jews only in Matt. 23:23 and Luke 11:41 I would be very foolish to say. You would have to read between the lines here to say either way, and these lines are just a little too close for me to try reading between them.

I see no allusion to the church here at all whatever. But, after all, would I not be rather foolish to look in the gospels for church teaching and practices anyway?—E. G. COOK.

like to call to your attention as I use this as an introduction or a springboard to get into my message.

In the first place, he says that he is receiving the paper unsolicited. It may be unsolicited on his part, but somebody or some friend, somewhere is paying for his subscription. I don't know who may be responsible for having sent it to him, because we don't keep any record in that respect, but somebody thought that Brother Dave Birdsall needed the message of THE BAPTIST EXAMINER or else he would never have subscribed for it in his behalf.

Brother Birdsall says that I pluck on two strings, one of which is hyper-election—that God has elected people unto salvation—that Christ died only for the elect. Beloved, I plead guilty to preaching that. The other string which he says I pluck on in becoming an extremist, is the local church—the fact that I do not believe in the universal, invisible body. Well, I plead guilty again to believing just that very thing. The fact of the matter is, I am awfully glad that he has read enough in THE BAPTIST EXAMINER to know that I believe in a local Baptist church.

I am awfully glad that he realizes that we pluck two strings. In fact, it is an indication to me

that he has been doing a little reading himself. I don't believe he got this out of the first issue of the paper. I think he has read a little more than he is wanting to make out like he has read, for the simple reason that he has gathered that there are two things that we emphasize so strongly. One is that Christ died for the elect, and the other is that the only church that Jesus has on this earth is a Missionary Baptist church, and that the idea of a universal church is a misnomer in the light of the Word of God. As I say, I am rather of the opinion that Brother Birdsall has been doing a little reading that he might not be willing to admit to others that he has been doing.

Another thing I want you to notice is the fact that he refers to

WE SING THUS

"I will go where you want me to go, dear Lord,
Real service is what I desire,
I will sing a solo any time, dear Lord,
But don't ask me to sit in the choir.

I will do what you want me to do, dear Lord,
I like to see things come to pass,
But don't ask me to teach girls or boys, dear Lord,
I'd rather just stay in my class.

I will do what you want me to do, dear Lord,
I yearn for the Kingdom to thrive,
I will give you my nickels and dimes, dear Lord,
But please don't ask me to tithe.

I will go where you want me to go, dear Lord,
I'll say just what you want me to say;
I am busy just now with myself, dear Lord,
I'll help you some other day."

us, and our position, as promoting extremism.

Let me say to you, that word "extremism" is a word that is definitely being overworked today both politically and religiously. If a man stands up for anything that makes himself different—that makes him stand out, then he is an extremist. Just mark it down, beloved, any individual or any preacher who dares to stand for anything that is different from the masses—well, the very first thing said about him is that he is an extremist.

I am glad that Brother Birdsall thinks that we are extremists.

The fact of the matter is, I am glad that he doesn't say that I am a "middle of the roader." I would a whole lot rather he said I was an extremist—on one side or the other — than to say that Gilpin goes down the middle of the road. I want you to know that I am no "middle of the roader." Everybody knows where I stand on everything. So far as I am concerned, I have never taken a middle-of-the-road policy on anything at all in my life.

Another thing that is interesting to me is the fact that I have caused this dear brother to spend a little time with his wife. Let me read what he says:

"On more than one occasion I had to spend an hour or two with my wife attempting to straighten out her confusion after she first started reading the paper."

Now isn't that pathetic beloved that I have been the means of causing that man to spend a little time with his wife? It sounds to me like he almost begrudges that hour or two that he has had to spend with her on more than one occasion. That was the first thing that came to my mind when this paper was sent to me, that the man actually was begrudging his wife the time he had spent with her.

Well, you'll notice he says that he was attempting to straighten out her confusion. He doesn't say he ever got her straightened out and I wouldn't be a bit surprised but that she still has some arguments about election and the church. I dare say that Brother Birdsall never will get those ideas out of her mind. The fact of the matter is, I just offer him a challenge that he is going to have to spend more than an hour or two several times in the future if he gets her not to believe the things we have been preaching in THE BAPTIST EXAMINER.

Then you'll notice he says the things that we preach are the doctrinal issues that divide brethren. Well, beloved friends, it is true that the doctrine of election divides people, and it is true that the doctrine of the local Baptist church divides people. Certainly both of them are divisive doctrines, and I am always glad when I preach a message that will cause division. The Lord Jesus said that. He didn't come to bring unity, to unite folk, but He came to divide them, and if I can preach a message that will divide folk and cause those who accept the truth to stand out on those particular truths, then I say to you I am in that respect that much like my Master, the Lord Jesus Christ.

He uses one bad term I don't like when he refers to our paper (Continued on page 5, column 1)

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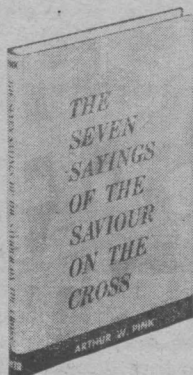
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"Foreordination"

Continued from page four)
its doctrine as "poison," yet the same time, beloved, you position is something that effect. For example, if you strychnine, it is going to an effect. If you take hydro- acid, it is going to have effect. If you drink carbolic it is going to have an ef- The fact of the matter is, body said you can say good- in every language in the In France you say "au re- in the United States you goodbye; and in Spain you adios," but I tell you one that is "goodbye" in any age, and that is carbolic No matter what the lan- is, it is "goodbye" if you it.

he refers to us as poison. I'd like to suggest this, that could be a good thing if he me just a little more ac- with what he calls poi- en he says that "we don't Satan's extremism or his on." Well, I think that he and for that reason I am to be certain that this man all getting the paper, I am to be sure that he gets it while longer for the bene- of his wife, for I want that soul to have the privilege having her husband to spend time with her. I don't want ink of her as being separated him in the future, and I to be sure that he has to an hour or two with his in the future relative to BAPTIST EXAMINER.

oved, this man is objecting our position on the doctrine section and that Christ died the elect only. In view of this, out to say that God is a God ordination. God ordained cer- things to come to pass, and thing that God has ordained me to pass, will come to pass like God has planned it.

ORDAINED JEREMIAH PROPHET.

Jeremiah wasn't a preacher be- he wanted to be. He wasn't teacher because his mother "I hope, Jeremiah, when grow up that you'll be a ther." He was a preacher be- he was ordained of God for purpose. Listen:

before I formed thee in the I knew thee; and before I camst forth out of the womb I sanctified thee, and I ORDAINE thee a prophet unto the na- Jer. 1:5.

lice, God says, "Jeremiah, I you to be a preacher, and sanctified and set you apart, ordained you to be a prophet the nations, even before that were born." So Jeremiah was teacher because he was or- ed of God.

at calls to mind the Apostle for he likewise did what he because he was ordained of We read:

but when it pleased God, who prayed me from my mother's womb, and called me by his

grace."—Gal. 1:15.

Paul is saying to the churches of Galatia that God was the one that separated him from his mother's womb, and that it was God who called him by His grace. In other words, Paul was saying that what he was doing as a preacher, was because God had ordained him to that task.

Now, beloved, in the light of this letter that I have read from Brother Birdsall, I want you to see that in contrast to his letter, God even goes so far as to ordain the work that a preacher shall do. He ordained the work of Jeremiah; He ordained the work of the Apostle Paul; and I am convinced that God ordains the work of every God-called preacher in the world today.

II

JESUS' LIFE AND MINISTRY WAS ORDAINED BY ALMIGHTY GOD.

Did you ever stop to think that the life that Jesus lived, and the ministry of Jesus was definitely according to the foreordaining plan of Almighty God? Beloved, that is true. Jesus never did a thing. He never said a thing. He never taught anything. He never went anywhere, and He never did anything in this world except it was according to the foreordained plan of God. Listen:

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—I Peter 1:20.

Here is a verse that tells us that what Jesus did was fore- ordained before the foundation of the world.

Let's notice, I say that God or- dained Jeremiah to be a preach- er, and I say that God foreor- dained the life and ministry of the Lord Jesus Christ so that everything that Jesus did was ac- cording to the foreordained plan of God. That leads me to go a step further and remind those of you that your life every day is just like the life of Jeremiah and Paul, and just like the life of the Lord Jesus Christ—it is ac- cording to the foreordained plan of Almighty God. I don't believe there is anything that just hap- pens in this life. I don't think that there is anything that takes place that we can say that it just happened to come to pass. I don't think that we can say anything is by chance. Rather, everything is by the foreordained plan of God so far as you and I are concerned.

You may pick up the paper tomorrow and read how that somebody gets killed and the newspaper will say that an ac- cident took place at such-and- such a street. Now that is from the human point of view. Be- loved, if they were speaking from God's point of view, it would be said that what takes place is according to the prede- termined plan of Almighty God for that individual's life.

I even go so far as to say that there isn't a person here but that God, before the foundation of the world, forordained that you should be here. Now you may not have known you were coming

THE POPE GETS ANOTHER MILLION DOLLARS!

"A wealthy landowner of Fer- rar, Italy, recently left the major part of his million dollar estate to the Pope, 'in expiation of his sins.'" (News Note in the English Churchman).

This poor, deceived Romanist now knows that one cannot buy his way into heaven. If the Ro- man Catholic church taught its people the true Gospel, the peo- ple would not give to the church "in expiation of sins." God's Word informs us:

"Forasmuch as ye know that ye were not redeemed with corrupti- ble things, as silver and gold, from your vain conversation by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-20).

to church until 30 minutes before the time that you left. You may not have known that you were going to be here until just a few minutes ago. But, beloved, you are here because God, before the foundation of the world, made plans to that end, and you are merely fulfilling the plan of God in your life just like Jesus' life was a fulfillment of what God had foreordained for him, and just like Jeremiah and Paul's ministry was a fulfillment of God's fore- ordained plan for them.

III

APOSTATE TEACHERS AND MORAL INCORRIGIBLES ARE ORDAINED OF GOD TO CON- DEMNATION.

Every once in a while when I run into some fellow who is a false teacher and an apostate so far as the Word of God is con- cerned, I like to remember that he was ordained of God to do what he is doing. You say, Brother Gilpin, it is hard for me to think that God would ordain one of these false preachers to do anything." Well, I'll tell you why He did, beloved; if nothing else, He wants to stir me up, and He wants to stir you up and make you stand for something. You would be a mighty trifling group of people if everything just went your way.

Did you ever stop to think that the best thing that can happen to us, is opposition? The best thing that can happen so far as your life and mine is concerned is not to have too easy a time always. I am convinced that these false teach- ers, these apostates, who teach we are saved by works, or who teach salvation by baptism, or these apostates who teach that a man can become so good that he is sinlessly perfect, or these apos- tates who teach that a man can be lost after having been once saved—I am convinced that every one of them are ordained of God and are merely working out God's plan, and God's purpose, and God's program so far as my life, and your life, and the lives of all of His children are concerned. It makes us work, and it makes us study, to have these apostates around.

I tell you, beloved, if I hadn't run into a preacher years ago that

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THE BAPTIST EXAMINER

OCTOBER 10, 1964

PAGE FIVE

believed in falling from grace, I never would have known as much about the security of the saved as I know now. If I hadn't run into a preacher who denied the doctrine of depravity, I never would have studied as I have to learn what the Bible says about depravity. I never would have realized how depraved human be- ings are, I say to you, that even these apostate teachers and moral incorrigibles of this world are all ordained of God, and even though they are going to be condemned, their condemnation is ordained of God as well.

We read:

"For these are certain men crept in unawares, who were be- fore of old ORDAINED TO THIS CONDEMNATION, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 1:4.

Notice, Jude says that these ungodly men, who have crept in unawares, were ordained of old to this condemnation.

Notice again:

"Him, being DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ye have taken, and by wick- ed hands have crucified and slain."—Acts 2:23.

This is talking about the death of the Lord Jesus Christ and it says that this crowd had slain Him with wicked hands, but what they did in crucifying the Son of God was just the fulfillment of God's plan, for it was in the light of determinate counsel and the foreknowledge of God.

Did you ever stop to think that wicked men, incorrigible men, false teachers, apostate teachers, are doing exactly what God wants them to do, and they are fulfilling God's program so far as they are concerned? Even these individuals who crucified Jesus Christ—even these individuals who with their wicked hands slew Him, were merely doing what God by His determinate counsel and fore- knowledge had predetermined would come to pass.

There is a man in the Old Tes- tament by the name of Pharaoh, and the Word if God tells us that God hardened his heart, and that he also hardened his own heart. When we come to the New Tes- tament, Paul says:

"For the scripture saith unto Pharaoh, Even for this same pur- pose have I raised thee up, that I might shew my power in thee, and that my name might be de- clared throughout all the earth."—Rom. 9:17.

Paul, writing under inspiration say that God had chosen Pha- raoh for one particular purpose—that he might show his power thereby, and that the name of God might be declared through- out all the earth.

I tell you, beloved, these false teachers and these moral incor- rigibles are ordained of God just the same as God ordained and planned the life of Jesus, and just the same as God ordained and planned the ministry of Jere- miah and the Apostle Paul.

IV

GOD ORDAINS THE SALVA-

TION OF HIS ELECT.

We read:

"According as he HATH CHOS- EN US IN HIM before the found- ation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When were we chosen? Before the foundation of the world. I ask you, how old is this world? Could you give me any idea as to how old this world is? No, you could- n't. Scientists say that it is 500,000 years old, but most of us Bible students would say that it is per- haps six or seven thousand years old. Beloved, I couldn't tell you exactly how old it is, but I know one thing, that my salvation is older than this earth, because the Word of God says that I was chosen of God in Christ Jesus be- fore the foundation of the world.

Oh, what a blessing that is to me! Every once in a while when I read a message like this, some- one says, "Brother Gilpin, that is Hardshellism." No, beloved, it is not Hardshellism; it is just the Word of God, for the Apostle Paul, writing under inspiration, said that we were chosen of God before the foundation of the world. Now what could be plainer than that?

You say, "I just don't believe it." Well, beloved, just because you don't believe it hasn't got a thing in the world to do with its truthfulness. The Bible still says

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that we were chosen of God in Him before the foundation of the world, and whether you believe it, or don't believe it, doesn't change the truthfulness of the statement.

But isn't it something to think about though — that God knew each one who was going to be saved, before we were saved—that God knew each one of us who are saved before we were born—that God knew each one of us who are saved even before this world began? I tell you, beloved, I have to give God all the praise for my salvation, and I have to give God all the glory and the honor for my salvation. There is no honor and no praise for me, for He planned it before the found- ation of the world.

I turn to the Word of God and (Continued on page 6, column 4)

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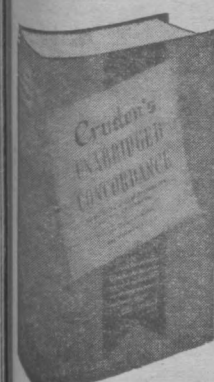
(Continued from page one)

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CONCERN



N. T. Church

(Continued from page one)
churches are visible churches. They are not to be despised nor lightly esteemed, for they are true churches. Are they not the "churches of Christ?" These churches are also referred to in the sacred Scriptures as: "The Church of God" (I Cor. 1:2 and 2 Cor. 1:1); the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15); and the "body of Christ" (I Cor. 12:27); and these churches of God are in such an exalted position that they are spoken of as being "in God our Father and the Lord Jesus Christ" (2 Thess. 1:1). I repeat: these churches are real, visible churches, and not some imaginary invisible, universal church.

These churches are independent churches bound together only in the fellowship of the Gospel. They are NOT bound together by presbyteries, General Assemblies, Synods, Associations and Conventions. Each one of these churches is complete in itself as in Christ. These churches are made up of baptized believers of the Lord Jesus Christ (Acts 18:8 and I Cor. 1:2). To these churches the ordinances of baptism and the Lord's

supper were delivered (1 Cor. 11:2); by these churches missionaries are sent forth (Acts 13:1-4). These churches choose their own officers (Acts 6:1-5), receive their own members (Rom. 14:1) and dismiss their own members (I Cor. 5:11 and 13). NO OTHER ORGANIZATION EXISTED in the New Testament to do the will and work of God except the churches.

I am blind to everything but the Word of God! I say boldly that the large crop of independent mission boards and Bible schools and radio broadcasts and evangelistic crusades and parties and Bible conferences and youth movements are NOT on New Testament ground, in that they have not been authorized by the New Testament churches and, in many cases, TAKE THE PLACE of the divinely-instituted church of God.

New Testament Evangelists Honored God's Church

Barnabas and Saul were not independent evangelists or Bible teachers for they assembled with the church in Antioch a whole year and taught the Word (Acts 11:26). Today many of our evangelists and Bible teachers would rather preach in a tabernacle or

tent or town hall. I hold in my hand two letters from a very popular radio evangelist concerning the arrangements for a rally. In the one letter his secretary writes: "..... would prefer to hold the rally in a NEUTRAL AUDITORIUM, such as a high school auditorium..." In the other letter, she writes: "Mr. did not explain why it was not possible to get the high school auditorium for this rally; but we assume that it was not possible to rent this auditorium; THEREFORE, the rally is being held in the Baptist CHURCH. Usually these rallies are held in NEUTRAL AUDITORIUMS where possible" (capital letters mine).

Why does this prominent evangelist prefer to ignore the church and preach in a neutral auditorium? Is it to get the unsuspecting to attend who would not otherwise come to the church? Is it to get away from the "churchy" idea? I do not know, but I do know that this is not New Testament evangelism, on the basis of Acts 11:26.

In Acts 13:1-4 Barnabas and Saul were "in the church that was at Antioch." This same evangelist told me himself that some of the missionaries his radio fellowship supports are not members of any church. His reason was that they have been "too busy winning souls." I don't know if that makes them any better than Barnabas and Saul or not, but Barnabas and Saul (Continued on page 8, column 3)

Campbellism

(Continued from page 3)
of bullocks and of goats could take away sin." Why?

Because there was no intrinsic merit in the blood of bulls and goats. Apply that principle: It is not possible that baptism in water shall take away sin. There is no intrinsic merit in it.

"The blood of Jesus Christ, his Son, cleanseth us from all sin." The Old Testament ritual did not do it, and the New Testament ritual does not do it.

(7) If we make some external act to be performed by another party essential to our salvation, then the promise of salvation can never be made sure to us, and yet the Scriptures teach that God made salvation by faith that it might be made sure.

That penitent thief, for instance, was up there dying, hanging on his cross. Suppose baptism is an essential condition to salvation; he is lost, for he could not come down. But Jesus looked at him who had complied with no ritual, and said "Today shalt thou be with me in Paradise."

I discuss this subject at length because I want to solemnly impress upon the mind the way these two theories fight, have been fighting, and will continue to fight until the end of the world.

(8) I will assume a perpendicular line as upon a blackboard. Write on one side of it, "Lovers of God," and on the other side, "Haters of God." On one side are believers; on the other side are unbelievers. Now, from which of these two sides will you take the subjects for baptism — people who love God, and believe in Jesus Christ, or haters of God and unbelievers? A follower of Campbell will say, "Take lovers of God and believers in Jesus Christ." Then I say, "Whosoever loveth is born of God," and "we are all the children of God by faith in Christ Jesus," and "He that believeth has been born of God." They may wrestle with that perpendicular line as much as they please — they can never break it.

(9) Paul says, "I thank God I baptized none of you; God sent me not to baptize but to preach the gospel."—(I Cor. 1:15-17).

If baptism were one of the

terms of salvation, Paul was thanking God that he had refused to perform one of the things essential to salvation.

Does he not make a distinction there between the essence of the gospel that saves, and baptism? No man can deny it if he carefully studies the passage.

(10) The repeated declarations in the Bible, for example, take this one: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and "He that believeth shall not come into condemnation, but hath everlasting life." So the Scriptures might be multiplied, but I must stop here.

I would never go and look for the remission of sins in a pool of water.

"Foreordination"

(Continued from page 5)
I read:

"And as many as were ORDAINED to eternal life believed."—Acts 13:48.

Who believed? Those that were ordained to eternal life. There is not a hint that anybody else will

DUST ON BIBLE

"I met her where folly was queen of the throng,

And mirth bade the giddy ones come

And she mid the wildest in dance and song,

Swept on with the current so turgid and strong—

There was dust on her Bible at home.

I met her again when away from the gay,

In the stillness of thought she would roam.

But the words of the scoffer that dropped by the way

Betokened how sadly her heart was astray—

There was dust on her Bible at home.

I met her once more, but her brow had no care—

Her soul was Immanuel's throne,

And I knew by the artless tear moistened prayer.

That rose from the spirit in supplication there,

That the dust on her Bible was gone."

ever believe except those who are ordained, but all — as many as were ordained to eternal life, they believe. Who is the believer? The believer is the individual who was ordained to eternal life.

Beloved, listen, God, I say, ordained Jeremiah to the ministry before Jeremiah was born; God separated Paul from his mother's womb and called him by His grace; God planned the ministry and the life of Jesus Christ and everything that Jesus did in His ministry, to the fulfillment of God's plan; and God uses these apostate teachers and moral incorrigibles to carry out His work, and what they do is according to

the ordination of God. God is ordaining them, even their ministry and their teaching, as well as their condemnation. I tell you, beloved, the same God that has planned these things has likewise looked down and planned for your salvation, for "as many as were ordained to eternal life, believed."

If I speak to some individual tonight who is an unbeliever, may I say to you, that if you are ever saved—if you ever come to know Jesus Christ it will be because Jesus Christ knew you before the foundation of the world.

It thrills my heart just to know that my salvation doesn't depend upon me, but that my salvation is entirely dependent upon the Lord Jesus Christ. Listen:

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

How many are going to come? "All that the Father giveth me shall come to me."

Listen, beloved, I see that white-robed throng out yonder in eternity coming up before God, with palms in their hands, shouting His praises, and singing about how they have been washed in the blood of the Lamb. I look at that crowd that is praising God, and I say, "Who are they?" They tell you who they are; they are the same crowd that way back before the foundation of the world were chosen of God in Christ unto salvation, that their sins might be blotted out in the blood of the Lamb. As this text says, "All that the Father giveth me shall come to me," and every one that comes to Jesus Christ out yonder in the future is one of those who was given of God to Jesus Christ, before the foundation of the world. I tell you, beloved, you can't praise yourself for salvation.

I remember preaching a funeral here in Ashland at one of the Baptist churches many years ago. I don't recall what I preached that day, but I do remember that I tried to emphasize the fact that we are saved by the grace of God—that it is God that does the saving, and not we ourselves. After the service was over, and we were at the cemetery, a man came to me and said, "Brother Gilpin, after listening to you, I agree, thoroughly with your message, but I have come to this conclusion that there is just one thing that the sinner can do." I said, "Well, you tell me one thing that he can do." He said, "I'll tell you one thing—he can furnish the sinner."

I have thought often of that man's expression that all the sinner can do is to furnish the sinner. Beloved, that is true; he can furnish the sinner, but God does the saving, for He planned it, ordained it, purposed it, and caused it to become a reality before the foundation of the world, and everyone that is ever saved and goes to Heaven, will go there because he was chosen of God before the foundation of the world.

A SAINT'S GOOD WORKS ARE ORDAINED OF GOD.

When God saves you, should you do something in return? (Continued on page 7, column 3)

The Biblical and Historical Faith of Baptists on God's Sovereignty



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PAGE SIX

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MOHAMMEDANISM

Mohammedanism, while no problem to us, is a curse to many of earth's population. It is good to know its errors.

It denies the divinity, death, resurrection of the Lord Christ. Now, if you and I to preach the gospel and earnestly contend for the faith, can we allow this to go unchallenged, how can we sit quiet undisturbed and passive over 250,000,000 people deny that Jesus was the Son of God, that Jesus died for our sins, that He arose again for our justification? I am sure this must grieve God. I know it grieves whom you say you love. If those who deny the Son also the Father, where are 250,000,000 Mohammedans? If no man knoweth the Father but the Son, and he to whom the Son reveals Him, how can these 250,000,000 know the Father? How can they know the Beloved! How can they?

Mohammedanism upholds polygamy and degrades women, making them the slaves and playthings of men. Now who dare affirm with an open Bible on their backs, before a righteous and God that this is all right and the people best? To say that things are right and best when millions of people is to say the sin is the best for them, and God has made an awful mistake in redeeming the world. If it is right for them and best for them, it must be all right and best for us, because we ourselves heathen cannibals a few centuries ago, worshipping wood and stone.

Polygamy, slavery, prostitution, that of the worst kind, best of them? God help us and forgive us for thinking so for one single moment. Mothers and fathers, do you like three or four of your daughters to be wives of one man and for them to be at his disposal for his pleasure and for his wrath? Sisters, think of it, do you care to be the unmarried wife of a man, who already has two or more wives? Would you, well, millions of women, AT THIS VERY MOMENT, are really the playthings of men, and this supported by their religion, this in the name of their religion.

Is it true? It is not true. Heathen religions are not all right and best suited to the peoples. They are all wrong. Morally, physically, intellectually, eternally God help us to see it.

Mohammedanism legalizes sin. It is called the easy way. It gives people in their sins or in their sins. Sin has grievously brought Jesus down from His heavenly home, cost Him His blood, spoils, ruins, blights, and damns men and women and soul and spirit, hateful to God; with these sins it is a very light matter. NOTHING. Sinners and do it, committing the gross crimes and doing it in the name of their religion.

IS IT TRUE? It is not true! Statement that heathen religions are all right and best suited to the people is the devil's device to damn millions of souls.

God help us to see it.

4. Mohammedanism stops the moral and intellectual progress of the countries under its sway. This is absolutely indisputable and necessarily so from the very nature of the case. Sin always hinders moral and intellectual progress. Its tendency is always downward. It drags down, down, down, until it drags its victim down to a hopeless grave and a hopeless eternity in a hopeless, burning hell.

Is it true? As loudly as possible, let us again proclaim, It is not true. Heathen religions are not all right, and not best suited.

To deny the Divinity, death and resurrection of the Lord Jesus Christ is sufficient condemnation in itself, but when to this is added that it upholds polygamy, degrades women, legalizes sin and stops the moral, intellectual and spiritual progress of the people under its way, its condemnation is complete. In fact it is sufficient to cause us to awake and attempt something out of the ordinary to sweep it from the earth. Again God help us to see it.

Brother, sister, in the face of these facts, which are absolutely incontrovertible, which cannot

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

be denied, we who are in the midst of it know it as certain as we know we are saved and sanctified. In the face of these facts, let me ask you:

Are the heathen religions all right? Will these people be saved? Will the gospel be such a poison to them as to make them worse and increase their responsibility? No! Beloved, ten thousand times no! On the contrary, it is the one and only power that can save them in life, give them hope in death, and make them happy throughout eternity. The only power in this world that can save these needy peoples is the gospel, the power of God unto salvation to everyone that believeth. Away with all excuses, and with us, attempt SOMETHING for their redemption before you meet with them before the judgment bar of God. Act now, do now, what you wish you had done when you meet them face to face. — From the Oriental Missionary Standard.

"Foreordination"

(Continued from page 6)

God saves you, shouldn't you show your appreciation for what He did? As a child, you didn't obey your parents in order to be their child, for you were born their child. You obeyed them because you loved them.

Likewise, I was regenerated and born again and became a child of God, and what I do for Him is not in order to become His child, but I have been made His child through the new birth, and therefore I want to obey him and I want to do His will.

"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. For we are his workmanship, created in Christ Jesus unto GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED that we should walk in them." —Eph. 2:8-10.

Notice, you are saved by grace through faith, without any works on your part, but you are created in Christ Jesus to walk in good works. Beloved, the same God who chose Jeremiah before he was born—that same God who made the plans for the life of Jesus—that same God who determines the work of these apostate teachers, even to their condemnation—that same God who ordains our salvation, has also ordained that your life and my life should be filled with good works. Those works, beloved, are ordained of God.

That is why it is I tell people when they are saved, they ought to be baptized. That is why it is I tell people when they are saved, they ought to become a member of a New Testament church. That is why it is I tell people when they are saved that their life ought to count for the Lord. They ought to attend services. They ought to be regular in the services. They ought to let their lives count for the Lord Jesus Christ. If you are a saved person, you ought to be ashamed to stay out of the church of Jesus Christ one hour's time. I tell you, beloved, saved people are ordained to good works.

CONCLUSION

In closing, let me say to the unsaved that judgment is ordained, too. The same God that ordained these things relative to the saved, has ordained one thing relative to the unsaved. God has ordained judgment for you. Listen:

"And the time of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." —Acts 17:30, 31.

Yes, beloved friends, God is just winking at your sin. He is letting you get by. He is letting every unsaved person go to the end of his rope. He is just letting you run your course. But some of these days you are going to stand before the judge, who is the Lord Jesus Himself. He may not be your Saviour tonight, but one day He'll be your judge.

Might it please God to reach down and save some soul here, that somebody might see Jesus as a Saviour, and believe upon Him, and be saved, and let your life count for God as you live for Him from day to day.

May God bless you!

Grace's Statement

(Continued from page one)

to New Guinea without making any provisions whatsoever for returning home. I severed all my ties here and went expecting, and prepared, to stay in New Guinea for the rest of my life if God so willed. No one could have been more surprised, yea even astonished, than I when it became evident that my family and I had to come back.

During the time I was preparing to go to New Guinea I had many trials and fears but not one time did I even have a fleeting thought that I would have to return. Our Lord knows that I have never been more surprised in my life. Though I am aware of the fact that God does not always do the expected thing, yet this event in my life has left me more than a little shaken. Still, I know the Lord knows what is best in my

Broken

Jesus the Mighty One, broken for me,
Open my eyes, afresh I would see
The cross in its fulness, life-giving and free.
Jesus the Mighty One, break even me.

Savior, how often Thou hearest me say:
"Oh, send a revival, as humbly I pray;"
Yet I in my sin, drive the blessing away,
But now Lord, just break me, and have thine own way.

Each petty resentment will just have to go,
And every harsh thought must be cleansed Lord, I know,
This critical "I" must needs be brought low,
If Thy love, thro' me Lord, to others would flow.

At last precious Lord, I'm beginning to see
Just what it will mean to be "broken" for Thee,
I know it will cost, but I shall be free,
For the blood of Thy cross alone is my plea.

I would be kept Lord, so close to the cross,
That each tiny hindrance shall burn up as dross
And as I draw nearer, there shall be no loss.
Just Holy Ghost joy at the foot of the cross.

Then shadowed by Calvary, onward I go,
Praising — rejoicing, for now Lord I know
That the secret of blessing, is keeping down low,
For as I am "broken," I shall overflow.

—Nell Hawkins.

life, so I am content to wait on Him and do His will.

Secondly, I will try to explain the reason for our return. As you may have read in THE BAPTIST EXAMINER, my wife became ill to the extent that there was no way in which I could keep her in New Guinea. She has not been too well for sometime, but I had not considered her condition to be a thing that needed to be considered in my plans for working in New Guinea. However, I had not anticipated the effect the radical change in our lives would have on her.

Sometime ago it was necessary that my wife, Mary, undergo a serious operation.

This operation not only does

was not of the opinion that her illness would ever hinder my work on the mission field.

When we started to New Guinea we drove for three weeks here in the United States visiting folk throughout the West. This trip was very hard on us all. Even the children were "weary and worn" by the time we arrived at Seattle, Wash. The trip on to New Guinea was also hard and exhausting. By the time we arrived at the mission station, Mary was having a rough time of things. The trip, the radical change of life, and the isolation were just more than my wife could take. Emotional strain brought on physical illness and mental anguish.

I am confident that I did the only thing I could do under the circumstances. Since I was there it is easy for me to be confident that it was necessary that I bring my wife home. I am sure any of you would have done the same thing had you been in my place. It is my prayer that you will all understand and approve my action.

Now that we are back my wife is somewhat better. However, it will take a lot of rest and perhaps not a little medical care before she is completely well. We trust that the Lord will be merciful to us. We ask that you all pray for us.

I am thankful for all that you have done for me. I shall not fail to be grateful to you and thankful for each of you.

The Lord bless you all.



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THE BAPTIST EXAMINER

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PAGE SEVEN

TIME WE INVITE THE PRINCE OF PEACE TO THE PEACE TABLE



Jehovah Witnesses

(Continued from page one)
power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35).

Third—it was a doctrine taught—"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5).

4. ETERNAL PUNISHMENT.

In this connection Russellites make their basic theory to teach that in death there is a cessation of life, and that the "second death" taught in the Bible means eternal cessation of man's existence.

Nothing is further from the truth as taught in God's Word, which teaches in the most unmistakable terms that man can never die, and that he spends eternity in either Heaven or Hell, the latter a place "where the worm dieth not, and the fire is not quenched." (Mark 9:44). The punishment of the wicked is called "everlasting punishment" (Matt. 25:46), but the righteous go into "life eternal" (Matt. 25:46). Whatever the meaning of "eternal," this is the measure of human existence. This Russellism flatly denies—a denial of the plain teachings of God's Word.

Russellism is a mixture of Universalism and Unitarianism, giving hope to some, and making some cease to exist at death; those having hope being those whom God favors because of an acceptable life. It denies the fact of a judgment, a doctrine so plainly taught in God's Word—

"It is once appointed unto man to die, and after that the judgment." (Heb. 9:27). This verse teaches two unmistakable facts:

(1) That death does not end all, even for the wicked.

(2) That there is a judgment appointed for all men. In Acts 17:31 God says: "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Paul declares: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body whether it be good or bad." (II Cor. 5:10).

That there is to be a resurrection of all men, the Bible plainly asserts: "Marvel not at this, for the hour cometh in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28-29).

Russellites are adepts in mis-translations. They make "everlasting destruction" mean "cessation of life," when it means "everlasting punishment" in "everlasting fire." It never means anything else. The ever-lasting suffering of the wicked runs current with the eternal bliss of the righteous. The "everlasting destruction" of the wicked is understood best in the language "from the presence of the Lord" (II Thess. 1:8f), meaning punished in a place and to a degree, where all hope is forever gone—"Where the worm dieth not, and the fire is never quenched," separated from God, Heaven, and the redeemed by an impassable chasm. (Luke 16:26.)

Russellites are prone to refer to Gospel preachers as "hell fire screechers." It is interesting to consider why these "no-hell" propagandists spend their time, money, and effort to traverse sea and land to tell people that there is no Hell, no life for the wicked after death, if there are none, why awake a man at midnight to tell him that his house is not on fire, if it is not on fire?

The devil knows that there is a Hell, and there is a life after death, and because of this, he is, by sheer deception, and the use of Jehovah's Witnesses, and other satanic agencies, seeking to damn the souls of men in Hell, a place from which there is no escape.

The whole consideration of this entire matter hinges on whether or not one is to accept the Bible or the heretical theories of Jehovah's Witnesses. They are wholly and completely, so far as I am able to see, at variance one with the other. If there is no Hell, there is no Heaven.

5. REDEMPTION THROUGH CHRIST, OF THIS RUSSELLISM SAYS:

"The ransom given by Jesus Christ does not guarantee everlasting life, or blessing to any man. The atonement was for the first Adam."

If Jesus was anything. He was man's Redeemer. He himself said: "I came that they might have life, and that they might have it more abundantly." (John 10:10). This fact Paul declared: "In whom we have redemption, the forgiveness of sins." (Eph. 1:7). Peter declared the same doctrine: "Who bore our sins in his own body on the tree." (I Peter 2:22). All this was in fulfillment of Isaiah 53. Scores of other scriptures could be quoted teaching the same thing.

All this Russellites deny. May God pity them.



N. T. Church

(Continued from page 6)
took time to join the church at Antioch: they were "in the church."

When the Holy Spirit inspired Paul to write to the believers in Corinth it was to the "CHURCH OF GOD" which was "at Corinth" (I Cor. 1:2, also 2 Cor. 1:1). So also in the letters written to the Galatians (Gal. 1:2); to the Ephesians (Eph. 3:14-21); to the Philippians (Phil. 4:15); to the Colossians (Col. 1:18 and 4:15-16); to the Thessalonians (I Thess. 1:1 and 2 Thess. 1:1); and to the saints scattered throughout Asia (Rev. 1:14 and 22:16; in all these cases it was always to visible CHURCHES in the vicinities. No other work was recognized. No other work should be recognized today, apart from the New Testament churches. Why do we not abide by the Word of God?

The apostles, prophets and teachers and evangelists of the New Testament were NOT independent of the local church. They were set by God "in the church" (I Cor. 12:28). They recognized the authority of the church of God.

I know of NO Christian preacher or worker in the New Testament of whom it can be proved that he was independent of the church. I know of NO INSTITUTION or MINISTRY or CHRISTIAN WORK outside of the local church in the New Testament. Do you? But we have many today! And the people love to have it so.

New Testament Churches Alone Have God's Authority

In the New Testament the local church had its own God-given authority to pass sentence upon matters, select their own officers, send out their own missionaries and support whom they would. Examine the evidence as fol-

Jesus Came to Church Today

Jesus came to church today
Unheralded, unrecognized;
Quietly He sought a modest seat
Unnoticed by curious eyes.
The choir sang its anthem proudly
Aware of its saintly inflections;
The offering was gathered to the muted sound
Of the coins making up the collection.

Jesus came to church today
No one knew or seemed to care.
The ladies seemed bored, or interested
Only in clothes or style of hair.
And if, perchance, their glances fell
On this poor strange and quiet guest
They quickly turned their heads away —
How could one come to church so dressed?

The preacher droned his platitudes
To ears grown deaf from long disuse
To deeper things and hidden truths —
Indifference a poor excuse.
But what of you, my Christian friend,
As you enter in His house today?
Would Jesus find your eyes as blind
Should He unheralded come your way?

Charles C. Kiser
Oklahoma City, Oklahoma

lows:

1. The church has authority to pass sentence (that is, within Scriptural limits). Christ taught that the highest court of appeal in difficulties between Christian brethren was the ACTION OF THE CHURCH! (Matt. 18:15-18). No synod or Presbytery could be appealed to, to reverse the verdict. So the church receives whom it will (Rom. 14:1) and dismisses whom it will (I Cor. 5:4-5). It is the Christian's court-room (I Cor. 6:4). Hence in Acts 15:22 the important decision as to whether or not Gentile converts had to be circumcised and keep the law of Moses was decided by the "WHOLE CHURCH" of Jerusalem—not by the apostles alone, or by some council or synod.

2. The New Testament church has authority to select its own officers. While Peter suggested the election of an apostle to take Judas Iscariot's place, it was the 120 disciples who appointed by lot, (Matthias) (Acts 1:15 - 26). Peter did not look like much of a pope there! In Acts 6:1-5 it was the "multitude of the disciples" and not the apostles alone, who chose the seven deacons as officers of the early church. In I Cor. 16:1-4 the church of God at Corinth had the authority to select its own messengers to carry its special offering for the poor saints at Jerusalem, even an apostle Paul had no authority to tell them. These messengers of mercy were "chosen of the CHURCHES" (2 Cor. 8:19 and 23).

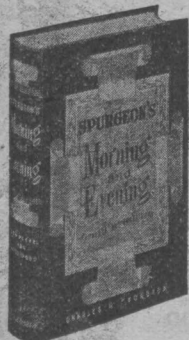
3. The New Testament church only has Scriptural authority to ordain and send forth and support missionaries. I stand square on Acts 13:1-4 for this statement. It was the church at Antioch that sent forth Barnabas and Saul, and to that church later they made their report of "all that

God had done with them" (Acts 14:27).

I have said it to the face of two directors of Bible conferences and they have both agreed with me that their Bible conferences have NO SCRIPTURAL RIGHT to send out and support missionaries, that it is the work of the church. STILL THEY DO IT! Well then how will these missionaries be supported? Let them be supported by the same way that pastors are supported and our own Baptist missionaries are supported and the same way that apostle PAUL was supported. Give the gifts of the CHURCHES. Give your tithes and offerings through the local church of which you are a member. The church at Philippi sent once and again Paul's support (Phil. 4:15-16). Of course this will mean that these independent evangelists and missionaries will have to give the churches financial reports and also declare their faith and become "denominational."

Yes, they are independent. They are not "tied down" by any church. Neither are they like the New Testament evangelists and teachers who were SERVANTS of the churches (Rom. 16:1). They are not limited like Barnabas who went to Antioch by the authority of the church at Jerusalem to see how God had wrought among the Gentiles (Acts 11:22) or like Paul and Barnabas, who went down from Antioch to Jerusalem to discuss circumcision and the law of Moses, by the authority of the church at Antioch (Acts 14:26-15:4).

I beseech you, do not be carried away with men and numbers and sensational noise. Oh, I beg you, be bound to the Word of God and become the lowers of the churches of God, which . . . are in Christ Jesus (I Thess. 2:14), Amen!



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