

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.

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New Bible School Started At Woodlawn Terrace Baptist Church In Memphis

Woodlawn Terrace Baptist Church through its pastor, Elder T. P. Cox, has announced the opening of a new Bible school as a part of the missionary work of this great church. Elder Cox is pastor. Meeting two evenings a week—on Tuesday and Friday nights—with Elder Cox as the principal, the school is off to a good start, and we rejoice for the privilege of announcing its inception. The major subjects are being taught at present, namely, Theology, Ecclesiology, Soteriology, Christology. As soon as possible the curriculum will be added to include Old and New Testament Survey and Eschatology. There is nothing that we believe is more strongly than that church controlled organization and activities, and it is with the greatest of joy that we herald the announcement of this new

school under the authority of Woodlawn Terrace Baptist

WANTED

In view of the fact that the book by Elder T. P. Simmons, "A Systematic Study of Bible Doctrine," is out of print, and since Brother Cox desires such for use in the new school at Woodlawn Terrace Baptist Church, I am wondering if there are any of our readers who would be willing to part with the same in behalf of the new school. If so, please let us hear from you stating the condition of the book and the price you would expect for the same.

Church. In the providence of God, your

editor has known this church and pastor for many years and has preached for them on numerous occasions — Bible Conferences and revivals—and we love both pastor and people, because of their stand for the truth. It is one church where your editor has preached that he never had to "pull his punches," but has been able to preach the same truths, with liberty and freedom there, that he preaches in this paper.

Brother Cox, as pastor, is a great man of God! He is a good Bible teacher and a most excellent pastor, and withal, a sound Baptist. It would be hard to find a home for a new Bible school where church and pastor are superior to the Woodlawn Terrace Baptist Church and her pastor, Elder Wayne Cox.

Let it be understood that this is not a temporary move, but (Continued on page 8, column 4)

Missionary Tells Of Great Progress In New Guinea

By FRED T. HALLIMAN, Koroba, T. N. G.

Dear Friends in Christ:

Greetings in the name of our Lord Jesus Christ. It seems that as the weeks and months run into years that I find less and less time to write. I stay so occupied with preaching now that I have little time left for anything else. I do not forget you folk though for I long for your fellowship and friendship as much as ever. The nearest that I can come to having fellowship with any of you is to talk to our Lord about you daily.

Have Made A Recent Trip Into The Levani Valley

Until recently it had been quite a long time since I had visited the folk in the Levani Valley. In going from here to there I found that the mountain climb was no less tiring than before. In fact, it seemed that this trip going over the mountain was the hardest that I had ever made, but after reaching my first preaching point my efforts were generously rewarded. The native preachers have been going to the Levani for some time now and it was the first time that I had been able to see the results of any of their work. I was happy to find that at this first stop there was a very keen interest in the services, and the largest crowd that we had ever had at this place. There were no professing Christians, but a great outward change could be seen in the people. At

the second place we went, the people had recently built a meeting place of their own. This in itself marked a great outward change in this group of folk. They are the largest single group in the Levani, numbering just over 100. Up until this time every other time they have appeared to be



Eld. Fred Halliman

unfriendly and for the most part despising my presence and wanting to be "left alone." Of course that is what lost folk always say. See Mark 1:24 "Leave US alone." But I have made it my business not to leave these folk alone in the Levani Valley. On the second day of our services there the (Continued on page 8, column 1)

Baptists Must Surrender Much In A Union Meeting

By T. A. J. BEASLEY (Address Unknown)

... said that a good Baptist ... arose in a Saturday Con- ... in a Baptist church years ... made a motion that his ... adopt a uniform to be ... by the male members of ... church. He gave as his reason ... he wanted some way by ... he might distinguish be- ... members of his church and ... of the world.

believing and teaching all the truth that the Baptist believes and teaches.

Let us enlarge on the subject by pointing out a few of the most cherished principles of Baptists, which a Baptist must set aside for the time being in order to work harmoniously—if such a thing is possible—in a union meeting.

The great and distinguishing doctrine of Baptists of all the centuries is salvation by grace through faith in the Lord Jesus Christ wholly apart from works. We admit that there are individuals in other denominations who believe and teach this doctrine, but their denomination, as an organization, teaches otherwise in its articles of faith. And when a Baptist unites with them in the so-called union meeting he of necessity does two things: he lays aside his own belief, and, in the minds of all others, at least, he endorses salvation by grace plus something else.

(Continued on page 6, column 3)

THANKSGIVING

Thanksgiving is just around the corner and we are calling upon our readers, asking that you remember us with a worthy offering this year for Thanksgiving. We did not have our annual Rally Day in June as we usually do, and accordingly we have suffered financially all through the year. Now may we ask in a special way for your financial support as we think in terms of our Thanksgiving services.

Calvary Baptist Church takes great pleasure in not only bringing to you this paper from week to week, but also we invite you to worship with us at any time you can, and especially do we invite you to attend our services at this coming Thanksgiving season.

May it please God that He would lay it upon many of our readers to send us a large, liberal, and much-needed offering between now and Thanksgiving Day.

Most Pertinent Questions And Answers As To Baptism

By J. P. BILYEU (Now in Glory)

In the Bible we read of two families. "In this the children of God are manifest and the children of the devil" (1 John 3:10). We are also told of two masters: "No man can serve two masters . . . We cannot serve God and mammon" (Luke 16:13). Each family has its father and masters. Christ is the Master of the family in which God is the Father. "One is your master, even Christ, and all ye are brethren" (Matt. 23:8). "And call no man your father on earth; for one is your Father, which is in heaven" (Matt. 23:9). The other family is that of the devil, and the lusts of your father ye will do" (John 8:44). There can be no other spiritual families on earth or beyond the earth.

Since there are only the two families, it is as clear as the noon-day sun that every soul is in one of them. Since one cannot serve two masters, he must be under

Christ or under Satan. It cannot be disputed, therefore, that baptism which Christ instituted was given for the members of one family alone. Which family then has the right to the ordinance? Some questions and their answers from the Word of God will settle the matter for all who hold that God's Word "is sufficient rule for faith and practice."

Q. Whose children did John the Baptist baptize?

A. John baptized only penitent sinners because they had believed his message and received the promised Redeemer as their Saviour (Matt. 3:7-8).

Q. Whom did the disciples of Jesus baptize?

A. Jesus first MADE DISCIPLES and then His disciples baptized them under His direction. No one is able to say that a disciple of Jesus is a child of the devil, and therefore Jesus through His disciples baptized children of God. (John 4:1-3).

Q. Whom did Jesus commission His churches to baptize?

A. From the commission given by Christ we learn that the church is commanded to make disciples before baptizing them, and, therefore, the church is to baptize only the children of God. "Go ye therefore, and teach (disciple) all nations, baptizing them in the name of the Father and (Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SPIRITUAL CHANGES"

"And changed"—II Kings 25:29. I would remind you, that you and I make a lot of changes so far as life is concerned. Even in the material world, we'll do something today and maybe change as to it tomorrow. In our physical life that is true, materially it is true, and mentally it is true. Many, many times you will change your mind about something that perhaps you were so positive about before. Well, I want to show you some spiritual changes, all of which are essential, and all of which mean a great deal to the individual who becomes a child of God.

REPENTANCE IS A CHANGE OF PURPOSE.

Whenever an individual re-

pents, there is definitely a change so far as his purpose is concerned towards God, and towards sin. We read:

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants."—Luke 15:18, 19.

You'll notice that this prodigal son had a change of purpose both as to his father and as to his sin. Prior, to this time he had gone to his father and had asked of his father a division of their property, and he had gotten away from his father just as quickly as he could. The Word of God tells us that he had gone into a far country and had wasted his substance in

riotous living. The indications are from that which is recorded concerning him, that as a result of his immorality and sin that he plunged into, he was brought very low. He was finally reduced to a position of want and beggary, to the extent that when a famine arose in the land, he found himself on the same basis as the hogs, and would have been happy if he might have eaten the husks that the swine did eat.

Now, beloved, this man standing beside the hog pen, looked down upon his charges — those that he was feeding — this individual who had sunk so low that he had gone to the lowest position a Jew could ever think of going to — that of feeding (Continued on page 3, column 5)

THE MISPLACED BONE

CHRISTMAS EVANS (1766-1838)

"Let every one keep his own place, that there be no schism in the body." There arose a fierce contention in the human body; every member sought another place than the one it found itself in, and was fitted for. After much controversy, it was agreed to refer the whole matter to one whose name was Solomon wise-in-his-own-conceit. He was to arrange, (Continued on page 8, column 5)

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New Mission Work In Louisiana

The East Side Baptist Church of Benton, Ark., has extended an arm to the saints of Springhill, La., and they have established thereby the East Side Baptist Mission which is located at 200 Third Street, Pinehill-Springhill, La.



Elder James Watson

This mission does not as yet have a permanent place of meeting, but is temporarily using the Community House in Springhill. Brother James Watson, the missionary pastor, is carrying on the services at present and the church clerk is Brother Glen Thompson of Route 1, Taylor, Ark.

This work is the outgrowth of the East Side Baptist Church of Benton, Ark., of which Brother Joe Shellnutt is pastor. We have a most high regard for Brother Shellnutt and the saints of East Side Baptist Church, and we thank God that He has laid it upon their hearts to make this forward step by way of missionary activity. If any of our readers live close enough or have an opportunity, then we would urge you to attend services both with the mission at Springhill and the East Side Baptist Church at Benton, Ark., whenever God might make such possible.



Baptism

(Continued from page one)
of the Son and of the Holy Ghost" (Matt. 28:19).

Q. Does a man have to be baptized to be born of God?

A. Faith in Christ produces the spiritual birth. I John 5:1 answers the question, "Whosoever believeth that Jesus is the Christ is born of God." "Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life" (John 5:24).

Q. How does the Scripture say one is saved?

A. Let the Word answer! "He that believeth on Him IS NOT CONDEMNED" John 3:18. "And the life which I now live in the flesh I live BY THE FAITH OF THE SON OF GOD, who loved me, and gave himself for me" (Gal. 2:20). The believer is both saved and secured in Christ! "To him gave all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins" (Acts 10:43). Peter is referring to the experience with Cornelius and his household made it clear that PURIFICATION is BY FAITH and not by baptism (Acts 15:9). Paul taught that we are JUSTIFIED BY FAITH in Christ. When he preached in Antioch he said, "And by him (Christ) all that believe are justified from all things, from which ye could not (Continued on page 3, column 1)

"I Should Like to Know"

1. Does I Cor. 14:34 have reference to worship or to business?

To both. Read I Tim. 2:8-15 where Paul applies it to praying, teaching, etc.

2. How is it that Spirit-led men can so widely differ in their interpretation of the Bible?

They can't. God is not the author of confusion. There are three spirits who try to lead—the man's spirit, evil spirits and the Holy Spirit. John said: "Believe not every spirit, but try the spirits whether they are of God." God's Word declares: "If they speak not according to this Word, it is because there is no light in them." Paul said: "If any thinketh himself to be a prophet or spiritual (i. e., Spirit-led) let him acknowledge that the things I write unto you are the commandments of the Lord."

Folk who do not interpret the word alike are not Spirit-led. When women refuse to obey Paul's prohibitions in I Cor. 14 he says plainly they are not Spirit-led. If they were they would acknowledge his commands to be God's commands. Folk who don't obey the Bible are not Spirit-led. They are led by the evil spirit just as Peter was in Matt. 16:22, 23. The Holy Spirit never leads contrary to the Book. The safest way to be sure of the leading of the Holy Spirit is to wait on God until God's Word, God's Providences and God's Spirit all agree. Then you are safe in all matters of doubt. On the other hand, we heard of a woman the other day, who was praying to know how she ought to be baptized. She was wasting her breath. God pays no attention to a hypocritical prayer like that. The Bible is plain. Obey it.

3. Was David saved when he planned the death of Uriah?

Yes. II Sam. 12:13 proves that conclusively. God dealt with him as a son, not a sinner. God put away his sin, but He chastised him sorely and four of his boys died because of his own wilful sin.

4. Please explain how an infant is saved if it dies, but is yet a sinner if it lives?

God doesn't tell how He does things. He tells what, but not how, He works. He tells us how He wants us to do, but not how He does His sovereign pleasure. Eccl. 11:5.

5. Is the nature of an infant changed when it dies?

I think so but do not know how.

6. What are the marks of an apostle?

Seeing Jesus personally and being commissioned by Him are two marks. I Cor. 9:1, 2; 15:3, 9.

7. Was it necessary to be baptized by John to be an apostle?

It was to be one of the twelve. Acts 1:21, 22.

8. Does a Baptist church need a constitution?

It is well for them to have ar-

ticles of faith and a church covenant. That is sufficient.

9. What per cent of the people of the United States are Catholics?

See United States census. Out of my line.

10. Who was first advocate of second work of grace?

The Devil, when he preached falling from grace in the book of Job. Every preacher who has preached falling from grace since then has preached the Devil's doctrine.

11. Were the twelve saved when sent out in Matt. 10?

All except Judas, John 6:64-71.

12. Explain Matt. 10:22.

Enduring to end is the proof of salvation, not the condition. Matt. 89:29; I John 5:4, 5.

13. Explain Matt. 16:19.

The Keys of the Kingdom of the gospel and the Holy Spirit. Where men carry the gospel the Holy Spirit works with them and men are born into the kingdom. Mark 16:20; Acts 5:32. Where the Gospel isn't preached men are not born into the kingdom and are not saved.

14. Is it right to use the United States flag in a Baptist church?

Jesus said not. Matt. 22:21.

15. When why and by what authority was the beginning of the Lord's Day changed from Sunday to midnight?

Don't know. Not in our line. Answer only such questions as the rule as can be answered from the Bible.

16. If a preacher believes that women have equal rights with men in the church, is he spiritually minded and is he Spirit-led?

By inspiration, Paul said, "I Cor. 14:37. Jesus went further and declare that every feminist was a spiritual block-head ("ignorant") I Cor. 14:38.

17. In what sense do folk die death? (Heb. 11:5).

In experience.

18. Explain "righteousness of God" in James 1:20.

Right doing or conduct.

19. To what does testimony II Kings 11:12 refer?

Proof that he was in the royal line—his pedigree, in plain everyday English.

20. Are "Samaritans" same people in II Kings 17:29 as in New Testament?

Yes. Passage in Kings tells their beginning.

21. Did Manasseh commit "unpardonable sin?" (II Kings 21:16).

No.

22. Were "mariners" with Jonah saved?

No.

23. If not, is it not possible to be saved?

(Continued on page 8, column 1)

We Ask Support In Behalf Of Bro. Fred Halliman

We always count it a joy to commend any missionary work which we believe to be worthwhile.

In the light of this, it is more than a joy to ask our readers to support the missionary activities of Brother Fred Halliman, Sovereign Grace Baptist Mission, Koroba Free Bag, via Mt. Hagen Terr., Papua, New Guinea.

Brother Halliman is not only a personal friend of the editor of this paper, but is a good, sound, loyal, hard-working Baptist preacher who deserves the support of every reader of our paper, and we would urge our readers to not only pray for his ministry, but to contribute toward it as God enables you.

When Brother Crace returned from New Guinea, one thing of value that I learned as a result of his trip to New Guinea, was the needs of Brother Halliman. Brother Crace tells me that practically all of Brother Halliman's personal effects which he took with him on going to New Guinea are now well nigh worn out, and though Brother Halliman has said nothing about these personal needs, actually our missionary needs badly the support of the readers of this paper. Brother Crace tells me that Brother Halliman's clothing, towels, bed clothing, and linens are well nigh worn out. In fact, Brother Crace presents to us a very grave picture so far as the personal effects of Brother Halliman are concerned.

I know that Brother Halliman is not the type person to tell of his personal needs and I know that he has sacrificially carried on the work there in New Guinea. However, I want to make a special appeal in his behalf that God's people everywhere rally to his support with a worthy offering.

Another thing that we have learned as a result of Brother Crace's experience, is that it is impractical to send things of this country to Brother Halliman. It is actually much cheaper for him to buy everything there, than it is to try to send them to him. Accordingly, as God moves upon the hearts of our readers, let me suggest that you send a monetary offering directed to New Guinea Missions, care Macedonia Baptist Church, 2501 N. Maplewood Ave., Chicago, Ill. This is the church that sent Brother Halliman to the mission field, and it is a joy to us to commend this church and her pastor, Brother Lloyd Wyrick, and to ask our readers to work with this church and pastor in furthering the support of this

Send The Baptist Examiner To Some Home

great missionary in New Guinea.

Many folk have in mind that Brother Halliman is well supported. However, may we remind you that he needs at least twice the amount of money which he gets each month. When you read his financial report, and find that he is getting from \$500 to \$700 a month, please remember that this includes all the money that is used not only for the support of Brother Halliman, and his family, but for the mission work as well. He should have at least \$500 a month for the mission work, and certainly should have fully that much more for his own living expenses.

When I tell you that potatoes cost \$23 for one hundred pounds, then you can easily see how great his needs are from a material standpoint.

As much as we need your help today in carrying on the work of this paper, let me ask that you please immediately make a large and generous offering in behalf of Brother Halliman.



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A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

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

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THE BAPTIST EXAMINER

OCTOBER 24, 1964

PAGE TWO

Baptism

(Continued from page 2)
justified by the law of Moses" (Leviticus 13:39). Again hear him declare: "Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). When Paul was the Philippian jailer what must do to be saved he said, "Believe on the LORD JESUS CHRIST and thou shalt be saved" (Acts 16:31). According to Jesus in John 3:14-15 the uplifted serpent in the wilderness (Numbers 21:9) was a type of Christ. The record is clear that the bitten Israelite was immediately healed when he looked with faith upon the uplifted brazen serpent, and nothing else was necessary. David knew that spiritual cleansing comes from God (Psalm 51:2). Jeremiah knew that no washing at man's hands can cleanse the soul (Jer. 17:1). These and scores of other passages clearly teach that when the penitent sinner looks to Christ with FAITH he is healed of his sins and then becomes a Scriptural subject for baptism.

What is the Fate of the Unbaptized?

This question will bring to mind God's Word the certainty that FAITH brings salvation, not baptism. Jesus said, "He that BELIEVETH and is baptized shall be saved, but he that BELIEVETH NOT shall be damned" (Mark 16:16). The lack of baptism according to Jesus does not condemn the soul, but rather it is a lack of FAITH. Again Jesus said, "He that BELIEVETH NOT is condemned already, because he does not believe in the name of the only begotten Son of God" (John 3:18); and "if ye BELIEVE that I am he ye shall die in your sins" (John 8:24). Thus we see that without FAITH in Christ a man is damned, or condemned, shall die in his sins. Nowhere is it told that he is condemned because he is not baptized.

What Qualification Had Those Who Were Baptized on the Day of Pentecost?

On that day a multitude of people of various races and countries had gathered together. After the descent of the Holy Spirit, Peter preached the Gospel unto the mighty throng of people. He said in Joel 2:32, "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved," as his text (Acts 2:21). In this sermon Peter preached the message of BURIAL and RESURRECTION of Christ, which is the message of the Gospel according to Romans 1:1-8. In the course of his message about three thousand

souls were "pricked in their heart," and said unto Peter and the rest of the apostles, men and brethren what shall we do?" (Acts 2:37). "Then Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

They who hold baptism to be necessary to complete the work of salvation stop here. But Peter was not through preaching to those three thousand broken-hearted inquirers. No message on salvation is complete that does not hold all of God's truth, so he continued, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call; and with many other words did he testify and exhort, saying, save yourselves from this untoward generation" (Acts 2:39-40). What did the convicted people do? "Then they that gladly (joyfully) received his word were baptized" (Acts 2:41). A wonderful change took place in their hearts before they were baptized. They received (accepted for themselves) the Gospel and passed from being convicted of sin and troubled over their lost condition to knowing the joys of having their sins forgiven. Then they were baptized! No person under conviction for sin, and conscious of its condemnation can be joyful in the way God's Word uses the term. Furthermore, these folk could cry, Abba Father, and were happy! They were baptized for (because of) remission of sins.

There are those who earnestly contend that "for" in Acts 2:28 means "in order to the remission of sins," or that water baptism is the means of washing away sin. If their contention is true, and one is not saved until baptized, then baptism is, for the children of the devil, and is not an act or deed done in God but to get in God! It would seem to be impossible for a sane thinker to believe that the Eternal God would set a baptism between a lost soul and a Saviour!

Q. Did Peter Contradict Himself?

A. Peter put repentance first. "Repent or perish" is a universal or an unlimited command, "God now commandeth all men everywhere to repent" (Acts 17:30); but in no place in God's Word are all commanded to be "baptized." "EVERYONE" from Acts 2:38 is in the singular, meaning that everyone who repents is commanded to be baptized. Those who contend for a baptismal remission of sins make Peter contradict himself in his other teachings. If he meant to teach that water baptism was in order to remit sins (Acts 2:38) in the year 33 A. D., then why did he, 27 years later, change his mind about it, and say that "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Peter 3:21)? No one who believes in an inspired Gospel can think that Peter changed his mind. Furthermore, the little word "eis" translated "for" in Acts 2:38 very definitely means "on account of." In Matthew 12:41 it is translated "at" the preaching of Jonah. That passage would be foolish if rendered, "The people of Nineveh repented 'in order to' the preaching of Jonah." It should there be translated "because of" the preaching of Jonah. In Acts 2:38 give "because of" the remission of sin and it conforms to all other preaching of Peter about salvation!

Q. Did Peter Claim Baptism to Be Essential to Salvation?

A. To prove that Peter did not intend to teach that water baptism remits sin, turn to his words to Cornelius and his household uttered in the year 41 A.D. (Acts 10:44-48). In this message he was still preaching the Death, Burial, and Resurrection of Christ. Verse 44 reads, "While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word." Verses 46-48 read "For they heard them speak with

tongues, and magnify God." "Then answered Peter (verse 47) can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (verse 48) "And he commanded them to be baptized in the name of the Lord."

No man can say that a child of the devil has the Holy Ghost in him. The Spirit-possessed man is a child of God, and a subject for Scriptural baptism. Since Cornelius and his household received the Holy Ghost before they were baptized, it is absolutely certain that they were born into the family of God before baptism in water, for God alone sends the Holy Ghost into men's hearts.

Q. Does the Bible Ever Substitute Baptism for the Blood of Christ, or Require It in Addition to the Blood?

A. The Scriptures all cry, "No!" Paul declares, "Who (God) hath delivered us from the power of darkness, and hath translated us (moved us over) into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1:13-14). John declares "But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth (goes on cleansing) us from all sin" (1 John 1:7). If baptism brings about redemption from sin, forgiveness and cleansing from sin, then these passages from Holy Writ are without meaning or truth. Acts 20:28 declares that the blood of Christ purchased the redemption of sins in the righteousness of Christ, not in baptism. Romans 5:9 says we are justified by the blood. Likewise Ephesians 1:7 and Colossians 1:14. Never does the Word add baptism to blood for spiritual cleansing or substitute it for the blood.

Q. Why Then Be Baptized?

A. Baptism is an act of righteousness, performed by the believer in obedience to the will of God. It is a symbolic burial and not a birth (Rom. 6:4). When Jesus taught the necessity of a birth from above He was not talking about a burial. Baptism is never called a birth in the Word of God. The idea that one can be buried and born at the same time, by the same act and in the same grave contradicts all human experience. The sinner is separated from the Lord by his iniquities. "But your iniquities have separated between you and your God" (Isa. 59:2). A sinner who is away from Christ cannot be taken in his sinful condition and be buried with Christ. We are baptized to show to the world a new relationship which repentance and faith have brought between the sinner and the Saviour!

Those who contend that water baptism helps remit sins put the preacher, the water and the church between the sinner and his Saviour, while God's Word teaches us that sin is the only thing that separates the one from the other. "Buried with him in baptism" (Col. 2:12) makes it certain that the proper subject for baptism has Christ with him before being baptized. Jesus never lives in the devil's child, neither is the devil's child living in Jesus Christ; therefore, it is utterly impossible to bury the sinner and Christ together, in so much as they are not living together. It stands to reason that a person is not buried with one master and raised with another? If salvation takes place in the act of water baptism, then the child of the devil would be buried with his master, the devil, and raised with a new master, Christ. Such a transaction is impossible, unthinkable and unscriptural. One is not buried with the devil, but with Christ who comes in when faith opens the door. He is raised with the Master with whom he is buried! Paul declares plainly that "We are buried with Christ" (Rom. 6:4; Col. 2:12), not buried with the devil and raised with Christ.

Things Just Don't Happen-- They're Planned

Things just don't happen to children of God, They're part of a wonderful plan; The troubles, reverses, the sorrows, the rod, Are strokes of the Great Sculptor's hand.

When some dread accident strikes you a blow, And you fret and demand; Why try so hard the mystery to know? It's not an accident, it's planned.

Persecution, tribulation come down like a storm; Friends disappoint and withstand; At last, all alone, bewildered, forlorn, You look, and He smiles: "This is planned."

Do you wonder why God to affliction should call, And why you must suffer and moan? "No man should be moved by afflictions," says Paul, "For you know it is part of the plan."

Q. What is the Purpose of Baptism?

A. Jesus tells us when He said of His own baptism, "Thus it becometh us to fulfill all righteousness" (Matt. 3:15). In other words, the act of submitting to baptism is an evidence of righteousness, not a way to become righteous. Baptism is a symbol or figure or picture of the death, burial and resurrection of Christ. Through it the penitent believer declares to the world what has inwardly taken place in his life, namely: there has been a death to sin and the creation of a new life within through the power of Christ. The burial and resurrection typified by baptism show this to the world and also present a pledge by the one baptized that he is dead to the sinful past and has turned to a new life with Christ. Baptism is the ordinance by means of which the believer confesses his faith in the triumph of Jesus over death and his own triumph over the power of sin.

Q. But What About I Peter 3:20-21?

A. Peter's reference in this passage to the manner in which Noah and his family were saved by water is in keeping with the statement of Jesus regarding baptism. The ark which Noah built under the careful direction of God was a type of Christ. It was prepared for the saving of Noah and his house or family (Heb. 11:7). Because he believed God and builded the ark, he became an heir of the righteousness which is my faith, not by baptism or any other form of ceremonial cleansing. The only thing water had to do with Noah, was to hold up the ark, which saved. "In like figure" or manner, baptism saves; that is, it holds up or portrays the triumph of Jesus over the grave. Faith in Him leads the penitent sinner to trust Him. Faith, not water, put Noah and his family in the ark. They went in at the call of God, and the rain did not come for seven days after they entered it (Gen. 7:1-10). No one can deny that they were saved before the water came to bear up the instrument of salvation. So, in like figure, baptism reveals one's faith in the ark, Christ. Faith leads the believer into Christ before baptism, else he could never be buried with Christ in baptism. (Rom. 6:4; Col. 2:12).

Baptism is "the answer of a good conscience toward God" (1 Peter 3:21). It is a public and obedient response on the part of a child of God who has been given a good conscience through remission of sin by the grace of our Lord. One cannot make response to that which he does not

have. The man whose conscience is still troubled because of sin cannot be baptized according to 1 Peter 3:21. He who is baptized to remit sin is not acting in keeping with the Scriptures here, because it plainly says, "Not the putting away of the filth of the flesh."

"Spiritual Changes"

(Continued from page one)
swine — as he stands there beside the hog pen, there is definitely a change of purpose that comes over him. He changes his purpose so far as his father is concerned, and there is a change of purpose so far as sin is concerned.

I say, beloved, repentance is most definitely a change of purpose. Paul declares the same to be true when he tells how these folk at Thessalonica had made a definite change in their lives as a result of their repentance. Listen:

"For they themselves show of us what manner of entering in we had unto you, and how ye TURNED TO GOD FROM IDOLS TO SERVE the living and true God; AND TO WAIT for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." — I Thess. 1:9, 10.

You will notice that there was a change of purpose on the part of these people. The Word of God specifically says they were idolators and that they turned from (Continued on page 4, column 4)

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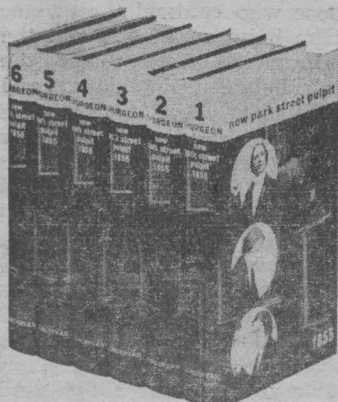
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PAGE FOUR

MANY GUESTS HAVE BEEN IN OUR HOME AND CHURCH OF RECENT DATE



Mr. and Mrs. DeWayne Austin of Cincinnati, O., who visit Calvary Baptist Church at least once a year, were our guests for the weekend of the last of August, and to say the least, it was a joy to have fellowship with these true friends of many years.

In addition to these whose picture appears above, we have had a number of other guests whose pictures we were unable to include, but whose visit was appreciated nonetheless. In fact, we were made most happy by the presence of each of the guests who have been guests in our home, or in our church, in the last several weeks:

Mr. and Mrs. Seacrist, Hansford, W. Va.
Mr. and Mrs. Woodrow Mullens, Gallagher, W. Va.
Mr. and Mrs. Eugene Ballard, Kimberly, W. Va.
Mr. and Mrs. Seacrist, Smithers, W. Va.
Mr. and Mrs. Don Farris and family, Sibley, La.
Mr. and Mrs. Dale Fisher and son, David, Madison, Wis.
Mr. and Mrs. Elmo Woodson and mother, Little Rock, Ark.
Mr. and Mrs. Donald Baldrige, Mansfield, O.
Mr. and Mrs. William Whitacre, Crestline, O.
Mr. and Mrs. Jerry McDaniel, True Faith Missionary Church, Chicago, Ill.
Mr. and Mrs. C. E. Wilson, Pomona, Ga.
Mr. and Mrs. Gene Hensley and two daughters, Stockdale, Tex.
Mr. and Mrs. Wayne Crow and two sons, Washington, D. C.
Mr. and Mrs. Harold Simmons, Newark, N. J.
Mr. and Mrs. James Rodgers, Long Beach, Calif.
Mr. and Mrs. Bobby Overton, Dover, Del.

We truly thank God and take courage whenever God enables our friends to visit us. We are especially grateful to Him for sending these folk our way, and as God may enable any of our readers to visit us, we shall be most happy to have them as our guests. We always feel honored every time someone comes to see us, and feel that our home is blessed thereby.

Spiritual Changes

Continued from page 4)
EVERLASTING LIFE, and NOT COME INTO CONDEMNATION; but is passed from death unto life.—John 5:24.
Imagine a man in death awaiting his execution in a state of condemnation and death. The governor, using his executive clemency, issues a pardon, whereby the condemned man is set free. He is immediately changed from a state of condemnation and death to a state of life.

Every sinner today is in a state of condemnation and death; tomorrow his is a state of life, being saved. There has been a change as to his state. This is just what Paul told the church at Rome, for he declared that when they were justified they had peace with God. Before that time they were at enmity with God, but now they had peace with God. There is a change as to the sinner's state. Jesus said that we pass from death unto life. We thus change from one state to another.

Some of you who are here to-

night live in the state of Ohio. For you to come to church, you have to change your state and come to Kentucky. Some of you live in West Virginia, and for you to come to the services tonight, you had to change from West Virginia to Kentucky in order to be in the services. There is a change so far as your state is concerned.

Well, beloved, I would remind you that every individual who is saved has changed his state, for justification is a change of state. Believe me when I tell you that the man who is justified is passed from the state of condemnation and has passed into the state of justification. He has passed from death unto life. He has passed from enmity unto peace. There has been a change of state through his justification.

I ask you, in which state do you now live? When I say that repentance is a change of purpose, I ask you, has your purpose in life been changed? When I say that salvation is a change of position, I ask you, has your position been changed. Now when I say that justification is a change of state, I ask you, in which state do you now live?

IV

ADOPTION IS A CHANGE OF FAMILY.

We read:

"Having predestinated us unto the ADOPTION OF CHILDREN by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1:5.

Paul declares that everybody who is saved has been adopted into the family of Almighty God.

Now I needn't remind those of you who are here that before you were saved you were not in God's family, but that you were in the family of the Devil. Listen:

"Ye are of YOUR FATHER THE DEVIL, and the lusts of your father ye will do."—John 8:44.

This would indicate that these individuals to whom Jesus was speaking were not in God's family but were in the Devil's family. They weren't God's children, but the Devil's children, and they had the Devil for their spiritual father.

Notice again:

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—I John 3:10.

Notice that there are two families in this world. God has a family, and the Devil has a family. There are children of God, and there are children of the Devil. The Apostle Paul tells us how you can get out of one family into the other. Listen:

"For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

Now, beloved, having read to you these four Scriptures, I say to you on the authority of God's Word, that adoption is a change of family. In view of this, I ask you another question, which family are you in — the family of God or the family of the Devil?

V

IMPUTATION IS A CHANGE OF NATURE.

When God saves us, He gives to us a new nature. He imputes to us a nature that we did not formerly have. Listen:

"For he hath made him to be sin for us, who knew no sin; that we might be MADE THE RIGHTEOUSNESS OF GOD in him."—II Cor. 5:21.

God took our sins and imputed those sins to Jesus Christ on the cross, and now God takes us and imputes the righteousness of God in Jesus Christ to us. At Calvary, Jesus bore my sins, and now I wear the righteousness of the Lord Jesus Christ.

Beloved, that is imputation. That is a change of nature. That means that every individual who had his sins imputed to Jesus

Five Ways To Get Rid Of An Undesirable Pastor

By DAVID C. BOAZ, Pastor,
First Baptist Church,
Taylorsville, North Carolina

Not long ago a well-meaning group of laymen came from a neighboring church to see me. They wanted me to advise them of some convenient and preferably painless method of getting rid of their pastor.

They assured me they had nothing against the man personally. He was a pretty good pastor, but the work of the church seemed to be at a standstill, and they thought he was the cause of it. He had been there a number of years, and they thought a new preacher might add life and spirit to their church.

I'm afraid I was not much help to them, for at that time I had not had occasion to give the matter serious thought. But since then I have pondered the matter a great deal, and the next time anyone comes to me to get advice on the subject I'll be ready for them.

Here are five suggestions I shall make about how to get rid of an undesirable preacher.

1. Look him straight in the eye while he is preaching, and say "Amen!" once in a while. He'll preach himself to death in a few weeks.

2. Pat him on the back and brag on his good points. He'll work himself to death.

3. Start paying him a living wage. Many preachers have gone on starvation wages so long they'd eat enough to kill them if they got a chance.

4. Rededicate your own life to Christ and ask the preacher to give you a job to do (preferably some lost person you could win to Christ). He will die of heart failure.

5. Get the church to unite in prayer for the preacher, and he'll soon become so effective some larger church will take him off your hands.

Christ likewise has had the righteousness of Jesus Christ imputed unto him.

Notice again:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

Notice that when a man is saved, he partakes of divine nature. There is a new nature imputed unto him — a nature he never had before — a righteousness that he never had before. God takes our old self-righteousness, and our sins, and puts them on Jesus Christ at the cross, and then God takes us and covers us with the righteousness and the nature of God Himself, so that when God sees us, He sees us not as the dirty, filthy, repulsive sinners that we are, but He sees us as individuals who are clothed in the righteousness of Jesus Christ, His Son, to the extent that His Son's righteousness has been imputed unto us.

I say, then, beloved, that imputation is a change of nature.

I ask you, how many natures do you have? Every individual that is born into this world is born with two natures. He has one that is alive, and another that is dead. His fleshly nature is very much alive. That is why that an unsaved man likes everything that the world has to offer. His spiritual nature is just as dead as his fleshly nature is alive. That is why it is that an unsaved man doesn't like to go to church. He doesn't like spiritual things. He doesn't like a prayer meeting. He doesn't like to read the Bible. He doesn't like to hear spiritual things discussed. I say to you that every man who is born into this world has two natures — one the nature of the flesh, which is alive; the other, the nature of God, which is dead.

However, the day that a man is saved, God makes alive that nature that is dead, and from then on, every individual has two natures, and both of them are alive.

Every one of you who are here knows now that your old fleshly nature is still alive. You know how that fleshly nature causes you trouble, causes you difficulties, causes you problems, causes you grief and heartaches, and how sinful, how wicked, and how depraved you are. I ask you, how many natures do you have?

Let's look at this again. Since repentance is a change of purpose, I ask, has your purpose of life been changed? Since justification is a change of state, I ask, in which state do you now live? Since adoption is a change of family, then I ask you, in which family are you in? Since imputation is a change of nature, I ask you, how many natures do you have?

VI

REDEMPTION IS A CHANGE OF MASTERS.

There is another change when an individual is saved, and that is he changes his master. We read:

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

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins."—Col. 1:14.

"Being justified freely by his grace through THE REDEMPTION THAT IS IN CHRIST JESUS."—Rom. 3:24.

"And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." (Continued on page 6, column 1)

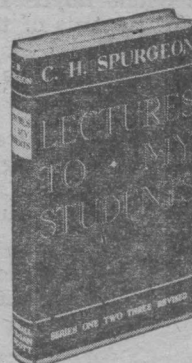
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PRAYER FOR EVERY DAY OF THE YEAR



"Spiritual Changes"

(Continued from page 5)

And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."—John 8:32-36.

Brother, sister, believe me when I say that redemption is a change of masters.

You may go into a pawn shop and you see an article there upon the shelf that you would like to own. You pay the price, and redeem that article, and take it home. Hasn't there been a change of masters so far as that article is concerned, for it belonged to one man and now it belongs to you?

Surely the same is true of us in a spiritual sense, for every one of us were the children of the Devil. Every one of us had Satan and sin for our masters. Surely each of us who is saved remembers the time when sin and Satan were the masters of us. But, beloved, now we have a new Master—the one who paid the price of our redemption, who brought us out from the miry clay, and who set our feet upon the solid rock of ages. I tell you, by that redemption, we have a change of masters.

Now let me ask you a question: Who is your master, the Lord Jesus Christ or the Devil? Since redemption means a change of masters, I ask you, who is your master?

VII SANCTIFICATION IS A CHANGE OF LIFE.

We read:

"And the very God of peace SANCTIFY YOU WHOLLY; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—I Thes. 5:23, 24.

Paul says, "I am praying that the God of peace shall sanctify you wholly." I ask, how much is included thereby? The spirit, the soul, and the body. Why is he praying for the spirit, soul, and body? That we be sanctified wholly. The word "sanctification" means to be set apart for the service of God, so Paul is literally saying that he is praying for us, that we be set apart to the service of God in our spirit, soul, and body.

Sanctification, I say, is a change of life. Before a man is sanctified and set apart for the service of God—before that becomes a

reality, he is a servant of the Devil. He is a child of Satan. He is in bondage unto the Devil. So far as his life is concerned, his life is given over to the service of Satan. But when he is saved—when he is sanctified by the blood of the Lord Jesus Christ, his life is set apart to God, and there is a change so far as his life is concerned.

I ask you, has your life changed since you professed faith in Jesus Christ as a Saviour? Sanctification, I say, is a change of life. Is your life changed?

CONCLUSION

Let's recapitulate and bring this all together. Since repentance is a change of purpose, I ask you, has your purpose in life changed? Since salvation is a change of position, I ask you, has your position been changed? Since justification is a change of state, I ask you, in which state do you now live? Since adoption is a change of family, I ask you, whose family are you in? Since imputation is a change of nature, I ask you, how many natures do you have? Since redemption is a change of masters, I ask, who is your master? Since sanctification is a change of life, I ask you, has your life been changed?

Now all this leads me to ask you, are you a professor or are you a possessor? Do you have churchianity or do you have Christianity? Are you a child of God, or a child of Satan? Is God your Father, or is the devil your father? Is Heaven your home, or is Hell your future abode? I ask you, has there been any change so far as your life is concerned? Has there been a change of purpose, of position, of state, of family, of nature, of masters, of life? Has there been a change? If there isn't any change, then God pity you. If you are saved, all these have been changed by the grace of God.

Union Meetings

(Continued from page one)

Again, on the question of the origin and government of the churches of Jesus Christ the Baptist is the distance of the poles apart from the belief of the Pedo-Baptist. In recent years, it is no uncommon spectacle to witness pastors of different churches in a so-called union meeting receiving members for their churches, having the Baptists to sit in one place, and the others to occupy other seats. Whenever a Baptist preacher does such work, he lays down his own belief, he endorses what he does not believe, and, to say the least of it, he plays the role of hypocrite.

Baptists believe in a regenerate church membership, and it has been the practice of this belief that has kept the Baptist fires brightly burning for about two thousand years. Then how can a Baptist be consistent and join in with others whose belief and practice is just the opposite on the subject of church membership? There is absolutely no way by which a Baptist can follow such a practice, and be justified in so doing.

A third cherished doctrine of Baptists is that baptism is by the immersion of a believer in water by the right of authority. He believes that baptism has nothing whatever to do with the saving of the individual; but, on the other hand, he believes that none but a saved person can be baptized in the Bible sense. But every other great denomination believes and teaches just the opposite of this, and the ignorance of the Baptist who does not know this is wholly inexcusable. But he endorses both pouring and sprinkling, and every phase of baptismal salvation, when he enters into a so-called union meeting.

A Baptist's belief concerning the subject of the Lord's Supper, and, also the purpose of the

Adoption -- From Satan's Family Into Family Of God

ROY MASON
Aripeka, Florida

We are all familiar with the process by which people adopt children who are not of their own flesh and blood.

Spiritual adoption is the act by which God takes those who were the children of the Devil



Eld. Roy Mason

into His own family, making them children of His own. This is inseparably connected with regeneration and justification, such that no one is ever adopted who is not regenerated and justified.

Supper, is entirely at variance with the belief of Pedo-Baptists. When he joins in a union meeting he puts himself in the unenviable position of endorsing all the false ideas that are advanced concerning the Supper. For a union meeting Baptist to be more nearly consistent, he should go still further and have a union Lord's Supper, so-called.

The leading scholars of the Pedo-Baptist world acknowledge that the above great doctrines are both Scriptural and consistent. Hence, we say, that when a Pedo-Baptist enters a union meeting he does not have to endorse error in Baptists, nor does he have to lay aside the faith and practice of his people; but, when a Baptist enters a union meeting, he must for the time being, at least, lay aside his most cherished principles and he must necessarily in practice endorse many things that he believes to be errors.

If, in a union meeting, the preacher of whatever denomination, should preach just what he believes and practices, the meeting would close with the first service. Furthermore, it is a very poor specimen of a preacher, who, for the sake of so-called union, or popularity, or for filthy lucre, will not preach faithfully what he believes. If Baptists, or any other denomination, are to have men and women of stalwart character and of great worth, they must realize that such Christians are developed only by such preaching and teaching as can come from the hearts of those who have strong convictions.

Some Questions To Consider

1. Would a person take adoption papers for one already a child by birth?
2. If God is "the universal Father of all" then why do we have adoption?
3. How can one avoid the conclusion that adoption is from family into another? From the Devil's family? From the Devil's course. That can only mean people are not naturally children of God, but of wrath. (See 8:44).

Differences Between Civil and Divine Adoption

1. In adopting a child from orphanage, people are usually attracted to a child because of its beauty or attractiveness, so with our spiritual adoption God sees nothing attractive in us, for we are naturally children of God, sinful, rebellious and lovely.
2. In adopting a child from orphanage, we could not change the nature or disposition of the child. But God does. He changes our nature—or rather He gives us a new nature. (See 2 Peter 1:4).

Privileges Of Adoption

1. Access to God. (Heb. 4:16) A child has access to a parent that an outsider does not have at all. We have a privilege of prayer that a child of the Devil does not have.
2. Jesus becomes our brother. (See Rom. 8:29 and 2:11).
3. We are given the spirit of adoption. This means a new attitude towards God and men. (See Gal. 4:4-6). We are ready sons of God, if we are saved. (See I John 3:1, 2).
4. We are heirs of God and co-heirs with Christ. (See Rom. 8:17, I Peter 1:3, 4).
- (1) What are we heirs of? (2) What are we going to inherit? (3) What does it mean to be a "joint heir"? (Can you possess our future on this earth, shall rule with Christ? What Jesus was talking when He said what He did as recorded in Matt. 5:5).
5. Everything is brought about for the good of the child of God. Everything in life that comes to us—no matter how it temporarily seems—will one day be seen to have been brought about for our own good and profit. (Rom. 8:28). This is an assurance that no person on earth save a Christian has.

Something Else To Consider About Adoption

1. A child of the Devil can be with things that you, a child of God, can't "get by" with all without being chastised. The Devil and his followers be dealt with by and by, but portion will be Hell, or the fire of fire."
2. But God will not let His children go on unmolested. He corrects them. That explains so many Christians are miserable. They are disobedient and rebellious. (Continued on page 8, column 2).

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"FIFTY YEARS IN THE CHURCH OF ROME"

by CHARLES CHINIQUEY
from "Fifty Years In The Church Of Rome"

Specialized for TBE by
L. Jarrell, Lordsburg, N. M.

the morning of the 25th of August, 1842, we blessed and the seventh school of Beauport. From that day all the children were to receive as good an education as could be given in the country of Canada. Those children had been raised on the ruins of the seven taverns which had long spread ruin, shame, degradation, and death over that parish. My heart was filled with an unspeakable joy at the thought of the marvelous things wrought by the hand of God, had wrought in such a short

about two p. m. of that day-to-be-forgotten day, after I had said my vespers, and was pacing the alleys of my parish, under the shade of the maple trees bordering the river, I was reviewing the struggles and victories of those last years; it seemed that everywhere around me, not only the trees which were protected from the burning sun, but the humble grasses and flowers of my garden had a voice to tell me, "Bless the Lord for

my feet the majestic St. Lawrence was rolling its deep waters; beyond, the old capital of Quebec, with its massive towers, its numerous cannons, its numerous steeples, with their roofs reflecting the light of the sun in myriads of rays, forming a spectacle of fairy beauty no pen can describe. The breeze from the river, mingled with the perfume of the flowers of my parish, bathed me in an atmosphere of fragrance. Never yet had I enjoyed life as at that hour. All the desires of my heart and the aspirations of my soul had been more than realized. Harmony, industry, abundance, happiness, religion, and devotion had come on the heels of temperance, to gladden and comfort the families which God had blessed to me. The former hard feelings of my ecclesiastical superiors had been changed into kindness and acts of kindness, above my merits. With the sincere feelings of my gratitude to God, I said with the old prophet, "Bless the Lord, O my

the great mercy of God that I was at Beauport, which at that time had appeared to me as a boundless abyss in which I was lost. I had been changed for the better into an earthly paradise. It was only one desire in my heart that I never should be removed from it. Like Peter on Mount Tabor, I wanted to pitch my tent in Beauport to the end of time. But the rebuke which the blessed Peter came as quickening lightning to show me the vanity of my dreams.

Suddenly the carose of the people of Quebec came in sight, rolled down to the door of my parish. The sub-secretary, Rev. Mr. Belisle, alighting, directed his steps toward

the garden, where he had seen me, and handed me the following letter from the Right Rev. Turgeon, Coadjutor of Quebec:

"My Dear Mons. Chiniquy: 'His lordship Bishop Signaie and I wish to confer with you on a most important matter. We have sent our carriage to bring you to Quebec. Please come without the least delay. Truly yours, Flav Turgeon.'

One hour after, I was with the two bishops. My Lord Signaie said:

"Monseigneur Turgeon will tell you why we have sent for you in such haste."

"Mons. Chiniquy," said Bishop Turgeon, "is not Kamouraska your birthplace?"

"Yes, my lord."

"Do you like that place, and do you interest yourself in its welfare?"

"Of course, my lord, I like Kamouraska; not only because it is my birthplace, and the most happy hours of my youth were spent in it, but also because, in my humble opinion, the beauties of scenery, the purity of its atmosphere, the fine manners and proverbial intelligence of its people make it the very gem of Canada."

"You know," rejoined the bishop, "that Rev. Mons. Varin has been too infirm, these last years, to superintend the spiritual interest of that important place. It is impossible to continue putting a young vicar at the head of such a parish, where hundreds of the best families of our aristocracy of Quebec and Montreal resort every summer. We have, too long, tried that experiment of young priests in the midst of such people. It has been a failure. Drunkenness, luxury, and immoralities of the most degrading kind are eating up the very life of Kamouraska today. Not less than thirty illegitimate births are known and registered in different places from Kamouraska these last twelve months. It is quite time to stop that state of affairs, and you are the only one, Mons. Chiniquy, on whom we can rely for that great and difficult work."

These words passed through my soul as a two-edged sword. My lips quivered, I felt as if I were choking, and my tongue, with difficulty muttered:

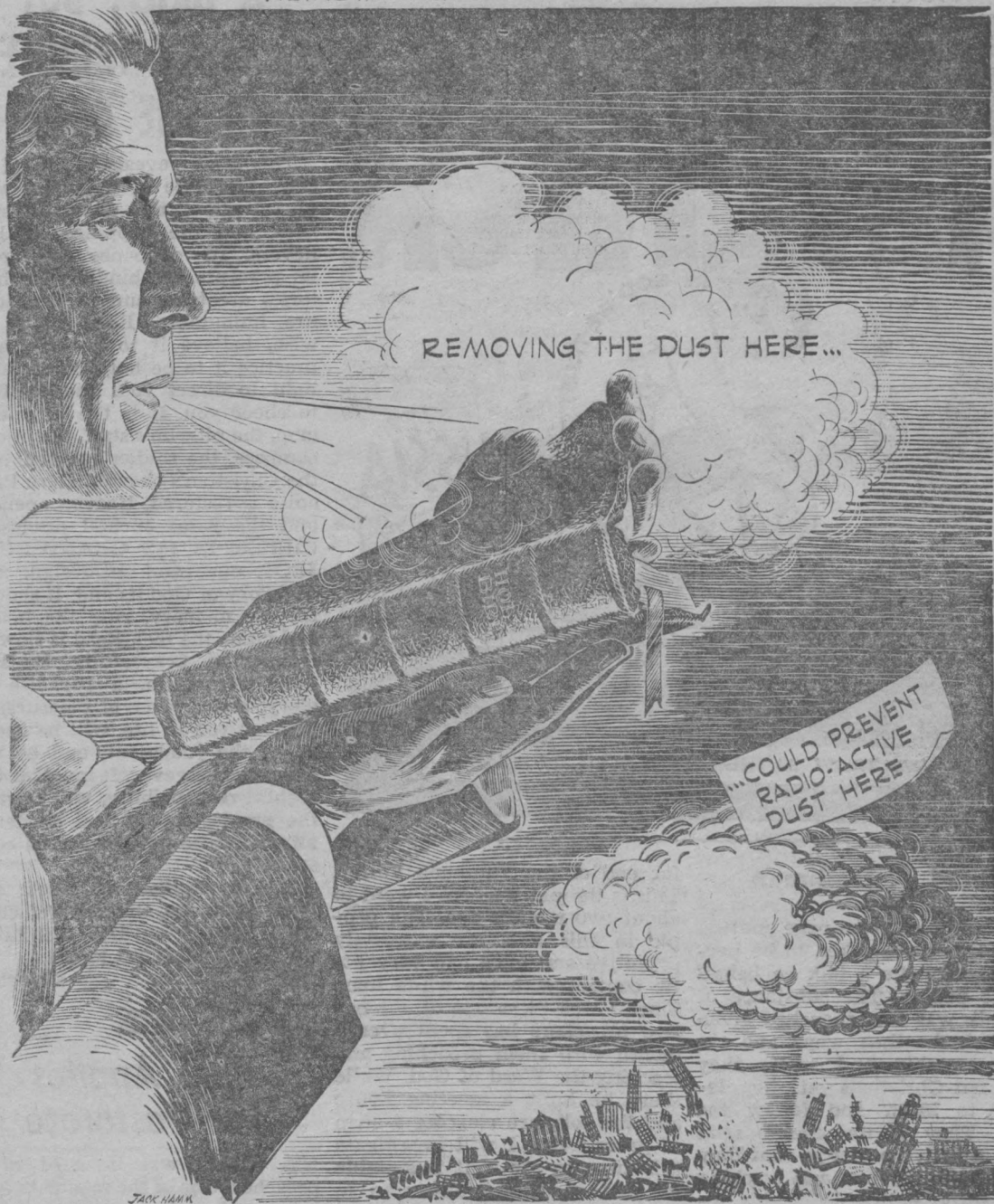
"My lord, I hope it is not your intention to remove me from my dear parish at Beauport."

"No, Mons. Chiniquy, we will not make use of our authority to break the sacred and sweet ties which unite you to the parish of Beauport. But we will put before your conscience the reasons we have to wish you at the head of the great important parish of Kamouraska."

For more than an hour the two bishops made strong appeals to my charity for the multitudes who were sunk into the abyss of drunkenness and every vice, and had no one to save them.

"See how God and men are blessing you today," added the Archbishop of Signaie, "for what you have done in Beauport! Will they not bless you still more, if you save that great and splendid parish of Kamouraska, as you have saved Beauport? Will not a double crown be put upon your forehead by your bishops, your country, and your God if you consent to be the instrument of the

REINSTATING SPIRITUAL VALUES



mercies of God towards the people of your own birthplace, and the surrounding country, as you have just been for Beauport and its surrounding parishes? Can you rest and live in peace now in Beauport, when you hear day and night the voice of the multitudes, who cry: 'Come to our help, we are perishing?' What will you answer to God, at the last day, when He will show you the thousands of precious souls lost at Kamouraska, because you refused to go to their rescue? As Monseigneur Turgeon has said, we will not make use of our authority to force you to leave your present position; we hope that the prayers of your bishops will be enough for you. We know what a great sacrifice it will be for you to leave Beauport today; but do not forget that the greater the sacrifice, the more precious will the crown be."

My bishops had spoken to me with such kindness! Their paternal and friendly appeals had surely more power over me than others. Not without many tears, but with a true good will, I consented to give up the prospects of peace and comfort which were in store for me in Beauport, to plunge myself again into a future of endless trouble and warfare, by going to Kamouraska. There is no need of saying that the people of Beauport did all in their power to induce the bishops to let me remain among them some time longer. But the sacrifice had to be made. I gave my farewell address on the second Sabbath of September, in the midst of indescribable cries, sobs, and tears; and on the 17th of the same month, I was on my way to Kamouraska. I had left everything behind me at Beauport, even to my books, in order to be free in that formidable conflict which seemed to be in store for me in my new parish.

When I took leave of the Bishops of Quebec, they showed me a letter just received by them from Mons. Varin, filled with the most

bitter expressions of indignation on account of the choice of such a fanatic and firebrand as Chiniquy, for a place as well known for its peaceful habits and harmony among all classes. The last words of the letter were as follows:

"The clergy and people of Kamouraska and vicinity consider the appointment of Mons. Chiniquy to this parish as an insult, and we hope and pray that your lordship may change your mind on the subject."

In showing me the letter, my lords Signaie and Turgeon said:

"We fear that you will have more trouble than we expected with the old curate and his partisans, and we commend you to the grace of God and the protection of the Virgin Mary, remembering that our Saviour has said: 'Be of good cheer; I have overcome the world.'" John 16:33.

I arrived at Kamouraska the 21st of September, 1842, on one of the finest days of the year. But my heart was filled with an unspeakable desolation, for all along the way the curates had told me that the people, with their old pastor, were unanimous in their opposition to my going there. It was even rumored that the doors of the church would be shut

against me the next Sunday. To this bad news were added two very strange facts. My brother Achilles, who was living at St. Michel, was to drive me from that place to St. Roch des Aulnets, whence my other brother, Louis, would take me to Kamouraska. But we had not traveled more than five or six miles, when the wheel of the newly-finished and beautifully painted buggy, having struck a stone, the seat was broken into fragments, and we both fell to the ground.

By chance, as my brother was blessing the man who had sold him that rig for a new and first-class conveyance, a traveler going the same way passed by. I asked him for a place in his caleche, bade adieu to my brother and consoled him by saying:

"As you have lost your fine buggy in my service, I will give you a better one."

Two days after, my second brother was driving me to my destination, and when about three or four miles from Kamouraska, his fine horse stepped on a long nail which was on the road, fell down and died in the awful convulsions of tetanus. I took leave of him, and consoled him also by promising to give him another horse.

(To be continued)

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THE BAPTIST EXAMINER

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PAGE SEVEN



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THE BACKBONE TO BALANCE THESE UNITED STATES



Fred T. Halliman

(Continued from page one)
head tribesman asked to be permitted to make a talk on behalf of his people. The substance of his talk was that they had given up their heathen ways and satanic worship and while they were not Christians yet, they desired to know and follow the Lord. They wanted me to send them a native pastor so that they could have services and teaching frequently. Petiwe is leaving tomorrow to build a house for a native preacher and between him, Pada, and myself we intend to give them regular services from now on. Since I have come back from there two from the Levani Valley have told me they were Christians.

All Services Being Well Attended and Folk Being Saved

Every place we preach there seems to be an ever increasing number in attendance. Today is Monday and at our evening services, which is a Bible study service, we had about 300 present. Many of these are Christians but the majority of them are lost folk and live a long way from the church. This past Sunday Petiwe preached here at the Mission and I went up the Valley and held services at two other places and at both of these places there was an unusually large attendance. We are not trying to emphasize the numbers, but in view of the fact that we have nothing in our services that will attract the flesh we feel that God is working mightily among these heathen folk.

Will Leave Next Week For A Ten-Day Trip

The Lord willing, next week I plan to leave for a trip up the

far end of the Tumbuda Valley. This is the place where I went to about two months ago. The people in this area are extremely primitive and have had very little contact with the white man. Since I was there one of our native preachers has spent over a month with them preaching and teaching the Word of God. While there he built a meeting house and the folk are clearing a strip of ground that I will investigate this time to see if it is suitable for an air strip. I also plan to visit some of the areas within a day or two of walking distance while there.

In conclusion may I say that insofar as I can tell God has put His hand upon every phase of this work and unless I am terribly deceived He is blessing it far beyond my expectations. We are doing the very best we can in trying to utilize our time and resources to the glory and honor of God. However, we would not expect any of you to think the work is perfect for the human hands that are carrying it on are far from perfection. We desire your prayers especially at this time when our burdens are so great.

FRED T. HALLIMAN.



Adoption

(Continued from page 6)
Lord keeps the switch on them half the time. (See Heb. 12:1-10). Chastening is corrective. It is designed to make us more holy in life. It is a mark of sonship. (See Heb. 12:10). It is a mark of God's love for us. The extent to which we are chastened depends upon our disobedience and the extent to which we do not immediately confess our sins and get right. (See I Cor. 11: last verse).

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—Selected.



Paul Applies For Pastorate

A church was in need of a preacher. One of the members was interested in knowing just what kind of minister they desired. He therefore wrote a letter, as if he had received it from an applicant. He read this letter before the pulpit committee:

"Gentlemen: Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have some success as a writer. Some say that I am a good organizer. I have been leader in most places I have gone.

Some folk, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of my real wrong doing. My health is not too good, though I still get a good deal done. I have to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taking me to court, and even attacked me physically.

I am not too good at keeping records. I have been known to forget whom I baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee, and asked them if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making, absent-minded, ex-jailbird; in fact, they felt insulted that his application had been presented.

The committee asked the name of the applicant. Whereupon the elder answered, "The Apostle Paul." — Word and Work.

THE BAPTIST EXAMINER

OCTOBER 24, 1964

PAGE EIGHT

THE DIFFERENCE AS TO OUR GIVING

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well Andrew, I'll give you five pounds, seeing it's you."

To him the preacher replied, "No, I can't take anything for this cause, seeing it's I," and he handed back the money.

The man realized the reproof, but quickly said, "Andrew, you are right. Here are ten pounds, seeing it's for the Lord Jesus Christ." — Selected.

New Bible School

(Continued from page one)
rather it is an attempt to give to young preachers and Christian workers a thorough education in the Word of God. Those living within going distance should avail themselves immediately of the opportunity of becoming better students of God's Word, and those living at a distance would do well to contact Brother Cox and thus make arrangements to enroll as students in this school.

Of course it is the hope of the church and pastor that the school will eventually grow to the extent that it will be a full course daytime school. May it please God to grant this, and may His blessings abide upon this church and pastor.



I Should Like To Know

(Continued from page 2)
lost men to fear God?

Yes—as they did. All sinners do that. Rev. 6:15-17.

24. Were Ninevites who repented eternally saved?

Yes.

25. In John 2:1-11 do "water-pots" symbolize the old nature and "wine" the new nature?

No.

26. What is the difference between the "times" and "seasons?" (Acts 1:7).

"Seasons" probably more limited period than "times." "Seasons" literally refer to short periods while "times" refer to "long periods."

27. Was Peter invested with supreme authority as the first pope?

No, for the following reasons: 1. When there was a vacancy in the apostleship occasioned by the apostasy of Judas, Peter did not appoint a successor. The whole assembly agreed in the choice (See Acts 1:15-26). 2. The same method was adopted in the choice of the deacons. (See Acts 6:2-6). 3. James and not Peter, presided over the council at Jerusalem—A. D. 48. The whole church consented in matters brought forward. (See Acts 15:4-22). 4. Peter himself received a commission to go to Samaria. (Acts 8:14). He was taken to task in reference to his conduct (Acts 11:2,3). 5. He claims no superiority over the rest (I Peter 5:1). 6. Paul rebukes Peter because he is blameworthy (Gal.

2:11).

28. Was Peter ever bishop of Rome?

The Roman Catholics say that in A. D. 51, Peter had sat eight years as bishop of Rome, and continued there 25 years and was martyred in A.D. 68. The 22 years therefore commenced in 43. The following reasons disprove this: 1. It is not stated in Scripture that Peter was bishop of Rome. 2. Paul tells us in Galatians 1:18 that three years after his conversion (A. D. 37) he went to Jerusalem to see Peter and stayed with him fifteen days. 3. Peter was in prison in Jerusalem in A. D. 44. (Acts 12). 4. Several years later Paul wrote his Epistle to the Romans and sent salutations to many persons, but did not mention Bishop Peter. This proves that he was not there. 5. Eight years remain to bring us to the year 68 when Peter was martyred—21 years before Peter's death. At the end of 63 or early in 64 Paul arrived in Rome, visited the Christians and was visited by them. But where was Peter? He is not mentioned. 6. In 62 or 63 Paul wrote his Epistle to Philippians, Ephesians and Colossians, but did not mention Peter. 7. Paul is forsaken—"Only Luke is with me" (II Tim. 4:11). Where was Bishop Peter? Evidently not in Rome. 8. Peter writes to Pontus, Galatia, Cappadocia, Asia and Bithynia. What about Rome? Surely, if he had labored there he would have recorded the fact.



The Misplaced Bone

(Continued from page one)
and adjust the whole business and to place every bone in its proper position. He received the appointment gladly, and was filled with joy, and confidence.

He commenced with finding place for himself. His proper place was the heel; but where do you think he found it? He must needs be the golden bowl in which the brains were deposited. The natural consequences followed. The right quality, nor of the suitable dimensions to contain the brains, nor could the vessel intended for that purpose form a useful, or comely part of the foot. Disorder ensued in foot, head, face, legs and arms.

By the time Solomon was in his own-conceit had reconstructed the body, it could neither walk nor speak, nor smell, nor hear, nor see. The body was, moreover, filled with intolerable agony, and could find no rest, every bone crying for restoration to its own place, that is to say, every one to the heel bone, that was mightily pleased to be in the head, and to have the custody of the brains.

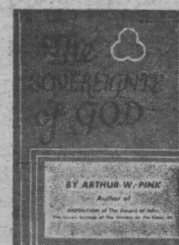
Sin has introduced similar disorder amongst men, and even amongst professors of religion, and into congregations. "Let every one keep his own place, there be no schism in the body." The body can do much, all its parts heavy burdens, all its parts so in the Church; much good can be done by every member placing, and filling his own place without high-mindedness.

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