

The Baptist Examiner

The Baptist Paper for the Baptist People.

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"FIFTY YEARS IN THE CHURCH OF ROME"

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

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

Another carriage took me safely to the end of my journey. However, having to pass by the church, which was about two hundred yards from the parsonage, I dismissed my driver at the door of the sacred edifice, and took my satchel in hand, which was my only luggage, entered the church, and spent more than an hour in fervent prayers, or rather in cries and tears. I felt so heart-sick that I needed that hour of rest and prayer. The tears I shed there relieved my burdened spirit.

A few steps from me, in the cemetery, lay the sacred remains of my beloved mother, whose angelic face and memory were constantly before me. Facing me was the altar where I had made my first confession; at my left was the pulpit which was to be the battlefield where I had to fight the enemies of my people and my God, who, I had been repeatedly told, were cursing and grinding their teeth at me. But the vision of that old curate I had soon to confront, and who had written such an impudent letter against me to the bishops, and the public opposition of the surrounding priests to my coming into their midst, were most discouraging aspects of my new position, I felt as if my soul had been crushed. My very existence seemed an unbearable burden.

My new responsibilities came so vividly before my mind in that distressing hour, that my courage for a moment failed me. I reproached myself for the act of folly in yielding to the request of the bishops. It seemed evident that I had accepted a burden too heavy for me to bear. But I prayed with all the fervor of my soul to God and to the Virgin

Mary, and wept to my heart's content.

There is a marvellous power in the prayers and tears which come from the heart. I felt as a new man. I seemed to hear the trumpet of God calling me to the battlefield. My only business then was to go and fight, relying on Him alone for victory. I took my traveling bag, went out of the church and walked slowly towards the parsonage, which has been burnt since. It was a splendid two-story building, eighty feet in length, with conspicuous cellars. It had been built shortly after the conquest of Canada, as a store for contraband; but after a few years of failure became the parsonage of the parish.

The Rev. Mons. Varin, though infirm and sick, had watched me from his window, and felt bewildered at my entering the church and remaining so long. I knocked at the first door, but as nobody answered, I opened it, and crossed the first large room to knock at the second door; but here also, no answer came except from two furious little dogs. I entered the room, fighting the dogs, which bit me several times. I knocked at the third and fourth doors with the same result — no one to receive me. I knew that the next was the old curate's sleeping room. At my knocking, an angry voice called out: "Walk in." I entered, made a step toward the old and infirm curate, who was sitting in his large armchair. As I was about to salute him, he angrily said: "The people of Beauport have made great efforts to keep you in their midst, but the people of Kamouraska will make as great efforts to turn you out of this place."

"Mons. le Cure," I answered calmly, "God knoweth that I never desired to leave Beauport for this place. But I think it is that great and merciful God who has brought me here by the hand; and I hope He will help me to

overcome all opposition, from whatever quarter it may come." He replied angrily: "Is it to insult me that you call me 'Mons. le Cure?' I am no more the curate of Kamouraska, you are the curate now, Mr. Chiniquy." "I beg your pardon, my dear Mr. Varin; you are still, I hope you will remain all your life, the honoured and beloved curate of Kamouraska. The respect and gratitude I owe you have caused me to refuse the titles and honours which our bishop wanted to give me." "But then, if I am the curate, what are you?" replied the old priest, with more calmness. "I am nothing but a simple soldier of Christ, and a sower of the good seed of the Gospel!" I answered. "When I fight the common enemy in the plain, as Joshua did, you, like Moses, will stand on the top of the mountain, lift up your hands to heaven, send prayers to the mercy seat, and we will gain the day. Then both will bless the God of our salvation for the victory."

"Well! well! this is beautiful, grand, and sublime," said the old priest, with a voice filled with friendly emotions. "But where is your household furniture, your library?" "My household furniture," I answered, "is in this little bag, which I hold in my hand. I do not want any of my books as long as I have the pleasure and honour to be with the good Mons. Varin, who will allow me, I am sure of it, to ransack his splendid library, and study his rare and learned books." "But what rooms do you wish to occupy?" rejoined the good old curate. "As the parsonage is yours and not mine," I answered, "please tell me where you want me to sleep and rest. I will accept, with gratitude, any room you will offer me, even if it were in your cellar or granary. I do not want to bother you in any way. When I was young, a poor orphan in your parish, some twenty years ago, were you not a father to me? Please continue to look upon me as your own child, for I have always loved and considered you as a father, and I still do the same. Were you not my guide and adviser in my first steps in the way of God? Please continue to be my guide and adviser to the end of your life. My only ambition is to be your right-hand man, and to learn from your old experience and your sincere piety, how to live and work as a good priest of Jesus Christ."

I had not finished the last sentence when the old man burst into tears, threw himself into my arms, pressed me to his heart, bathed me with his tears, and said, with a voice half-suffocated by his sobs: "Dear Mr. Chiniquy, forgive me the evil things I have written and said about you. You are welcome in my parsonage, and I bless God to have sent me such a young friend, who will help me to carry the burden of my old age." I then handed him the bishop's letter, which had confirmed all I had said about my mission of peace toward him. From that day to his death, which occurred six months after, I never had a more sincere friend than Mr. Varin.

I thanked God, who had enabled me at once, not only to disarm the chief of my opponents, but transform him into my most sincere and devoted friend. My hope was that the people would soon follow their chief and be reconciled to me, but did not expect that this would be so soon and from an unforeseen and unexpected cause.

The principal reason the people had to oppose my coming to Kamouraska was that I was the nephew of the Hon. Amable Dionne, who had made a colossal fortune at their expense. The Rev. Mr. Varin, who was always in his debt, was also forced by circumstances, to buy everything. (Continued on page 6, column 1)

THE BAPTIST EXAMINER

OCTOBER 31, 1964

PAGE TWO

"I Should Like to Know"

1. How should a group go about organizing a new church?

Call a meeting for the express purpose of organizing a church. Read the articles of faith, and have these accepted by vote of the organizing church. Read the church covenant and have this likewise accepted by the same body by vote. By vote, let the organizing group resolve itself into a church. Select a name for the new church. Call pastor, or supply pastor, until pastor can be secured. Select a time for business meeting, and announce the time for the next meeting of the church for worship services.

As for the articles of faith, these may be found in the Philadelphia or New Hampshire Confession of faith. Or better still, draw up your own. Very few of the confessions go as far as I wish to go in doctrinal statements.

3. Is it necessary for a church to give its pastor the authority to perform the ordinances, or does he automatically receive that authority when called as pastor?

The majority of churches take for granted that when a man is called as pastor, that automatically he is to observe the ordinances in their behalf. However, I do not see that it would be wrong for the church to thus authorize their pastor. I think that either position would be Scriptural, although for the church to specifically grant that authority would make the church more conscious of the fact that the ordinances are church ordinances, and not pastor ordinances. After all, it is well to always hold up before the church that these ordinances belong to the church, and not to the pastor.

3. Is the church a true church, where the women are out of their places, in the light of the teachings of the Bible?

If a group holds to salvation by grace and Baptist baptism, I contend that they are a true church. If they reject either or both, the group is no longer a church—just a man-made organization. That is what the Catholics and the Protestants are.

However, while they may still be a church, they are not very orderly if the women are out of the place assigned them by the Bible. Read I Cor. 14:34-38 and I Tim. 2:8-15. The whole church, where the women are out of their Scriptural place, ought to read their Bibles, repent of their errors, turn back to God's Word, and live in the light of the Book.

4. Is the Lord's house to be used as a kitchen, and is food to be served in it?

God's house is not a restaurant. Paul declared that it was a shame when God's house was thus abused. I Cor. 11:22. God's house isn't for play, for food, nor for recreation, nor for social activities. It is for worship only. God pity the church that has drifted so far as to forget that the house

of God is for worship only.

5. Should a church even attempt to have fellowship with another so-called church where the women are out of place, and where the building of God is used as a restaurant?

I'm not saying that one shouldn't try to have fellowship with such a loose church, but I am frank to say that you won't have much fellowship with them, even if you do try. You just can't mix the spiritual and material in the work of the Lord.

6. Has the church the right to take the Lord's Supper that has no deacon to officiate?

Yes, the first church observed the Lord's Supper long before there were any deacons. Acts 6 tells of the election of the first deacons, which was after the supper had been observed, for this was one of the things that took place on the day of Pentecost. Cf. Acts 2:42, 46.

7. Do deacons have power over a church more than any other male member?

Absolutely not. And neither has the pastor. A Baptist Church, if it is a true church, is a democracy, and one member has just as much power or authority as any other.

8. Is it right to use other versions of the Bible besides the King James?

Personally, I think that there is no version that is as correct as the King James, and since it is also the Bible that most folk are familiar with, I prefer to use it.

However, I believe in studying the Bible in the original language of Greek and Hebrew, and I most surely make use of other translations. I can't remember even one that I have read, but what I received new light on some verses. For example, the King James speaks of the "mote" and the "beam." The Moffatt translation was produced by a modernist and yet in this instance, he is helpful, in that he translates the mote as "tooth-pick" and the beam as "saw-log."

Use all translations and helps, but just be careful that you don't accept all the heresies that may have been skilfully woven into the text. Particularly, is that true of the one we call the "new Bible."

And after all, remember that the safest of all for the average reader is the King James version.

9. Is it right for a Sunday School teacher in a Baptist Church to lead a class to draw names and exchange gifts in God's house at the supposed Christmas season?

This is just pure heathenism. Such a teacher should be publicly rebuked and unless he or she acknowledges the wrong, he or she should be asked to resign. You might as well worship Baal as to observe Christmas in any form.



One of the Greatest Books
of All-Time

Christian Martyrs Of The World

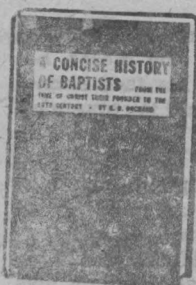
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One of the all-time great Christian classics, this book tells the story of the saints' martyrdom at the hands of both heathen and Romanist. Beginning with the early church and the apostles, it goes through history, telling of the faith of those who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

CALVARY BAPTIST CHURCH

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



A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

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

CALVARY BAPTIST CHURCH

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

Whys and Wherefores

(Continued from page one)

passing to and fro on the street
own there, singly, by twos and
threes. I am hardly conscious
their passing. But one day last
week this great office structure
began to quiver. Then I heard dull
rhythms below. The same soldiers
were passing, but in column for-
mations now, all keeping step,
and all going the same way. Woe
was to whatever tried to block
their progress then. Christ set a
bold enterprise for the band
which He started. It was to win
the world. He told them to cling
together, trust Him, and keep
right on.

Why Not Any Church?

"We ought to obey God rather
than men."—Acts 5:29.

After all that men may say,
God's Word should determine
what church a person should join,
and the Word of God must be in-
terpreted by each person for him-
self. Sentiment is one of the
most noble emotions only when kept
in its proper place, but when sen-
timent suggests that one should
join the church of his father,
mother, wife or friend, then sen-
timent is going too far. Social ties
are precious in the sight of all,
but the church of God is not
founded upon social affinities,
customs and limitations. The opin-
ions of men and the prestige of
any particular church in the com-
munity are not worthy to deter-
mine membership. In all matters
of personal religion the individual
soul is competent both to con-
sider and to conclude. And the
serious part is that the individual
soul will be held responsible for
its ultimate decision.

Every church claims to be
founded upon interpretations of
the Scriptures. All Christian peo-
ple believe in baptism, for in-
stance, and the Scriptures have a
doctrine of baptism. What is it?
Let men go to the Scripture to
discover. The Scriptures have a
teaching also about what should
go before and what should come
after baptism. What is this teach-
ing? Various men say various
things, and some frankly offer
substitutes for the Scriptures. In-
dividuals must raise and answer
these questions in the light of
the Scriptures alone. "We ought
to obey God rather than men."

"Is not one church as good as
another?" No! And men do not
say this of other organized rela-
tionships in life. When did one
edge come to be as good as an-
other? When did one political
party come to be as good as an-
other? When did one family seem
to be as good as another? He who
studies institutions and relation-
ships comes to have convictions

on their comparative worth. And
only the person who has convic-
tions concerning the distinctive
worth of his organization does
anything much to advance its
progress.

"And others had trial of cruel
mockings and scourging, yea,
moreover of bonds and imprison-
ment: They were stoned, they
were sawn asunder, they were
slain with the sword; they
wandered about in sheepskins
and goatskins; being destitute,
afflicted; tormented: Of whom
the world was not worthy: they
wandered in deserts, and in moun-
tains, and in dens and caves of
the earth." These men thought it
made some difference what a man
believed, and because they believ-
ed intensely and devotedly, the
Gospel lives and triumphs today.
We who want to count for any-
thing must believe intensely also,
and be ready to "follow" in their
train."

Why The Baptists?

"Take heed unto thyself and the
doctrine."—I Tim. 4:16.

1. The Answer to Origins.—"To
be well-born is to enter life with
an advantage. Baptists are justly
proud of their beginning—the
New Testament. They have an
ancient and Scriptural origin.
Certain characters in history are
named as founders of various de-
nominations: The Disciples began
with Alexander Campbell, the
Methodists with John Wesley, the
Presbyterians with John Calvin,
the Lutherans with Martin Luth-
er, and the Church of England
with Henry VIII. Not so with the
Baptists. There is no personality
this side of Jesus Christ who is a
satisfactory explanation of their
origin. The New Testament
churches were independent, self-
governing, democratic bodies like
the Baptist churches of today. We
originated, not at the Reforma-
tion, nor in the Dark Ages, nor
in any century after the apostles,
but our marching orders are the
Commission, and the first Baptist
Church was the church at Jeru-
salem. Our principles are as old
as Christianity, and we acknowl-
edge no founder but Christ."—
McDaniel.

Why A Regenerated Membership?

"Ye must be born again."—John
3:7.

First—What is Regeneration?—
"It is God's turning the soul to
Himself—conversion being the
soul's turning itself to God." Re-
generation cannot be bought by
gifts to God, neither is it acquir-
ed by man's independent efforts
after righteousness. It is often
difficult for seekers after salva-
tion to recognize these facts. God
first acts upon the receptive soul,
and then works in us both the
desire and the purpose to receive
the free grace which He offers.
Now, why do we insist upon a
membership composed of these
who have repented, turned to God
and been baptized each for him-
self.

1. The Reasoning from Human
Nature.—All serious-thinking men
feel that there must be a prepara-
tion for membership adequate to
the dignity and worth of the or-
ganization which they seek to
join. All men who think far
enough soon reach the conclusion
that there is no preparation which
man can make unaided which is
adequate for membership in the
kingdom and church of God.
When man has reached this con-
clusion of helplessness, God comes
in to render needed aid. "Work
out your own salvation with fear
and trembling: for it is God which
worketh in you both to will and
to work for his good pleasure."

2. The Precedent of the First
Churches.—In their execution of
the plan of Jesus, the apostles or-
ganized churches in Judea, Sa-
maria, Galilee and afterwards
throughout the Roman Empire.
No unregenerated person was en-
titled to a place in these church-
es even though he had Abraham
for father, or other pious ances-
try. Even Nicodemus, a ruler of
the Jews, could not share in the
blessings of the new kingdom
without regeneration. Circum-
cision counted for nothing, and all

the rites and ceremonies of the
Levitical economy were abolish-
ed. John the Baptist preached re-
pentance, and baptized the peni-
tent for the remission of sins. The
first church was formed in Jeru-
salem. Additions were daily made
to it, but only of such as were
saved. Paul addressed his letter
"to all that be in Rome, beloved
of God, called to be saints." He
addresses another letter "Unto the
church of God in Corinth, to them
that are sanctified in Christ Jesus,
called to be saints."

3. The Plain Teaching of the
Scriptures.—Regeneration before
baptism and church membership
is a fundamental in the Baptist
faith, and is fundamental with us
because it is taught in God's
Word. What embarrassment we
would have if unconverted men,
women and children be admitted
freely to membership in God's
church! God's entrance require-
ments must determine admission
to God's organization. God says,
"Except a man be born again, he
cannot see the kingdom of God"
(John 3:3). Again, "He that hear-
eth my word and believeth on him
that sent me, hath eternal life"
(John 5:24). And again, "You did

WANTED

In view of the fact that
the book by Elder T. P. Sim-
mons, "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 ex-
pect for the same.

he quicken, when ye were dead
through your trespasses and sins"
(Eph. 2:1).

Why Immersion Only?

"And they went down into the
water . . . and he baptized him."
—Acts 8:38.

The example of Jesus

"And it came to pass in those
days, that Jesus came from
Nazareth of Galilee, and was bap-
tized of John in Jordan. And
straightway coming up out of the
water, he saw the heavens open-
ed, and the Spirit like a dove de-
scending upon him: And there
came a voice from heaven, saying,
Thou art my beloved Son, in
whom I am well pleased."—Mark
1:9-11.

The teaching of Paul

"Know ye not, that so many of
us as were baptized into Jesus
Christ were baptized into his
death? Therefore we are buried
with him by baptism into death;
that like as Christ was raised up
from the dead by the glory of
the Father, even so we also should
walk in newness of life. For if
we have been planted together in
the likeness of his death, we shall
also be in the likeness of His res-
urrection."—Rom. 6:3-5.

The Interpretation of Scholars

Thayer's Greek-English Lexi-
con. Baptizo: "An immersion in
water."

Brother E. P. Gould (Episco-
palian), in commentary on Mark:
"The proposition here coincides
with the proper meaning of the
verb, indicating that the form of
the rite was immersion into the
stream."

John Calvin (Presbyterian), in
his Institutes: "That very word,
baptize, however, signifies to im-
merse."

John Wesley (Methodist), in
Notes on the New Testament, p.
379: "We are buried with Him—
alluding to the ancient manner
of baptism by immersion."

Cardinal Gibbons (Catholic), in
"The Faith of Our Fathers," says:
"For several centuries after the

establishment of Christianity,
baptism was usually conferred by
immersion; but since the twelfth
century the practice of baptism
by affusion has prevailed in the
Catholic Church, as this manner
is attained with less inconveni-
ence than by immersion.

Why Close Communion?

"To the law and to the testi-
mony."—Isa. 8:20.

The Scriptures

Everywhere teach and assume
that baptism precedes the Lord's
Supper. All denominations agree
on this. And, in this sense, all
are "Close" communionists. That
is to say, they would not com-
mune with those who had not
received "baptism." Baptists agree
with other denominations here,
but differ with them as to what
baptism is.

What others say

Bro. Wall, Episcopalian: "No
church ever gave the communion
to persons before they were bap-
tized. Among all the absurdities
that were ever held none ever
maintained that any person
should partake of the communion
before they were baptized."

Henry Ward Beecher, Congre-
gationalist: "A pedobaptist who
believes that baptism is a pre-
requisite to communion has no
right to censure the Baptist
churches for close communion. On
this question there is a great deal
of pulling out of motives by people
whose own vision is not clear."

Bro. Hibbard, Methodist: "It is
(Continued on page 6, column 4)

A Personal Word

(Continued from page one)

Our church feels that it is time
we had united support from all
the friends of this paper.

Calvary Baptist Church can't
continue indefinitely carrying the
load it is now carrying. During
the month of October, Calvary
Baptist Church has put into the
paper \$485.10. Had it not been
for the support of our church, we
could not have brought this writ-
ten ministry to you during the
last few months. We of Calvary
Baptist Church are only too glad
to do so, but we don't think it
is right for us to continue to carry
the burden indefinitely, while
others wait on the sidelines, to
see what the outcome is going to
be.

For years Calvary Baptist
Church has put the biggest part
of our mission money into The
Baptist Examiner. We do not own
a church building. We perhaps
should have, and certainly could
have erected a church building,
and paid for it long ago. Instead
we felt that it was pleasing to
the Lord to bring this paper to
our readers. We have really
been glad to do so, but now we
are asking for the united support
of all of our friends for the on-
going of The Baptist Examiner.

We are glad to stand for the
truth, and we expect to continue
to do so. However, we want to
insist upon your assistance. If you
believe in the things for which we
contend—namely, the historical
and doctrinal position which Bap-
tists have taken through the years
—then we certainly think you
should cooperate with us to the
fullest with your prayers and
financial support. In fact, to stand
on the sidelines now and to with-
hold your support, is literally say-
ing to the world that you sup-
port, accept, and believe the her-
esies that are now being taught
by our former editor.

In fact, we consider it is time
now to choose sides. Either stand
with us or else take your stand
for heresy.

Within the next ten days our
needs will be greater than they
have been at any time during
this year. To meet our expenses,
to pay our taxes for T.B.E., and

THE BAPTIST EXAMINER

OCTOBER 31, 1964

PAGE THREE

to keep the paper in the mails
in your behalf will cost us fully
\$2500.00 during the next ten days.

If the truths for which we have
contended for years mean any-
thing to you, then we ask for
your prayerful support at this
particular time. You can't realize
from a distance how badly your
help is needed, so we call upon
you as those who have stood
with us through the years to
stand by us now.

Before you lay this aside, may
we ask that you please send us
your most liberal offering that
God may enable you to send, re-
membering that by such you are
supporting the truth, whereas, if
you fail to do so, we must of
necessity think of you as sup-
porting the heresies that we are
standing against.

Might it please God that we
could hear from you immediat-
ly, as we need your help most
badly.



8 Years To Live

(Continued from page one)

ever." (John 6:58).

The advertisement says: "You
Can't Live Forever!" but the Lord
Jesus says: You can Live Forever.

Why not believe the Lord
Jesus? Why not heed His word
and eat of the "living Bread?"

He gave His flesh for the life of
the world—and now lives in the
power of an endless life.

To "eat" would be to appropri-
ate Him by faith. "He that be-
lieveth on the son hath everlasting
life." (John 3:36).

It is another mistake to im-
agine there is nothing more en-
joyable to gather from the "fleet-
ing moments" which Sundays and
evenings afford than to spend
them in your neighborhood the-
atre!

The Bible speaks of "joy,"
"great joy," "exceeding joy," and
"joy unspeakable"—all to be had
in the Lord Jesus Christ. And the
believer goes on to "fulness of
joy and pleasures for evermore."

One who tried this world's
pleasures to the full said: "the
end of that mirth is heaviness."
(Proverbs 14:13). Why waste time
pursuing heaviness?

"So teach us to number our
days that we may apply our
hearts unto wisdom." (Psalm 90:
12).

—From "Now"



Bogus Priest

(Continued from page 1)
penance. The inn-keeper has just
as much power of forgiving sins
as the priest, so we don't know
why the villagers were so up-
set.—The Convert.

WE'VE SOLD OVER 8000 OF

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By
ROY MASON



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der to the present day.

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Segregation vs. Integration

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The Baptist Examiner FORUM

"When will Russia invade Israel (Ezek. 38, 39), at the beginning of Daniel's seventieth week or at the middle? If the middle, then the destruction (burning) of their war material for seven years will overlap the Millennium; wouldn't that be inconsistent with Christ being King in peace and righteousness?"

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When we begin talking of the prophesy connected with the last days, I must confess that I am not able to give a positive answer. I believe that the battle between Russia and Israel is very imminent. I also believe that this will be the battle that will end with Armageddon. Whether this happens at the beginning or in the middle of the seventieth week I do not know.

One thing I do know. It will happen and it will happen when God purposes for it to happen.

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BIBLE TEACHER

Grace
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Birmingham, Ala.



I can see no reason why we should not put this battle of Armageddon at the end of Daniel's seventieth week. The vortex of the great tribulation will be centered over Jerusalem and the land of Israel. And when this huge army of two hundred million men (Rev. 9:16) has been destroyed on the mountains of Israel (Ezek. 39:4) the times of the Gentiles will have come to an end. To me it would be inconsistent to think of Jacob's trouble extending on for years after the times of the Gentiles has come to an end since it is the Gentiles whom the Lord is using to produce all this trouble for the Jews. When once this great Gentile army has been destroyed the Jews have no more fear. They see that their Messiah has fought their battle for them.

I see nothing inconsistent about the Jews burning the war material during the millennium. To me it seems to serve two wonderful purposes. It serves as a blessing to our Lord's chosen earthly people in that they are using it for fuel with which to heat their homes. They do not have to go out in the fields and forests in search for fuel for seven years since this the Lord has provided lasts for seven years. Then the children of Israel's enjoying this privilege is

a not too gentle a reminder to the nations that the King of kings is ruling with a rod of iron (Rev. 19:15). Let us remember that these Jews as well as the Gentiles who are left among the nations (Zech. 14:16) will be living in the flesh then just as we are today, and they will need fuel to heat their homes just as we do now. Maybe we sometimes try to convert the millennium into a Heavenly scene, but it takes place right here on this earth. The new heavens and the new earth come into view only after the millennium has come to an end.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist Church

Arabia, Ohio



There are two things that must come to pass before Russia will invade Israel. (1) Israel must be resurrected from her place of death among the nations of the world, and be returned to her homeland. (2) Russia must be a power among the nations of the earth.

Israel has already been resurrected. That is a remnant has returned to the land that God gave to Abraham and his descendants. As of now Israel is a nation among the nations of the world; she has her own government; is a member of the United Nations; she has an air force, army and a navy, in fact, she has everything that it takes to make a nation.

Russia is also a powerful nation in the north with vast territories under her control. Even though she is so powerful that she defies anyone to touch her, she still lacks one thing that is so important to her economy, and that is fertilizer to make her land produce enough food to support her people. Therefore she must import wheat and other grains to bolster her economy, whereas Israel has the Dead Sea which scientists state can produce more fertilizer than all the nations combined.

What Russia needs, Israel has. This I believe will be one of the many reasons that Russia will give for the invasion of Israel. Furthermore the allies of Russia that are mentioned in Ezekiel 38 are already or are on the verge of being allied with Russia at this time. Israel's allies are also allied with her. Therefore I believe that the invasion of Palestine by the Rus-

sian armies is imminent or near at hand.

I, personally, see no reason why this battle could not be fought before the beginning of Daniel's seventieth week, but if not, and the burning of the war material laps over into the millennial reign, this would not be inconsistent with Christ being king in piece and righteousness, for the ruins of the battle of Armageddon will still be evident even though the Prince of Peace will be here.

ROY
MASON

Radio Minister

Baptist Preacher

Aripeka, Florida



For years I have studied this Scripture, and have read what many others have said by way of interpretation. Many confuse the events of Ezek. 38 and 39 with the Battle of Armageddon. In my judgment this is wrong. Here we have two confederations and one is almost wiped out, but at Armageddon the nations are united under Anti-Christ and their war is against Christ himself (Rev. 19:19).

While I am not inclined to be dogmatic about this matter, my belief is that the invasion of Israel takes place either at the beginning of Daniel's seventieth week, or even somewhat previous to that event. We do know definitely that Israel will be back in the land of Palestine and dwelling, as they suppose, "safely." It was my privilege to visit Palestine several years ago, and I am convinced that the Jewish return in progress now is the one foretold in prophecy — even in this prophecy (Ezek. 38:8). If this is true, the invasion under consideration should not be too far away.

As to the burning of war material however, I do not think this would be inconsistent with Christ's reign in peace and righteousness, for no doubt there will be a lot of cleaning up to do after Christ begins his reign. (I have already applied for a place on his clean up squad. Won't it be fun to destroy distilleries and breweries, and to close up the dens and dives of iniquity?)



Masonry

(Continued from page 1)

syncretism of II Kings 17:24-41. It is all things to all religions to accomplish its universalism. It has a Bible on its altar in nominally Christian lands, the Koran in Moslem ones and so on. It will readily glean prayers from the Bible, like I Peter 2:5, but omitting Christ's name from this passage, as it does any Scripture it uses in its ritual where His name appears. By thus tampering with the very Word of God, Masonry avoids giving offense to those who believe in its religion but may be non-Christian or anti-Christian.

The Masonic plan of salvation differs mightily from that of any Christian teaching. Beginning with its God concept, a composite Deity customarily called J.B.O. (Jehovah, Baal and Osiris), necessary to a composite religion, the Masonic idea proceeds to salvation as a reward for Masonry's notion of a pious and virtuous life.

In a burial service, the Worshipful Master demonstrates this in saying: "... and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy ... with the soul of our departed friends, the just reward of a pious and virtuous life. Amen."

A kind of eternal security lodge theology is evident in another burial prayer: "Death makes us to know that, born as we are into one great brotherhood, no circum-

HIMSELF

Once it was the blessing, Now it is the Lord;
Once it was the feeling, Now it is His Word;
Once His gifts I wanted, Now the Giver own;
Once I sought for healing, Now Himself alone.

Once 'twas painful trying, Now 'tis perfect trust;
Once a half salvation, Now the uttermost;
Once 'twas ceaseless holding, Now He holds me fast;
Once 'twas constant drifting, Now my anchor's cast.

Once 'twas busy planning, Now 'tis trustful prayer;
Once 'twas anxious caring, Now He has the care;
Once 'twas what I wanted, Now what Jesus says;
Once 'twas constant asking, Now 'tis ceaseless praise.

Once it was my working, His it hence shall be;
Once I tried to use Him, Now He uses me;
Once the power I wanted, Now the Mighty One;
Once for self I labored, Now for Him alone.

Once I hoped in Jesus, Now I know He's mine;
Once my lamps were dying, Now they brightly shine;
Once for death I waited, Now His coming hail,
And my hopes are anchored, Safe within the veil.

—A. B. Simpson

stance or chance or achievement shall serve to separate us in eternity." Of course this is not at all Christian brotherhood nor the Christian essential that to be saved one must be "born again, of water and the spirit."

"The definitions of Freemasonry have been numerous, but they all unite in declaring it to be a system of morality by the practice of which its members advance their spiritual interest by the theological ladder from the lodge on earth to the lodge in heaven."

CLIMBING THE LADDER

So says Oliver's Historical Landmarks of Freemasonry. There is obvious difference between this and Jesus' solemn admonition that, "No man cometh unto the Father but by me."

However, that the Masonic moral standard supposed to result in one's climbing the ladder to Heaven — whatever his faith — is quite exclusive, after all, is seen in the oath which affirms that:

"I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such; nor suffer it to be done by others if in my power to prevent it."

Here there is no condemnation of adultery itself but only of a Mason whinnying after a lodge brother's females. He could neigh toward a non-Mason's women folk or perhaps a fellow Mason's wife if he doesn't know her to be such. A friend and I took such an oath several years ago in joining a national order patterned after Freemasonry, as many lodges are. We withdrew when too much time and money were taken from our church works and the heathenish ritual around a mounted animal's head reminded us constantly of the Bibles' warning not to be "unequally yoked together with un-

believers."

CONVERSION BY DEGREES

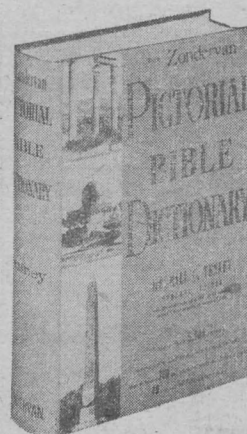
One is often converted to Masonic religion by imperceptible degrees, starting in adolescence when the quasi-Masonic growths of a such as the De Molay and Job's Daughters move in. High school youngsters often find it popu- to join them — and sometimes as where Masonry is entrenched unpopular not to. This goes with the people seeking business, social, political advancement in Masonry. dominated areas, too. The soc- works of the youth groups are highly publicized, but not the being recruiting centers for la- Freemasonry. Thus, unwary p- ents, even of Christian doctr- belief, may approve of their so- and daughters getting into the social swim, while Masonic p- ents will naturally favor the Molay, Job's Daughters, Easter Star and the like.

In entering Masonry itself Entered Apprentice starts a moral-virtuous march to Heaven by swearing to, "always hail, conceal and never reveal" any the "secret arts, parts or join- of the hidden mysteries of an- Free-masonry." And he agrees the penalty of "having my thro- cut across, my tongue torn out its roots and buried in the rou- sands of the sea," if he ever sp- the beans. To this he piously ad- "So help me God." Christian- of course, has no "secret ar- parts or joints" but is an op- proclamation of the gospel.

Each rung of the ladder in- volves more oath-taking, wit- heavier penalties, such as the Royal Arch, where one swea- that:

"I will aid and assist a com- panion Royal Arch Mason, who engaged in any difficulty; an- espouse his case so far as to (Continued on page 5, column

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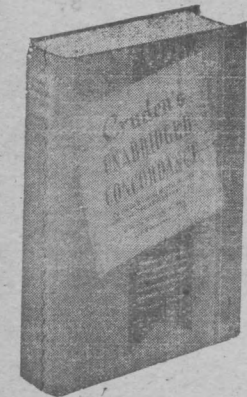
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NOVEMBER 21, 1964

PAGE FOUR

It isn't what you have in your pocket that makes you thankful, but what you have in your heart.

The Shining Face"

(Continued from page 4)

Lord. When I was a boy, I remember when I was a boy preacher attending a conference. I remember a woman there who was the celestial on the front porch of the "raphim" story, while we were awaiting one evening meal. It wasn't a service — just a little im- gathering of some, in- seated there upon the. This woman who had been the dictionary was talking about. Listen: experience, and some dozen or people were listening to what I said. One woman, I said, "I'd give the world to have an experience like that." She said, "Well, that's what it cost me."

you, beloved, Moses didn't have a shining face when he went down the mountain the first time. I don't get a shining face the day that he was in God's presence on Mount Sinai. Rather, after his second stay of 40 or 80 days in all, that the face was shining. I say if you want the world to see something of God in your life, you are going to have a continuous experience with the Lord.

III

MOSES DIDN'T KNOW THAT HIS FACE WAS SHINING.

It came to pass, when he came down from mount with the two tables of testi- in Moses' hand, when he came down from the mount, that WIST NOT that the skin face shone while he talked him." — Ex. 34:29.

word "wist" is the old Eng- word for "know." In other Moses knew not that the his face was shining.

the true, beloved, that the woman who lives for usually is the most sur- person in the world to find somebody is able to see thing of the Lord Jesus in his life? Isn't it true that individual who walks with Christ is usually surprised somebody says, "I see some- of Christ within your life."

to you, every man or woman has any testimony for the reality in whose life counts for word, in any wise at all is the last person in the to realize that he is being of God.

didn't know his face was following. In fact, I am sure that had known that it was, or of you had thought that it was shin- if he had an inkling that was taking place, it would hindered him in what he was doing.

I believe that that woman who has spent with God in prayer, or who had the Bible regularly and

carefully for a period of years, that that individual who is faith- ful to God in his service, and gives forth a glowing and radiant testimony — that individual who every day tries to stand up for the teachings of God's Word regardless of what it costs — I say to you, that man will never know that his face is shining. He'll never realize that the world is able to see something of Christ within his life.

IV

MOSES DIDN'T BOAST ABOUT HIS SHINING FACE.

Suppose Moses had come down from the mount and had gone around saying, "See my shining face?" I ask you, if he had done so, how long do you think Moses' face would have been aglow with the glory of God? Beloved, he did not boast of his experience. If he had, that would have ended his experience, and I am contending that the man or the woman who walks with the Lord doesn't have any room today to boast. Such an individual never will boast, if he is truly walking with the Lord.

Every once in a while I meet up with somebody who is most boastful and most arrogant in regard to his or her experience with the Lord. I have talked to lots of professing Christians who actual- ly boasted of their nearness to the Lord, and who boasted of their closeness to God, yet seem- ingly, I didn't follow with them in their boasting. While they said that they were near to the Lord, and talked about hours they spent with God in prayer, and nights that they had communed with God in prayer all night, somehow I failed to see that God was really directing their lives. I am saying, beloved, that the man who is really walking with God, who is truly standing for the things of God, whose life actually reveals the things of God — that man doesn't boast about his experi- ence with the Lord.

A preacher friend told me years ago that one of his deacons called on him one day and reminded him of his lack of humility. The preacher said, "Yes, I plead guilty to the charge. I realize that I am not very humble." Then he said to the deacon, "But I suppose that you are an humble man." He said, "Oh, yes, and I take pains to show it."

I am wondering, beloved, which one of the two were more humble — the preacher who admitted that he wasn't humble, or the deacon who took pains to show how humble he was.

I always question the individual who boasts about his or her great experience with God. I have known individuals who boasted about the hours they spent in prayer every day. I have known individuals who boasted about how much they read the Bible. I have known individuals who boasted about the fact that they spent a whole night with God in prayer. Now I am not saying that all this shouldn't be true. We ought to read great portions of God's Word every day. We ought to spend many hours every day in prayer. We ought to spend whole nights with God agonizing in prayer. But somehow, beloved, when I hear an individual talking about such an experience, it

makes me wonder how real his spiritual experience really is.

I remember several years ago a church was having a revival meeting, and a group decided they were going to spend the night in prayer. Oh, they took some coffee breaks and they took some time out, but in the main, I think they were honest in that they spent a good portion of the night talking with God in prayer. The next morning, with blurred eyes, and bags under their eyes show- ing a lack of sleep, they went into a restaurant and there a picture was taken of them and published in the paper as the group who spent a night in pray- er, praying for the spiritual bless- ings of God upon the revival. You know, beloved, I knew some of the individuals of that group, and I never heard a more boastful crowd of people in my life, after that experience when they brag- ged about what they had done, and how they had sacrificed that one night in prayer.

Beloved, Moses didn't do it. He didn't boast about it. I con- tend that the man who is walk- ing with God or the woman who is trying to get close to the Lord, will never be boastful about his or her experience.

V

IT SHOULD BE THE GOAL OF EVERY CHILD OF GOD TO HAVE A SHINING FACE.

It should be the goal of every saved person to have a face that is aglow with God's glory. We read:

"But we all, with open face be- holding as in a glass the glory of the Lord, ARE CHANGED into the same image from glory to glory, even as by the Spirit of the Lord." — II Cor. 3:18.

Paul says that as we behold our Lord, we are changed. He said that it is just like a man looking at his own image in a glass — he ought to make some improvements after he looks in the mirror, and sees what his face looks like. He says that as we look upon the Lord Jesus Christ, we are changed into the same image from glory to glory. In other words, God gives us glory today, and more glory to- morrow, and still more glory the next day, and as we spend time walking with God, and talking with God, we find ourselves changed from glory to glory; even our faces are transformed, and the world is able to see something of the Lord Jesus Christ in our lives.

Here is a good Bible illustration of how we ought to be growing.

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measur- ed a thousand cubits, and he brought me through the waters: the waters were to the ANKLES. Again he measured a thousand, and brought me through the waters: the waters were to the KNEES. Again he measured a thousand, and brought me through: the waters were to the LOINS. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, WATERS TO SWIM IN, a river that could not be passed over." — Ezek. 47:1-5.

Here is a river flowing out of the sanctuary of God at Jeru- salem. Of course it is figurative of the days yet to come. This is one passage that has not as yet been fulfilled. You'll notice that as Ezekiel, and the man with a measuring rod, measured, and

walked about, when they had measured 1,000 cubits, or about 1,500 feet, or a little over a quar- ter of a mile, they found the waters had risen up to their an- kles. Now that is a long distance to walk to find that the water had just come up to their ankles. The water is not rising very fast.

Then they measured another 1,000 cubits, or a little over a quarter of a mile, and they found that the waters had come up to their knees. That is not a very great rise in the depth of the water. Surely, beloved, the wat- ers were not getting deep very fast. Then they measured another 1,000 cubits and the water was up to their loins. Lastly, they measured another 1,000 cubits, and they found a great river with waters to swim in.

I'd like for you to notice this passage of Scripture closer. First of all, the water was only ankle deep, then it was knee deep, then it was loin deep, and then it was a river — waters to swim in, plenty of water. I'd like to take this passage of Scripture, and I'd like also to quote the words of the Lord Jesus Christ, when He said, "Launch out into the deep." I'd like to urge upon those of you who are saved, in the light of the Scriptures that I have read, and in the light of the message that I have brought, to launch out into the deep, and to walk with the Lord. You may have to walk a long time before you find there is any perceptible notice of spiritual depth. You may have to walk still further to find very much depth. You'll notice first of all that the waters came to the ankles, then to the knees, and then to the loins, and then water to swim in. I'll tell you, beloved, you and I are going to grow in grace as we walk with the Lord, and if the world is going to be able to see anything of the Lord Jesus Christ within our lives — if that is going to take place — then you and I are going to have to launch out into the deep.

It is well for us to paddle around ankle deep in Christianity and I think most of us have never gotten much farther than just ankle deep in the service of the Lord. Maybe some others have gotten a little farther; they may be up to their knees. Some may be waist deep; a few may be even out in the middle of the stream with waters to swim in. God would have every one of us to be walking with Him just to that extent.

It would be my prayer this morning that God would help you and me to come back to Moses and see him there after he had been in the presence of God for 80 days, with his face shin- ing. May God help us, after hav- ing seen Moses with his shining face, to launch out, and try to live in such a way, that the world might be able to see something of the Lord Jesus Christ within our lives from day to day. That can only come to pass, and that will only take place, as we do things God's way, and in ac- cordance with God's plans, and God's demands.

For example, we read:

"Then a cloud covered the tent of the congregation, and the glory

of the Lord filled the tabernacle." — Ex. 40:34.

When did this take place? It was when Moses had built the tent of the congregation. He had built the tabernacle. He had built every one of the pieces of furni- ture. He had put them all in their proper place. When he had every- thing set up in its proper place and in proper order, the Word of God says that then the glory of God came down, and the glory of the Lord filled the tabernacle. When did this take place? When Moses did what he was told to do.

It is rather interesting to notice the number of times this chap- ter says that Moses had done according as the Lord command- ed. Notice:

"Thus did Moses: according to ALL THAT THE LORD COM- MANDED HIM, so did he." — Ex. 40:16.

"And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it: AS THE LORD COMMANDED Moses." — Ex. 40:19.

"And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; AS THE LORD COMMANDED Mos- es." — Ex. 40:21.

"And he set the bread in order upon it before the Lord: AS THE LORD HAD COMMANDED MOS- es." — Ex. 40:23.

"And he lighted the lamps be- fore the Lord: AS THE LORD COMMANDED Moses." — Ex. 40:25.

"And he burnt sweet incense thereon: AS THE LORD COM- MANDED Moses." — Ex. 40:27.

"And he put the altar of burnt- offering and the meat-offering: AS THE LORD COMMANDED Moses." — Ex. 40:29.

"When they went into the tent of the congregation, and when they came near unto the altar, they washed; AS THE LORD COMMANDED Moses." — Ex. 40:32.

Beloved, we have a repeti- tion of those words, "as the Lord commanded Moses," in every one of the Scriptures. It was when Moses had done all, as the Lord commanded, that the glory of God came down, and the tabernacle of God was filled with God's glory.

Likewise, it is when we do what God commands us, that we can expect the glory of God to overshadow us.

Would to God this morning that every one of us might be drawn so close to Him today that we'll begin with this day to launch out into the deep, hoping for an experience like the preachers of the early churches, that the world will take knowledge of us that we had been with Jesus; hoping it will be true of us, as was true of Moses, that as the skin of his face shone when he was in God's presence, so the world will be able to see some- thing of God in our lives, and in our faces, as we go about from day to day in the service of the Lord. May God help you, and may God bless you, and may God grant that this shall be the ex- perience of every one of us who are His children today.

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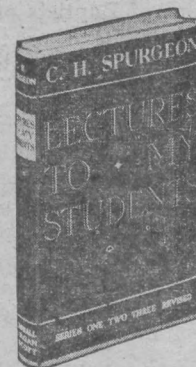
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Fifty Years

(Continued from page 2)

both for himself and the church, from him, and had to pay without murmur the most exorbitant prices for everything. In that way, the church and the curate, though they had very large revenues, had never enough to clear their accounts. When the people heard that the nephew of Mons. Dionne was their curate, they said to each other: "Now our poor church is forever ruined, for the nephew will, still, more than the curate, favor his uncle, and the uncle will be less scrupulous than ever in asking more unreasonable prices for his merchandise." They felt they had more than fallen from Charybdis into Scylla.

The very next day after my arrival, the beadle told me that the church needed a few yards of cotton for some repairs, and asked me if he would not go, as usual, to Mr. Dionne's store. I told him to go there first, ask the price of the article, and then go to the other stores, ordering him to buy at the cheapest one. Thirty cents was asked at Mr. Dionne's and only fifteen cents at Mr. St. Pierre's; of course, we bought at the latter's store. The day was not over, before this

apparently insignificant fact was known all over the parish, and was taking the most extraordinary and unforeseen proportions. Farmers would meet their neighbors and congratulate themselves that at last, the yoke imposed upon them by the old curate and Mr. Dionne, was broken; that the taxes they had to pay the store were at an end, with the monopoly which had cost them so much money. Many came to Mr. Pierre to hear from his own lips that their new curate had, at once, freed them from what they had so often but so vainly protested. For the rest of the week this was the only subject of conversation. They congratulated themselves that they had, at last, a priest with such an independent and honest mind, that he would not do them any injustice even to please a relative in whose house he had spent the years of his childhood. This simple act of fair play towards that people won over their affection. Only one little dark spot remained in their minds against me. They had been told that the only subject on which I could preach was: Rum, whiskey, and drunkenness. And it seemed to them exceedingly tedious to hear nothing else from the curate, particularly when they were more

than ever determined to continue drinking their social glasses of brandy, rum, and wine.

There was an immense crowd at church, the next Sunday. My text was: "As the Father has loved Me, so have I loved you" (John 15:9). Showing them how Jesus had proved that He was their friend. But their sentiments of piety and pleasure at what they heard were nothing compared to their surprise when they saw that I preached nearly an hour without saying a word on whiskey, rum or beer. People are often compared to the waters of the sea, in the Holy Scriptures. When you see the roaring waves dashing on that rock to-day, as if they wanted to demolish it, do not fear that this fury will last long. The very next day, if the wind has changed, the same waters will leave that rock alone, to spend their fury on the opposite rock. So it was in Kamouraska. They were full of indignation and wrath when I set my feet in their midst; but a few days later, those very same men would have given the last drop of their blood to protect me. The dear Saviour had evidently seen the threatening storm which was to destroy His poor unprofitable servant. He had heard the roaring waves which were dashing against me. So He came down and bid the storm "be still" and the waves be calm.

Undenominationalism

(Continued from page one)

are saved puts them in the church and those who make the claim say that they are that kind of people, they are a denomination. They may call themselves "Christ's church," or "church of Christ," or "church of God," or "simple Christians," but they are denominational and are a denomination bearing that particular name.

If people denominate themselves "undenominationalists," they are a denomination of undenominationalists! The only way people can avoid being a denomination is not to be in a group at all and to have no name whatever, not even the name "Christians."

"The man who calls himself an undenominationalist is a denominationalist, just as the man who boasts that he has no creed is, literally, creed-bound; his creed being that he has no creed" (Gospel Witness). "The undenominationalist, in boasting of his freedom from denominationalism, all unwittingly acknowledges his complete subjection to another ism that is as positive in its attitudes as any other ism, notwithstanding its negative prefix, 'un'" (Gospel Witness).

Various vacant-store, tent and tabernacle or other religious vendors earnestly, and sometimes noisily, lay claim to being "undenominational." They are a law to themselves and amenable to nobody on earth except themselves. Often they fail to exhibit elemental Christian charity, and in numerous particulars fail to show that subservience to the Scriptures which they claim.

We have never known an "undenominational" group which did not fail at certain points to proclaim the pure New Testament message. People who refuse to be named or hide their name or answer to every name "have some trick up their sleeve."

The man or school or church that is "undenominational" wants support from all denominations without being responsible to either. That is, parasitical alleged "undenominationalism" lives mainly on the labors of others whom it either bemans or, as the case may be, unctuously flatters for financial gain or other advantage. In all cases, undenominationalists assume a superiority over other groups which does not

befit Christian humility.

To be sure, among the various denominational groups frequent heresies are found. But "undenominational" groups are not free from heresy either. Because one answers to a particular denominational name does not necessarily mean that he teaches heresy. He may or may not. But heresies cannot be corrected by the expedient of namelessness.

"What is thy name?" He who is open and above-board personally and at the same time is sound doctrinally, neither refuses to be named nor hides his name nor answers to every name which may be called. It is admitted that one may be personally open and above-board and still be doctrinally unsound. But a combination of both qualities does not cover itself with anonymity.

Why should any group object to being *denominated* — named? But if it is *denominated* and its members hold the same general beliefs and practices, it is a *denomination*.

Whys and Wherefores

(Continued from page 3)

but just to remark that, in one principle, the Baptist and pedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we (the Methodists) hold. The only question then, that here divides us is, "what is essential to valid baptism?"

American Presbyterian: "Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion and can I ask a Baptist so to stultify himself and ignore his own doctrines as to wish me to commune with him while he believes I 'am unbaptized? I want no sham union and no sham unity, and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would receive a Quaker. Let us have unity indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or be inconsistent with his own doctrine. Let us not either make an outcry at his 'close communion,' which is but faithfulness, until we are prepared to be open communists ourselves, from which stupidity may we be forever preserved."

Why Democratic Government?

"So we, being many, are one body in Christ."—Rom. 12:5.

"We hold . . . that all men are created equal." So begins the second paragraph of the Declaration of Independence. Thomas Jefferson is quoted as having said of the Baptist form of church government, "I consider it the only form of pure democracy that now exists in the world, and have concluded that it will be the best form of government for the

American Colonies." He read Gospels diligently, and often tended a country Baptist church in Virginia. The Baptist government provides no place for pontificals, thrones, popes, priests, ecclesiastics holding the reins of authority in religion. It "involves an equality of rights on the one hand, and a sovereignty of each on the other." James Russell Lowell says that Jesus of Nazareth was "the first true democracy that ever breathed."

There is the fullest sort of equality in a Baptist church. Baptists have a common religious experience, they are associated equals in a common cause, the only tie that binds them is the tie of Christian love, and church is an independent, governing democracy. When a matter of business is under consideration in one of our churches, every member can speak his views. When all discussion is ended, each member casts his vote in accordance with his own judgment. One vote counts as much as another, and the majority of votes cast determines the will of the church. All members are received and dismissed by action of the entire church, which expresses its desire by vote.

There is no official position among the Baptists which carries with it the weight of authority. The presidents of Baptist associations and conventions are rotating officers only, and the pastor of a Baptist church has no authority whatever, save that which is gained by the sweet persuasion of a Christly walk among his freemen. District, state and national gatherings of Baptists are for purposes of conference, to devise plans for propagating the gospel. They never consider questions of doctrine, nor do they enact any laws which can be of any sense binding upon a church or an individual conscience. We believe that "each of us shall give account of himself to God," and that in all matters we "ought to obey God rather than men."

Having said this much, it is time to say we believe that the New Testament teaches the principle of individual and church cooperation in advancing the lines of King. The basis and method of such cooperation must be determined, however, by the individual conscience working together in the light of the Word.

"Democracy" is government by the people. This is the day that Baptists long have seen and sought.

What My Membership Means

"If ye love me, keep my commandments." (John 14:15).

My church is not a club organized for the welfare of its members only. It is a body of baptized believers, banded together for the extension of Christ's Kingdom. It's spirit is selfless, and its purpose spiritual. My church being founded by the Son of God and purchased by His own blood, I regard the highest place in it as the highest honor and privilege. My membership, I firmly hold, involves the following points:

1. It Means Praying. "God be true, when I do lie, how can I then be true to thee?" (Gospel Witness). (Continued on page 7, column 2)

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"FOR THE MIND THAT IS SET ON THE FLESH IS HOSTILE TO GOD; IT DOES NOT SUBMIT TO GOD'S LAW, INDEED IT CANNOT" — ROM. 8:7



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of both. This may have been true objectively; it may also be that Scripture presents this facet of the account from Lot's viewpoint. However that may be, there was strife.

Nor did this strife have its source in Abram. For did not Abram plead with his nephew that there be no strife between them?

And were not his actions entirely consistent with his pleadings? Was he not quite willing to deny himself and his own interests completely, to look not on his own things, but on the things of the other, to esteem the other better than himself in Christian lowliness of mind, acknowledging that all that he had was not of himself, but of his God? And was not the Friend of God quite prepared to commit his cause to Him that judgeth righteously, believing His promise that to him and to his seed He would give the inheritance?

And were not Abram's reasons right and sound? We be brethren, he said. Not only were uncle and nephew of the same blood. But in the spiritual sense they were brethren. They had the same calling. They served the same God, Jehovah. They worshipped at the same altar, and had undoubtedly more than once called together on the name of the Lord. Pilgrims and strangers together in the same land were they. And to glorify the same Lord was the purpose of their calling. And how can that be when brethren strive? Besides, was not the enemy present round about them to witness their strife? The Canaanite and the Perizzite dwelled then in the land. They were enemies: enemies of God and enemies of God's people.

ple. And do not the people of God become a spectacle to that enemy when they strive with one another? And do they not bring shame and reproach on the name of the God Whose cause they represent when thus they strive? And do not they themselves become spiritually weak, exposing themselves needlessly to the attacks of the enemy, when they do things through strife and vainglory?

But to all this Lot was oblivious, wilfully oblivious!

The trouble was that Lot in his soul separated his own interests from those of Uncle Abram, his brother in the faith. After all, he had riches and cattle and herds and flocks of his own! He was rich in his own right! What became of Abram was not his concern; nor could he allow his uncle's interests to stand in the way of his own. He needed pasture for his flocks and herds just as well as Abram did. Meanwhile, he ignored the fact that it was Abram whom the Lord had called out of Ur, that it was Abram who had the promise of the covenant, that it was Abram to whom the land truly belonged according to the Lord's own promise. He ignored the fact that he, Lot, had merely gone along with Abram.

He overlooked the fact that he had shared in Abram's blessings. He forgot that in the riches of Abram he shared. He was not mindful of the fact that those riches were after all nothing in themselves, but typical of the heavenly riches of the heavenly country and the heavenly city that hath foundations; and he began to look on those riches as an end in themselves, something to be sought for their own sake.

Strife there was,—sad strife. O Christian, do not emulate Lot!

Nothing Abram might say or do would turn Lot from his wrong purpose. For, once Lot had fixed his eye on "his own things" rather than on "the things of others," the outcome was inevitable.

Abram, the Friend of God, is a striking contrast.

To be sure, he might have insisted on his position, because he had a divinely assigned right to the land. He had every "right" to tell Lot, "I will divide the pasture, and you will have to be satisfied with what I give you. Otherwise you had better go back to Haran." But he did not. For Abram wanted no strife. He was willing to commit his cause to the Lord. Above all, he had his heart fixed on the heavenly fatherland, and was content to be a pilgrim and stranger even in the land of Canaan.

Hence, he denies himself and his own interests completely.

As far as Abram was concerned, it was better to separate than to fight. Hence, he makes his proposal to Lot that they separate and that Lot take his choice: "if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I go to the left." Complete self-denial was this, and it should have shamed Lot's contentious self-seeking. No, it was not wrong on Abram's part to make this offer. He did not tempt Lot to go to Sodom. Was not the whole land before Lot? And how remarkable that Abram, who was the older man not only, but the one to

whom the entire land belonged was willing to go the length of self-denial and to say to his headstrong nephew: "You choose first, and I will take what is left."

O Lot, be careful! O Christian, consider well!

Take not one step without considering where thou goest. Have an eye for the consequences of every step thou takest—the consequences for thyself, for thy wife, thy children, thy children's children. For not one step canst thou take that will not affect all these.

For Lot this was a moment of trial and a moment of decision.

The alternatives were evident. They were: the kingdom of God or a piece of the world. They were: seek the world and its riches and your own selfish interests, continuing in your present contentious state of mind and heart; or change your mind, live in peace with Abram, the heir of the covenant and promises of God.

But Lot was not to be stopped!

Not the fact that this choice involved separation from Abram, on whom were the promises conferred, not the fact that he, weak Lot, needed the sustaining strength and the real spiritual joy of Abram's fellowship; not the knowledge that he could not be

(Continued on page 8, column 3)

and Wherefore

be between brethren. For it is contrary to the mind of Christ that is in them.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus . . ." Phil. 2:3-5.

And of this other, this evil kind was the strife between Abram and Lot.

For there was a conflict of interests between them which had become very serious. It had not begun with the herdmen: they were but servants, doing the bidding of their masters. But it had already worked through to the herdman of Abram and Lot for they quarrelled and strove with one another, and very likely came to blows. No, it had begun between Abram and Lot. For does not Abram plead with Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen?" Moreover, the occasion of the strife lay in the fact that both Abraham and Lot had become very rich, possessed great herds and flocks, so that the land, that is, the immediate grazing land in that vicinity could not bear them, could not supply sufficient pasture for the flocks and herds

of both.

The Baptist Examiner To Some Home

of both. This may have been true objectively; it may also be that Scripture presents this facet of the account from Lot's viewpoint. However that may be, there was strife.

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Sin

(Continued from page one)
self—self is back behind people's acts of sinning.

In PRINCIPLE sin is rebellion against God. Some argue that the act of Adam and Eve in eating the fruit was not of sufficient importance to have caused the ruin of a race, but the value of the fruit is not the point, it is the rebellion against the will of God.

Sin is likewise a STATE. It is far more than a mere act or series of acts—it is more deep seated than that. Individual acts of sin are but the outward expression of the inner self. It is what we ARE down within us that prompts us to sin.

Sin is likewise an ACT. (See I John 3:4). Murder is sin; theft is sin; lying is sin. Any violation of right is sin.

Something That Many People Overlook

Not only is sin all that we have suggested above and more, it is something else that many people do not consider. SIN MAY CONSIST OF FAILURE TO DO THAT WHICH IS RIGHT as well as the positive doing of that which is wrong. We call that sin of omission. The self-righteous, moral man who talks proudly of his goodness, does not take into account the things that he should have done that he did not do. And of course the fatal omission is the failure to receive the Saviour whom God has provided.

The Extent Of Sin

It covers the whole earth. "The whole world lieth in the evil..." There is no land where sin is unknown. There is no baby that is not characterized by the fallen Adamic nature. There is no person who has thrown off the

shackles of sin to the extent of being a sinless person. Sin is a universal state, condition, and we might say disease. It is not something that one may avoid dealing with if he choose—it is something that every one must wrestle with. Apart from a cure, sin will sink every person into Hell. God cannot allow sin to enter His abode, for it would ruin Heaven itself. He must eventually segregate sinners, and Hell is the place of segregation.

What Is The Cure?

The Bible makes plain sin's cure. In fact the Bible might be defined as "The Story of Man's Redemption From Sin Through A Saviour Who Is Called The Christ." Despite the fact that the Bible makes plain that there is only one cure, men have devised all sorts of so-called cures. These are Devil-inspired, quack remedies which will sink any and all who depend upon them into Hell. What are some of the quack remedies?

1. **Reformation.** People turn over a new leaf and brace up and quit some of their bad habits. Such reformation cannot be perfect and complete, and besides it leaves the whole life of past sin on the record, unatoned for. And the Bible says that "God requir-eth the past."

2. **The doing of penance.** The idea is that one can by the punishment of self, make up for sins committed. But God nowhere indicates that such has any value in His sight. Suppose a man runs into your car and does it \$500 worth of damage. Would his denying himself breakfast for six months settle for the damage?

3. **The joining of some organization or institution.** Many join a church or something else, expecting that to take care of their

interests. Any organization is powerless to settle the sin debt of a single individual.

God's One And Only Remedy

God has provided for man what man could not provide for himself—a complete and perfect remedy for sin. That remedy was typified by the brazen serpent. (John 3). The Son of God came and offered Himself as an infinite sacrifice for sin such as to pay the sin debt of every person who would ever receive Him. (See Rom. 8:1-4). The believer in Him shall never have to stand judgment for sin because Christ was judged for him when He bore his penalty on the cross. "Who his own self bare our sins in his own body on the tree, that we being dead to sin..." God can be just and yet "the justifier of him that hath faith in Jesus."

God's provided cure is sufficient, and there is no other cure.



Lot's Choice

(Continued from page 7)

strong all by himself; not the fact that he was leaving the altar where Abram called upon the name of the Lord; not the awareness that he could not really build altars and call on the name of Jehovah apart from Abram; not the awareness that it would be impossible to build altars to Jehovah in the company of Sodom;—no, not all these could deter Lot.

Nor could the silent, but very vocal testimony of Abram's self-denying conduct shame his contentiousness and humiliate him, as it should have. If only Lot had thought upon his way, he would have been ashamed that he had ever thought of acting as the lord of the land that belonged to Abram by divine right.

But greed, covetousness, world-limindedness, lust, pride, self-seeking,—these have temporarily blinded the eyes of righteous Lot. And to his greed-and-lust-blinded eyes the offer of Abram looked tempting. He accepted the first choice.

Poor Lot!

And all for a piece of the world, this world!

To the natural eye, the carnal, covetous eye, the eye that can see only the things of this world, the plain of Jordan looked the most desirable. It was lush, rich, well-watered, as the garden of the Lord, and as the richest section of the land of Egypt which Lot had recently visited with Abram. Filled with luxuriant grass was this plain! Abundant pasture would it provide for Lot's numerous herds and flocks. He would prosper and become richer than Abram!

And Lot pitched his tent toward Sodom.

And as inevitably as the moth is attracted to the flame, so irresistibly was Lot drawn toward Sodom itself,—Sodom, the heart of the world, the essence of what Lot had principally chosen. Spiritually his choice was all wrong. Perhaps he had good intentions and many excuses: Is not the road to hell paved with such good intentions?

The men of Sodom were wicked and sinners before the Lord exceedingly. Rich? Yes, indeed! Rich with the abundance of the wicked upon whom not the favor, but the curse of Jehovah rests. And remember: there is no common grace! But Sodom was depraved, totally depraved, openly, defiantly wicked, on the verge of destruction! And is not all the world?

Poor, blind Lot! The riches of this world blinded his eyes!

Yes, the Lord knows how to deliver the godly. And He delivered Lot too,—out of Sodom and out of temptation. He always provides the escape for His own. For He is faithful.

But a lesson Lot had to learn, a painful lesson. What shall it profit a man if he gain the whole

What Kind Of Pastor Do You Want Next?

You probably are not restricting your choice to a Ph.D. or a D.D., but you certainly do want a pastor with Heaven's B. A. (Born Again!)

How big a man do you want? "Well," the chairman of one pulpit committee replied, "we want a man big enough to reach to Heaven when he's on his knees!"

A Bible preacher? By all means! One mighty in the Scriptures, and "apt to teach."

A "good mixer?" Well, no, not that. Conditions being what they are today, one good "separator" is worth a dozen good mixers. You certainly want a man who hews to the line on the Biblical principle of separation.

A "religious isolationist" then? No, not that, either. You want a man who is brotherly, who values for himself and his church the fellowship of other brethren. You don't want the type of individual who prides himself on being a "lone wolf."

As a matter of fact, you don't want a wolf at all, do you? You want a shepherd. Today there is a greater need than ever before that pulpit committees and churches remember Christ's warning: "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves!" Don't be too greatly impressed by a sheepskin, but make sure your prospective pastor knows the great doctrines of the Word—and believes them.

A Baptist? But of course; this is a Baptist church, isn't it? And it may be added, he should be a Baptist from conviction rather than from convenience, and should know something of Baptist history and Baptist policy.

Experienced? That is an advantage sometimes. On the other hand it may merely mean that a man has acquired fixed ways of meeting situations, has been over the ground so often that his path is a rut, well worn and deep, and that he doesn't depend on the Lord for guidance in each situation, tries to take it just as he took Jericho.

If he lacks experience, your

world, and lose his own soul?

And how painful the lesson proved to be! Look ahead for a moment. When the Lord made him a captive, and Abram rescued him, Lot did not learn. When he had the painful experience of vexing his righteous soul in the midst of Sodom's wickedness, he did not learn, though his conscience must often have pricked him as he saw things going from bad to worse. Finally the Lord must forcibly deprive him of all that he has,—of his wife, of his whole family (which became involved either actually or spiritually in Sodom's ruin), of all his riches! He is left a poor, wretched, lonely man.

Yes, but what shall a man give in exchange for his soul?

O Christian, do not follow Lot's example!—The Standard Bearer

church will no doubt see that it gets plenty of it, so let's not make any hard and fast rules about experience, shall we?

And age? Ah, here's another point at which rigid rules are wrong. If the New Park Baptist Church of London had had such rules in 1854, it is probable the would not have called the 13-year-old boy-preacher from Waverley, and so would never have known the ministry of Charles Haddon Spurgeon. On the other hand, it is to be feared some pulpit committees have rejected God's man because he was past middle age. Never assume that the fire is out just because there is a little snow on the roof! Age hardens and some men, while others are loved and made more fruitful. On the one hand are some whom advanced age brings added depth in preaching and increase in vision and resourcefulness in leadership, and on the other hand are some who suffer from hardening of the intellect before hardening of the arteries. In general, the fewer restrictions of this sort, the easier it will be for the Lord to have His own way and place His own man.

How To Proceed

If possible, visit the man's own church before inviting him yours.

Find out how he stands in his own community. Does he pay his debts?

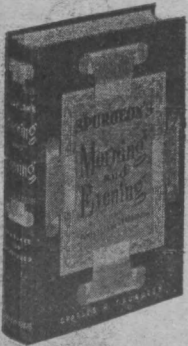
Get his statement of doctrinal views. Find out what he believes and whether he has conviction and the courage to stand for them.

If he measures up thus far, and if, after much prayer, his name is still on mind and heart, invite him to the church for a week of Bible teaching or evangelistic meetings. Don't ask him to come for a Sunday to "candidate." Almost anyone who has been preaching for awhile should be able to dig up two good "candidating sermons" with which to make a good impression. On the other hand, some men are made nervous by the thought that they are "on trial," and are unable to do their best.

A week with the church provides a better opportunity for getting acquainted, and if he is the Lord's choice for the pulpit, there should be rather general recognition of that fact on the part of the church before the week is over.

Present the name of one man to the church, and vote on him before hearing another. Nothing so divides a church as to have a string of "candidates," and nothing is so humiliating to true men of God as to be put in the position of seeming to "compete" for a pulpit, as if being lined up and checked against each other, point by point, like horses at a county fair.

Be reverent; be prayerful. The shepherding of your church is a matter of great concern to you, Lord, and He will direct you. His choice if you will allow Him to do so.—The Baptist Bulletin.



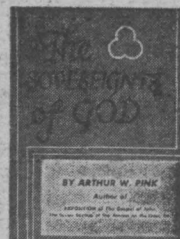
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