

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 34, NO. 3 ASHLAND, KENTUCKY, FEBRUARY 20, 1965 WHOLE NUMBER 1371

The 'Shocking' Heresies of Armstrong

At most any time during the evening hours, you can turn on your radio and hear a voice, with an intentional variation in volume for emphasis, pounding out weird religious notions, insisting that all of these things are "right there in YOUR EMBLE." This voice says that what it has to present is the SHOCKING, A M A Z I N G, STARTLING, ASTOUNDING, SURPRISING, ASTONISHING, plain truth about things "never before fulfilled until now." That voice could be none other than Herbert W. Armstrong — unless it is the voice of his son, Garner Ted Armstrong. Both preach the same notions—in the same manner of voice presentation. The Armstrongs, on their Radio Church of God" broadcast, "The World Tomorrow," have been giving the United States and much of the rest of the world a religious "shock" treatment for several years now and many people who do not

know very much about the Bible have been "shook up" and deceived by Armstrongism.

Also, many people who are really saved are asking, "Who is this Armstrong? What of his doctrine?" The purpose of this article is to state the "plain truth" about Armstrongism and to reveal his "shocking," unscriptural heresies.

The First Man to Preach the Gospel Since Paul?

It may shock the Christian reader and particularly the God-called preacher, but Mr. Herbert W. Armstrong says that he is the first man since the Apostle Paul to preach the Gospel! To use Mr. Armstrong's favorite adjectives, that claim is certainly "shocking, astonishing, amazing" and so on, ad nauseam. I have personally heard Mr. Armstrong make this shocking claim on his radio broadcast, and in his paper, *The Plain Truth*, we often find such statements as the following:

"Looking down into our day, Jesus Christ foretold a coming

time of world trouble. It was to come at the very time when His own 'Gospel of the Kingdom shall be preached in all the world for a witness unto all nations' — now being fulfilled by the WORLD TOMORROW broadcast, and *The Plain Truth* magazine. For 12½ centuries — from 70 A.D. until 1934 A.D. — this Gospel was not proclaimed to the nations of the world." (*The Plain Truth*, July, 1962, page 4).

The significance of 1934 (prepare for another shock) is that this is when Mr. Armstrong started his radio program over a station in Eugene, Oregon. Until then, the Gospel had not been preached since 70 A.D.! Shocking? Yes, indeed! It is certainly shocking to hear a man claim that the Gospel of Jesus Christ was not preached during all those years! It is shocking to hear a man make the claim that he is the first man since Paul to preach the Gospel! Listen to the following claim:

(Continued on page 5, column 2)

YES, HELL IS A PLACE OF . . .

SURE ENOUGH HELL-FIRE

ELDER ROY MASON, Aripeka, Florida

In recent years there has been an attempt made to take all the fire out of Hell. The preacher of "Hell fire and brimstone" is considered outmoded by many. Many a fashionable church hasn't heard a sermon on Hell within memory. Back behind the lack of preaching on Hell is the doubt about there being such a place. This doubt is engendered by the prevalent teaching of the "Universal Fatherhood of God." The idea is that since God is the father of all, He would not of course allow His children to suffer. The answer to this objection to eternal punishment is found in John 8:44: "Ye are of your father the devil." Not all people are children of God—the Devil has some children.

Then there are some who argue against the literality of Hell as a place of fire. "I think," they say, "that the punishment is that of an accusing conscience." Different ones advance different ideas, but they substitute "I think" for the Hell fire of the Bible. Let us face this truth: Hell is either a place of fire and burning (or something so closely corresponding to it that it can only be described by the term "fire") — or else the Bible seeks to deceive us, one or the other. Who knows the most about it, the member of the "I think club" or a man who experienced the sufferings of torment? We have such a man described in Luke 16:19-31. His voice cries to us from the eternity of the lost, and what

does he say? He says, "I am tormented in this FLAME" (v. 24). *Fire! Fire!*

In numerous instances the Bible speaks of the suffering of the lost as suffering in fire. Let us note some of these instances:

1. The final abode of the lost is called "The Lake of Fire." Rev. 20:15.
2. The wicked are said to be



Eld. Roy Mason

cast into a "furnace of fire" (Matthew 13:42, 50).

3. The fire of torment is said to be "everlasting fire" (Matthew 18:8).

4. It is to be fire that can't be extinguished . . . "that is not" (Continued on page 8, column 1)

THE RISE AND RESULTS OF PROTESTANTISM

E. G. Cook
Birmingham, Alabama

The Church that Christ established while on earth has become very common and insignificant, not only in the eyes of the world, but also in the eyes of the majority of professing Christians. No one can really believe in his heart that one church is just as good as another without believing a little deeper down in his heart that none of them are really any good.

According to Dr. Carroll's "Trail of Blood" the first division which resulted in there being two kinds of churches in the world took place in the year 251 A.D. Without certainly this division came about as a result of one group's teaching and practicing things which were contrary to the teachings and practices of the church which Christ established. That being true, could anyone say that one of those churches was just as good as the other? One of those churches is known today as the Baptist Church, the other as the Catholic church. And certainly if one of them is right, the other one is wrong. If salvation comes to us by grace through faith, then it certainly does not come to us as a result of our be-

ing baptized by means of a home-made baptism or by our doing penance or some work of charity.

The church that Christ put here has been here every day since He established it and it will be here every day until He comes back. It has never been a huge thing, but has always been found consisting of the few of Mt. 7:13-14. The other fellow's church has become extremely large and might very well consist of the many of Mt. 7:22-23. And since the true church has been here every day since it was established, that means it was already here on the day Martin Luther nailed up his ninety-five theses which started the so-called reformation.

Before we enter into the discussion on the rise of protestantism, let us hasten to say that the salvation of the individual members of the different churches is not under consideration here at all. All that we can be positive about on that subject is that those who have believed are not condemned, but those who

have not believed are condemned already, because they have not believed in the name of the only begotten Son of God (Jno. 3:18). And what they must believe about Him is that He died for our sins according to Scripture, that He was buried, and that He rose again the third day according to the Scripture (I Cor. 15:3-4). No one is lost because he belongs to a protestant church, neither is anyone saved because he belongs to a Baptist Church.

Without any thought then as to who is saved and who is lost in the different churches, let us consider the reasons for the rise of the earlier Protestant churches. The first one of course, was the Lutheran church which was founded (not by Christ) by Martin Luther. Luther was a Catholic Monk of the Augustinian order, a teacher in the Wittenberg University and had a church under his charge. He, as pastor, or priest of the church was more responsible for what his people believed than anyone else. Veder, in his "Life of Martin Luth-

er" tells us on page 19 that Luther might have lived and died without any clash with the Catholic Church had it not been for the coming into Germany of a Dominican Monk by the name of Tetzel and his scandalous sale of indulgences there. Pope Leo X was promising the fullest indulgences for all sins to everyone who would contribute to the extent of his ability. That meant to the poor Catholics of Germany that if they would give all they possibly could give they would not have to stop over in purgatory when they died, but would go straight on to Heaven. In other words, the Pope, who was badly in need of money, was selling them a direct ticket to Heaven (?) for the price of all they had plus all they could get. This made paupers of the Catholics in Germany. They no longer had anything left to give to Luther. We hear him saying this wolf is shearing my sheep. But, let us keep in mind that it was Martin Luther who had taught his people the hellish doctrines of purgatory

and indulgences which made it possible for Tetzel to stop in and shear his sheep. The trouble came about because of who was getting the money rather than because of what was being done.

The Catholic Church soon saw it was impossible to stop Luther and his new church so a compromise was agreed upon. Under this agreement the Pope agreed to tolerate Luther and his new church provided Luther would cooperate with the Catholic Church in persecuting the Anabaptists. This he gladly did, and we are told that he became even more severe in his treatment of them than the Catholics were.

Now that a new church had come into the world, let us think, for a moment, on the subject of who needed a new church. We said before, and now we repeat, that the church which Christ put here was in the world at that time. That being true, our Lord certainly had no need for a new one. The Anabaptists, as they were called then, and the Catholics both contended that they were the one and only true church. That being true, there was absolutely no place in their (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE JUDGMENT"

"And as it is appointed unto men once to die, but after this the judgment." — Heb. 9:27.

May I remind you that the surest thing in all the world is the judgment. Individuals talk about a sure thing; beloved, this is the surest thing that I know of. It is more sure than your health. It is certainly more sure than your wealth. It is certainly more sure than your friends. It is certainly more sure than anything that you can think of that you touch from day to day. I insist that the surest event we can think of is the judgment, and I base that remark on the simple statements of the Word of

God. Listen:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will BRING THEE INTO JUDGMENT — Eccl. 11:9.

What does this verse say? It says, "Go on, young man, and sow your wild oats. Go on, young woman, and plant your crop of sour grapes. But just remember this, there is going to be a judgment. Live your life. Live it any way you want to live. Do the things that your flesh dictates to

you to do, and let your flesh control you; but remember, in the end, God is going to bring you into judgment. You may escape the penitentiary, you may escape serious illness, you may escape accidents, but you can't escape the judgment. Usually, accidents, serious illnesses, and the penitentiary loom up as a possibility for any individual who lives according to his flesh. Now it may be that you'll escape all three of these, but just know one thing, you aren't going to escape the judgment."

Notice again:
"Let us hear the conclusion of" (Continued on page 2, column 1)

CONTAMINATED MILK

When hundreds of Rome's residents complained that the milk they were being served smelled bad and tasted worse, police launched an investigation.

They discovered that some of the tank trucks used for milk delivery had also been hauling kerosene. Needless to say, those tankers were thoroughly cleansed before hauling any more milk. Milk mixed with coal oil is not a palatable concoction.

The incident brings to mind some words of the Apostle Peter. After reminding his readers that they had been born again by believing the Gospel (I Peter 1:23), he exhorted them as fol- (Continued on page 8, column 5)

1964
BOUND
VOLUMES
OF
THE
BAPTIST
EXAMINER
\$6.00 each
NOW READY

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

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

When you subscribe for others or secure subscriptions — each \$ 1.50

BUNDLES: 10 to 50 copies to one address, \$10.00 for each 10, yearly;
60 to 100 copies to one address, \$9.00 for each 10, yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

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

"The Judgment"

(Continued from page 1)

the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall BRING EVERY WORK INTO JUDGMENT, with every secret thing, whether it be good, or whether it be evil." — Eccl. 12:13, 14.

Here in this life men oftentimes escape the judgment. A man may commit some crime, or maybe even a series of crimes, and he may be able, by carefully manipulating and planning, to escape judgment so far as his crimes are concerned. Just know one thing, beloved, you'll never escape the judgment bar of God.

I can remember one incident that took place when I was just a wee lad — in fact, almost sixty years ago. In an office building, on the main street of a large western town, a young woman was murdered. She was murdered at the noon hour when there were more people passing along beside the window, within ten feet of where she was killed, than at any other time of day. Somehow the murderer escaped without a single clue being left behind, and without anybody being able to put his finger upon that individual, to say that this is the guilty party. As I say, nearly sixty years have passed, and that guilty individual has never been apprehended, and doubtlessly never will be caught. Because men are able to escape judgment like this, here in this life, they think that somehow they will be able to escape the judgment bar of God, but this text tells us that God is going to bring every work into judgment. Even every secret thing is going to be brought out at the judgment bar of God.

Listen again:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of THE JUDG-

MENT and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." — Mt. 5:21, 22.

If you were to go out on ice in a mill pond, it might be if the weather has not been cold enough for the ice to freeze solidly, there might be a sign there saying, "Thin ice; stay off. Beware! Danger!" Or you may drive along a highway and find a road that is washed out, and a sign saying, "Danger! Proceed at your own risk." Or you might see a railroad track where the gravel has been washed out from under the ties. You might, if you saw that take place, get a tablecloth and wave to the engineer to stop him, showing that there is danger ahead. Well, beloved, my God has placed a warning signal before us, in that He tells us that there is a judgment day coming, and there is no escape thereby.

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

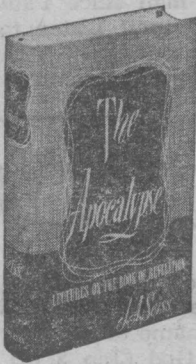
What assurance do we have that there is going to be a judgment? It is just as sure as the fact that Jesus Christ was raised from the dead. How sure is the resurrection of Christ? Well, the Bible says that He was seen by over 500 people at one time, so there were over 500 eye witnesses that saw Jesus Christ alive at one time, after His resurrection. Now, beloved, just as surely as 500 people saw Him alive, which is definite proof that there was a resurrection, then we have the assurance that the judgment is just as certain.

Right now, God is allowing sin to go by, He is allowing sinners to go on, and He is allowing sinners to do as they please.

Right now, God is winking at sin. Individuals have told me that God had chastened them because of their sins, but I don't believe a word of it. I don't believe God ever touches an unsaved man so far as his sin is concerned. However, the consequences may catch up with him. If he gets drunk and ruins his health, the natural consequences of his sin have caught up with him. If he commits fornication and catches some venereal disease, he suffers thereby, but that is just the natural consequences. I say to you, brother, sister, so far as God is concerned, God is allowing the sinner to go on in this life and He is doing nothing about his sin. He is just winking at it. The implication is that God, in seeing a man sin, looks in the other direction, and winks at it. He just passes it by.

Now why does God pass by sin so far as the unsaved is concerned? Beloved, God is going to deal with that sinner after while. God is dealing with saints now. Right now, God is dealing with His own children. Right now, God chastens His children whenever they sin. Right now, God is getting His children ready for Glory. God is getting us to a place where we'll not only be saved, but we'll be chastened children, and we'll appreciate, and understand, and enjoy Heaven all the more because of the chastening that God gives to us. But right now, beloved, He is letting the sinner go his way —

THE APOCALYPSE



By
J. A.
SEISS

Price:
\$5.95

Here is a good treatise on the book of Revelation. It will stimulate those who own it to a deeper study of "the end things." It is fundamental and premillennial, as well as showing a deep devotion to the Lord Jesus Christ.

We believe there is a need of more study on the book of Revelation and other parts of God's Word relative to the near return of God the Son. This volume of more than 500 pages will kindle a desire in your heart to learn more about this blessed event — i.e. the personal return of the Lord of Glory, Jesus Christ.

This scholarly book will without fail teach you many Bible truths. Apart from the first three chapters concerning the church we consider this to be the best on the book of Revelation.

Calvary Baptist Church
Ashland, Kentucky

but be certain of one thing, there is a day coming when He is going to judge the world. Though God passes sin by now, and though God allows the sinner to go on now in all of his sins, there is a day coming when God is going to judge the world in righteousness.

We read:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the DEAD WERE JUDGED out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and THEY WERE JUDGED every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

THE BAPTIST EXAMINER

FEBRUARY 20, 1965

PAGE TWO

May We Horn In



To Remind You...

CALVARY BAPTIST CHURCH'S
6th ANNUAL BIBLE CONFERENCE

Begins Friday Night, Sept. 3, Closes Monday Noon, Sept. 6. Your Meals and Rooms are Furnished and You Are Welcome!

— Rev. 20:11-15.

Can you imagine a scene like this? Can you imagine the judgment of the great white throne? Can you imagine the ultimate outcome of that judgment when men are taken from the judgment of the great white throne, to be cast bodily alive into a lake of fire? I tell you, beloved, there is a judgment day coming.

Now don't misunderstand me. I am not saying that saved people and unsaved people are going to the judgment at the same time. I believe in the premillennial reign of our Lord, and I am satisfied He is coming to catch away His saints a thousand years before He has anything at all to do with the unsaved; but remember this, there is a judgment day coming, and I want you to see what the judgment is going to be like.

I GREATEST CROWD EVER ASSEMBLED

It will be the greatest crowd that was ever assembled in all the world. Go back to the Old Testament, to the first man that died who was unsaved. Then come down the avenues of time to the last individual that shall die unsaved. Beloved all the unsaved will be there. You talk about a crowd. John said, "I saw the dead, small and great." All the unsaved — all those who have died outside Jesus Christ from the day of the first unsaved man that died, to the last unsaved man that shall die — all are going to be at the judgment bar of God.

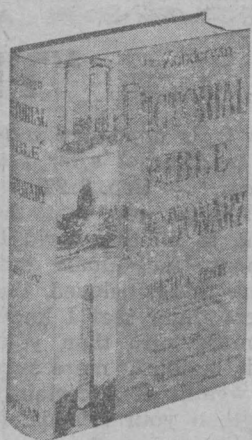
John says that he saw "the dead, small and great." That means little sinners and big sinners. We are prone in this life to divide sin. We are prone to talk about people being big sinners and little sinners, great sinners and small sinners. We are prone to talk about white lies and black lies. We are prone to make dis-

tinctions, but from God's point, sin is sin. There's no thing sure, in order to moderate our thinking, God that all sinners, both small and great, are going to stand before God.

Talk about a crowd, have one at the judgment, the races from the day of old down to the present time there. Imagine the races, the various nationalities, and the various countries that will be represented. Every man that has lived from the first unsaved man that died, to the last unsaved man that shall die, will stand before the judgment bar of God. You to you, old Judas will be there, old Pharaoh will be there, and you somebody else that will be there. Beloved, you'll be there. You die unsaved. What a crowd!

I understand there have been exceedingly large crowds that have gathered for athletic events. Sometime ago, I remember reading of a World Series baseball game on a Sunday afternoon that was attended by 103,000 people. Now that is quite a crowd, but isn't anything at all for our football games to have a crowd of 50,000 people come to the stadium. I am satisfied when the inauguration takes place over at Washington this next week that there will be a lot of folk there. I tell me they are already in the care of the crowd, in view of the possible accidents, and the possible sickness, that might place there at Washington. I let me tell you, beloved, I have never been anything in the world that has attracted a crowd to compare with the judgment bar of God. I say it will be the greatest crowd that was ever assembled in all the history of mankind. From the day of the first unsaved man that died to the last unsaved man that shall die. (Continued on page 3, column 1)

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY



This is an invaluable book in Bible study. Bible personalities, animal places, and things are discussed in a most helpful way. There are also over 700 pictures, charts, and drawings which give added understanding to the Bible, especially concerning places and lands of the Bible. Some of the Bible doctrines are also discussed. There are also 40 pages of full-color maps.

We believe this book will be helpful to you in nearly all phases of Bible study.

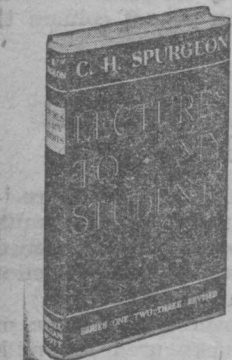
Price \$9.95

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

LECTURES TO MY STUDENTS

443 PAGES

\$5.95



The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

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

THE STRANGE PROVIDENCES OF GOD

Here is what a single Bible did in China.

A guest passed through an inn, and left a Bible. The innkeeper's daughter went in to clean the room, and knocked the Book off the shelf. She took it to her father who read it all day and then into the night by a light of twisted threads and oil. He soon was led to Christ by a missionary, and he in turn led a Buddhist priest to the Lord. This priest gave out tracts at the railroad stations. At that time the communists demanded a census of the Christians. To the amazement of the local pastor, he found hundreds who had been saved through the converted Buddhist and his tracts and Gospels. How can the Word of God return to Him void?

In the light of the shortness of our days, **Gospel distribution accompanied by personal work is the best and fastest way to reach those who can read.**

—Christian Victory

"The Judgment"

(Continued from page 2)
the last unsaved man that shall die — all will be there. There will be people out of all nations, languages, and principalities who will be judged at the judgment bar of God.

II

THE GREATEST JUDGE

Not only will it be the greatest crowd that was ever assembled, but it will be the greatest judge that ever sat on a bench. Listen:

"And I saw a great white throne, and HIM THAT SAT ON IT, from whose face the earth and the heaven fled away; and there was found no place for them." — Rev. 20:11.

Yes, beloved, it will be the greatest judge that ever sat on a bench to judge human beings, for it will be the Lord Jesus Christ.

Do you know why I say that it will be the greatest judge? He is going to judge righteousness. There never was a judge in this world who judged in righteousness. There have been many that have judged to the best of their ability, but no human being, being unrighteous himself, would be able to judge righteously. The Lord Jesus Christ will not be swayed by wealth. He will not be swayed by prestige. He will not be swayed by political alignment. The Lord Jesus Christ will judge righteously. I say, beloved, He will be the greatest judge that ever sat on a bench when the judgment day comes.

Every individual who goes to the judgment will stand on his own record, whether he be black or white; whether he be poor or rich; whether he be a democrat, or whether he be a Republican. Every individual who goes there will stand on his own record. What he did, his connections and affiliations, will mean absolutely nothing. He will be standing before a judge that will not take into consideration the affiliation of the individual.

You never saw a man come to judgment in this world but at his connections had something to do with the judgment, either for it or against it. It could

be that his affiliations in the past were to his advantage and in his favor, or it could be that his affiliations in the past would be a disadvantage. Beloved, when the Lord Jesus Christ judges, every man will stand on his own. I tell you, it will be the greatest judge in all history when Jesus Christ judges.

The thing that makes Him the greatest judge is the fact that every individual will only receive justice, and not mercy. Down here in this world people are always saying that they believe in a God of justice, and that they know God will deal with them in justice. People have said to me, in opposition to the doctrine of election, "Well, isn't God a just God?" Beloved, the time when people will find out whether God is a just God, is at the time when they stand at the judgment bar of God.

Right now, I don't want the justice of God; I want God's mercy. Right now, the justice of God wouldn't interest me one particle. All I am concerned about now is His mercy and His grace, as I travel through this life. However, when unsaved men come to the judgment, the day of mercy and grace will be past, and every man will receive justice.

Oh, can you imagine what it is going to be like for men to receive justice for the sins of their lives? Let's go back and think over your life thus far. Think of the sins that you are guilty of. You started out years ago as a child. You sinned against your parents. You wronged maybe a playmate. You lied perhaps to a school teacher. One by one, things have happened through your life down to the present, and God has kept a record of it, and someday you are going to answer before the greatest judge of all the world, who is going to judge you in justice, in the light of the sins of your life.

III

THE GREATEST BOOKS.

I want you to notice also that it is going to be the greatest books that are going to be brought into the court. First of all, there will be **Heaven's record of the human family.** Listen:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." — Rev. 20:12.

That, beloved, is Heaven's record of the human family. If you are a Christian, your name isn't in that record. Beloved friends, may I remind the saved, that this is peculiarly a judgment of the unsaved. If you are unsaved, your name is in that record, and God has a page, or pages, of your life's record. Here is Heaven's record of the human family as unsaved people.

May I ask you if you are unsaved, if you have never trusted Jesus Christ as your Saviour, could you tell me how many times you have sinned? Could you tell me what sins you stand guilty of? Could you in any wise tell me of the crimes, and the sins, that you have to face at the judgment. No, beloved, for many of them have been forgotten. You couldn't even recall them. God couldn't even give you the spirit of recollection to the extent that your mind would recall the sins that you stand guilty of. But, beloved, God has the record. He has it pinpointed. He can tell you every sin — the day, the hour, the place, the individuals who are witnesses, and all the details — perhaps in their gruesome, sordid light. God can give you the entire history of every sin. Here, I say, is Heaven's

WE'VE SOLD OVER 8000 OF

The Church That Jesus Built

By

ROY MASON

A History of the Baptists from the time of Christ, their Founder to the present day.

Greatest book on Baptist history in print.

136 Pages

\$1.00 per copy

Calvary Baptist Church

P. O. Box 910

Ashland, Kentucky

en's record of the human family.

Did you ever try to keep a diary? I am sure that you have, and you didn't keep it very long, because in the first place, there were lots of days you didn't have anything that was important to put in the diary, and you lost interest. Another thing, there were lots of days, when there were things that you did that you were ashamed of, that you didn't want to write in the diary, so usually you laid it aside. But here is a complete diary of the life of every unsaved person in the world. You doubtless have secrets you have kept from your closest friends and loved ones. You doubtless stand guilty in God's sight of things that you never have allowed your closest friends in this world to know anything at all about. But God knows everything. God has a complete record — a complete diary of the life of every unsaved person.

Not only will Heaven's record of the human family be opened, but there is another book that is going to be opened, and that is the book of life. Listen:

"And I saw the dead, small and great, stand before God; and the books were opened: and ANOTHER BOOK was opened, which is the BOOK OF LIFE." — Rev. 20:12.

Why was the book of life

brought in, beloved? It was brought in to show the unsaved man that his name never was recorded therein. There will be people that will stand up at the judgment that are unsaved — unsaved preachers and unsaved religious people — and they will plead the fact that they were church members, and that they were affiliated with churches, and that they had done religious works here within this world. Our Lord is going to bring in the book of life just to show them that their names never were recorded in the Lamb's book of life.

We read:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, WHOSE NAMES WERE NOT WRITTEN IN THE BOOK OF LIFE from the foundation of the world, when they behold the beast that was, and is not, and yet is." — Rev. 17:8.

Beloved, I ask, when was your name written in the book of life. It was written there before the foundation of the world. God didn't make a single entry on the day you were saved. Arminian preachers will tell you how that the recording angel is looking down over the battlements of Heaven, upon this earth, just to see if you are going to be saved. I have heard such Arminian preachers in revival meetings make a tremendous appeal to unsaved people by saying that the recording angel, right then, had his pen dipped in ink, just waiting, and wanting, to write your name in the Lamb's book of life. There is not a word of truth in it, for if you are saved, your name was written in the Lamb's book of life before the foundation of the world, and if you are not saved, your name never was there.

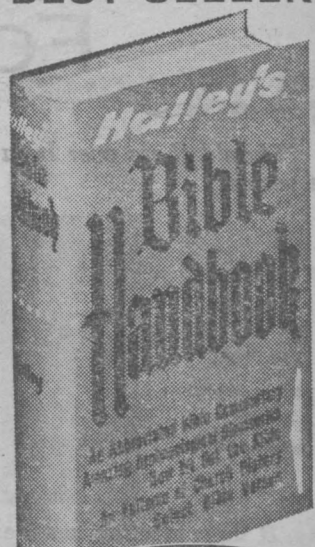
What books are going to be brought in? Heaven's record of the human family will be brought in, and the Lamb's book of life, to show the unsaved that his name never was in the Lamb's book of life. Maybe the unsaved man had his name on a church record book. Maybe the unsaved man had his name in some religious encyclopedia, or in some religious record, but his name never was in the Lamb's book of life.

Another book that is going to be brought to the judgment is the Bible. Not only will we have Heaven's record of the human family, and the Lamb's book of life, but we are going to have also the Word of God at the judgment. Listen:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." — John 12:48.

I tell you, beloved, this old Bible is going to read exactly the same at the judgment bar of God that it reads today. You just mark it down, it is not going to be one bit different at the judgment than it is now. I can talk to unsaved people, and they will give me all kinds of excuses for not being saved. I can talk to unsaved people and they will give me all kinds of excuses as to why they don't go to church. Beloved, when the day of judgment comes, though they may

A CONTINUOUS BEST-SELLER



NOW
1,300,000
IN PRINT

A concise Bible commentary — Bible history — Archaeological discoveries — church history — select Bible verses.

More Biblical information than any other book its size!

968 pages, size 4" x 6 1/2" x 1 1/4" \$3.95 23rd edition . . .

Calvary Baptist Church
Ashland, Kentucky

argue against the Bible, and though they may talk against the Bible now, and though they may deny the Bible now, the Bible is going to be one of the books that comes up at the judgment, and it is going to say the same thing then that it says today.

We read concerning the rich man and Lazarus:

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." — Luke 16:27-31.

Here is an unsaved man crying out from hell, asking that a saved man be disturbed from his rest in Heaven, that he might come back and witness to the brothers of this unsaved man that has died, and gone to Hell. This unsaved man said, "I have five brothers and they are hot-footing the road of vice. I can hear them coming. I can hear their tramp, tramp, tramp, as they march steadily and surely toward this place. Send Lazarus back and warn them to keep out of Hell." Abraham said, "No; they have a warning. They have Moses and the prophets, and if they won't hear Moses and the prophets, they wouldn't be persuaded if a man from the dead would come back and witness to them."

Brother, sister, I say to you, if you don't hear the Word of God today, you wouldn't be changed one particle if a dead (Continued on page 4, column 3)

FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.75

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

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

J. R. GRAVES

Seven Dispensations

569 Pages

\$3.25

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky



THE BAPTIST EXAMINER

FEBRUARY 20, 1965

PAGE THREE

The Baptist Examiner FORUM

"Should there ever be a Board of Deacons Meeting without the pastor?"

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



No. If their meeting together is to discuss the policy of the church, the pastor is the overseer of the church and not the deacons.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood"—Acts 20:28.

The pastor is the guardian, watchman, and undershepherd, over the church of which he is pastor. It is the responsibility of the pastor thus to hear for the church, to receive for the church, and to answer for the church over which the Lord has made him overseer.

In the second and third chapters of Revelation, we hear the head of the church (Jesus Christ) speaking to the angels (pastors), of the seven churches of Asia. In these letters to these churches he reveals his pleasure and his displeasure. It was not to the deacons that he spoke, but to the pastors.

For the deacons to meet without the pastor is to meet without the ears to hear with, for the pastor is the one to hear for the church.

Furthermore, I have not found within the Scriptures any authority for a board of deacons to meet and to dictate the policy of a New Testament church. Rather I have found that God speaks to the church through the pastor.

The deacons were appointed by the church as the pastor's helpers—not his lord. Therefore, it is unscriptural for the deacons to meet without the pastor when they meet to determine the government of the church.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



Should (there) ever be a Board of Deacons' Meeting without the pastor?

I believe we should take a close look at Acts 6:1-4 before attempting to answer this question. Here

we find that the Apostles (There were twelve of them here while Paul was still the church's chief persecutor) were being forced to permit their God-ordained task to suffer while they looked after the material affairs of the church. And God has never yet called a preacher to be a business administrator of the church. Here in verse 2 one translation says, "It would be a grave mistake for us to neglect the Word of God in order to wait at table." Another says, "It is not right that we should have to neglect preaching the Word of God in order to look after the accounts."

If I see this Scripture in the proper perspective the original deacons were ordained for the specific purpose of taking over the administration of the material affairs of the church in order that the preachers might be able to give their full time to that which the Lord had called them to do. If the pastor wishes to dictate to the deacons as to what to do, how to do it and when, then it will be necessary for him to always be present at the meetings. On the other hand, if the deacons desire to dictate to the pastor as to what he must do, how he is to do it and when, then he had better be present. But, if both pastor and deacons assume their God-given duties there is no room for any clash between them. So, why should the pastor not be in his study prayerfully getting ready for the coming services of the church unless and until the deacons are ready to deal with some problem that relates to the Spiritual functions of the church such as the mission funds?

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Generally no, but it is conceivable that there might be a reason for such a meeting. I am reminded of an instance in which a pastor became unreasonable and declared that he would never meet with the deacons. There was imminent danger that the church would be torn asunder, and the deacons met to consider ways and means of preventing such trouble. Some unusual cases may occasionally arise, but generally speaking it is highly unwise for deacons to have clandestine meetings in which they leave out the pastor. This is the ideal way of causing church trouble.



JAMES
HOBBS

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

In the first place there should not be a "Board of Deacons." In the second place there should not be any meeting that does not include the entire church. In the third place no meeting is complete or proper without the pastor. In the fourth place anyone who wants to meet without the pastor is up to no good unless the pastor is guilty of some moral sin.

The word "Ecclesia" means an assembly. As a church it means an assembly of baptised believers. How can there be an assembly of the church without the members?



"The Judgment"

(Continued from page 3)

man were to sit down beside you, and say the same things that I have said to you.

So I say, this judgment is going to have the greatest crowd that was ever assembled, it will have the greatest judge that ever sat on the bench, and it will have the greatest books brought in that could ever be brought in as testimony in a case.

IV

THE GREATEST SEPARATION

At the judgment, there is going to be the greatest separation that you can imagine. We read:

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, ALLELUIA. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying Amen; ALLELUIA. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying ALLELUIA; for the Lord God omnipotent reigneth." — Rev. 19:1-6.

If you will study this carefully, you will find that this is the story of the saints of God, shouting over the damnation of the lost. Four times they shout because of the damnation of the lost. Four times the saints of God shout "Alleluia," "Amen," "Glory honor, and power to the Lord, our God." What are they shouting over? The damnation of the lost.

Do you mean to tell me, beloved, that God's people could shout over the damnation of the lost? Not now, we couldn't. Now we ought to be interested, and we are interested, in bringing lost men to Jesus Christ; but then, when we have only the nature of God, we'll judge exactly like God, and saints will shout over the damnation of lost people in that day.

You ask where is the separation. Believe me when I say that mothers will shout over the damnation of their own sons, and fathers will shout over the damnation of their daughters. We'll shout over the damnation of our children, and our parents. We'll shout, I say, at that time. You talk about separation, here it is:

MEN NEEDED FOR THE PULPIT

Give us men to fill our pulpits
Who have been alone with God—
Men who have a vital message
As the path of life they trod;
Men who love our God and people
More than money, pomp and ease;
Men who seek to do God's bidding
Though the world they may displease.

Give us men whose hearts are yearning
For redemption for the lost—
Men who pray for real revivals
That may come at any cost;
Men who preach the Holy Bible
And believe its truths sublime;
Men who long to bless their fellows
As to God they give their time.

Give us men with hearts o'erflowing
With the fulness of God's grace—
Men who show they've been with Jesus
By the sunshine on their face:
Men who can't be bought with money
Nor with that which points to fame;
Men who want God's blest approval
On their character and name.

Walter E. Isehnour
Taylorsville, N. C.

when the saints of God, who have already been judged a thousand years before at the judgment of the righteous, now are separated eternally from the unsaved.

Years ago I stood beside a casket that contained a young man who had been wayward all his life, and finally was killed in a drunken brawl. I stood beside his casket just before they closed the lid. Just before that, as the mother turned away, she said, "Goodbye son, I'll never see you again." I thought to myself, "You are wrong, sister; you will see him again. You'll see him one more time. You'll see him at the judgment bar of God, and you'll shout over his own damnation, when you are separated eternally from him."

Yes, beloved, it is going to be the greatest separation that you could ever imagine. When all the saved of all the world are separated from the lost.

V

THE GREATEST VERDICT

The greatest verdict will be at the judgment bar of God. And what will be that verdict? Listen:

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

What book is going to count, beloved? Just the Lamb's book of life; and if your name is not found written in the Lamb's book of life, you are going to be cast into the lake of fire. It will be the greatest verdict that any judge will ever hand down when men are cast alive into the lake of fire.

The sad thing is, there can be no appeal from this great verdict. This verdict is final. A man can go to court now, and perhaps the verdict of the judge and the jury is against him, but he

has an opportunity to carry his case to a higher court, or higher courts. However, will be no appeal from the verdict that is handed down at the judgment.

When I think of this, I can remember standing up in court once upon a time and being a judge sentence me to the penitentiary. I can remember how I carried that case to a higher court, to the extent the case was reversed and the verdict was reversed. I made a laughing stock as a result of what he had done. I rejoice every once in a while to pick up the Kentucky Statutes, and see how they made history and law, in Kentucky. I rejoice to pick it up and read how that the Attorney General, instead of prosecuting the case, when it came before the Court of Appeals, asked that the case be reversed, saying that it was the worst case of prejudice that he had ever reviewed in his life—that it wasn't proper, but persecution—won the case. Beloved, I have an opportunity to appeal the verdict, but there is not going to be any appeal from the verdict at the judgment bar of God.

CONCLUSION

Let's sum it up. At the judgment bar of God, it will be the greatest crowd that will ever be assembled, it will be the greatest judge that ever sat on a bench, it will be the greatest verdict brought in for testimony, it will be the greatest separation when families and loved ones and friends are separated, and it will be the greatest verdict from which there can be no appeal.

I ask you, do you want to this judgment? There is a man or woman here who says that he wants to go to (Continued on page 5, column 1)



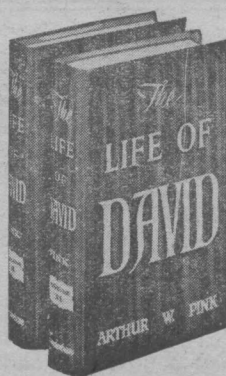
MORNING AND EVENING

By
C. H. SPURGEON
744 PAGES

\$3.95

This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotional is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year—one for the morning and one for the evening.

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



THE LIFE OF DAVID

2 Volumes

By
ARTHUR W. PINK

\$11.95

Here is one of Pink's outstanding writings. You will receive personal Spiritual blessing from this tremendous work. You will see in David many lessons to apply to your heart, life and relationship to God.

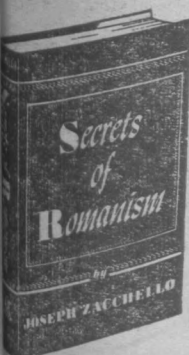
CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

FEBRUARY 20, 1965

PAGE FOUR

Some folks are never good except when they feel bad.



SECRETS OF ROMANISM

By Joseph
Zachello

\$2.25

The author is a former priest and has done much in exposing the errors of Romanism. In this book he deals with some of the leading prominent heresies of Rome. The book is indexed by subject as well as having an index of Scripture.

Calvary Baptist Church
Ashland, Kentucky

"The Judgment"

(Continued from page four)
Judgment. I never saw but one man in my life who said that he wanted to go to Hell. I never saw but one man in my life who said that he would be happy to go to the judgment bar of God, and be cast into Hell. I always had a feeling that that man was either lying, or else was half crazy, for not a sane individual would ever want to go to such judgment.

"I'll tell you how you can avoid judgment. Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"I'll tell you how you can avoid judgment: And without shedding of blood is no remission." — Heb. 9:22.

"Thank God, Jesus Christ died the cross to keep you and me out of Hell, and the man or the woman, the boy or the girl, who believes that Jesus died for his sins and trusts the Son of God to pay for the last one of his sins, that individual will not go to the judgment, for he will have been judged a thousand years before the judgment of the righteous. Oh, might it please God to give someone that is here, that might not only escape this judgment about which I have talked, but that you might be ready for the judgment of the righteous."

"I'll close this message with this word: Amen."

"When all the great plants of our cities, have turned out their last finished work; when the merchants have sold their last yard of silk, and dismissed their last tired clerk; when the banks have 'raked in' their last dollar, and paid out their last dividend; when the judge of the world says, 'Closed for the night,' and asks for a balance — WHAT THEN?"

When the church shall have sung its last anthem,
And the preacher has prayed his last prayer;
When the people have heard their last sermon,
And the sound dies out on the air;
When the Bible lies closed on the altar,
And the pews are all empty of men;
And each one stands facing his record,
And the great book is opened —
WHAT THEN?"

May God bless you!



Armstrong

(Continued from page one)
"On the first Sunday in 1934, probably no one — certainly not I myself — recognized what a momentous event actually was taking place. . . . It was the fulfilling of a definite cornerstone prophecy of Jesus. More than that, it was the initial start-off event of the fulfilling of some 90% of all the prophecies in the Bible! and approximately a third of the whole Bible is prophecy!" (The Plain Truth, Jan., 1959, page 3).

Now, how's that for a "shock"? Not only did Jesus prophecy of Mr. Armstrong, some 90% of all Bible prophecy relates to him! And it all began to come to pass in 1934! Shocking! Amazing! Astounding! Yet we are told that it is "right there in your Bible!"

But here's some more shocking claims, in regard to this same "fulfillment" of prophecy:

"But some very tremendous leaps of progress were taken with the broadcasting program during 1953.

"Beginning the first Thursday in the year, which was January 1st, THE WORLD TOMORROW leaped to EUROPE. The door of the most powerful radio station on earth swung open. The same Gospel Jesus Christ taught His disciples went to Europe for the first time in 18½ centuries!"

"That Gospel was first preached by the Apostle Peter on the day of Pentecost, 31 A.D. Precisely 19 years later, the day of Pentecost, 50 A.D., 'A DOOR' was opened to the Apostle Paul to preach that Gospel in Europe for the first time.

"Just as a DOOR was opened for the Gospel to go to Europe, in the first century, after 19 years, so a DOOR was opened for the same Gospel to go to Europe in our time, after 19 years!"

"The lead front-page article in that February number (of Armstrong's paper) was captioned 'NOW ON THE AIR — OVER ALL EUROPE!' Here are the first few paragraphs of that article:

"On the nineteenth anniversary of The WORLD TOMORROW program, the broadcast goes out to all Europe, on the most powerful radio station on earth.

"Think of it! This most important work on earth (Armstrong's own emphasis) now takes its GREATEST LEAP

AHEAD!" (The Plain Truth, February, 1964, page 46).

Reader, after reading that boast, do you think you are capable of any further shocks from the shocking Mr. Armstrong? In view of such claims, I've often thought he should be named Headstrong instead of Armstrong!

He's Wrong on Salvation

Actually, all heretics — while they may have different OUTWARD characteristics — are essentially alike when it comes to the great touchstone, salvation by grace. The chief error of all heretics is on HOW GOD SAVES SINNERS. On this point Mr. Armstrong falls into the same category as Romanists, the Cultists, the Campbellites, and all other salvation-by-works advocates. If there is anything about Mr. Armstrong which is not quite so "shocking," it is what he teaches about salvation. We have so often heard the old heresy which he advocates that even his emphatic voice does not shock us when he mentions this subject.

Of course, like all salvation-by-works teachers, Mr. Armstrong does not want to admit that he teaches salvation by works. Nevertheless, born again Bible believers will immediately recognize the false doctrine expressed in the following words:

"Salvation, like national citizenship, is a free gift, BUT IT GOES ONLY TO THOSE WHO ARE WILLING TO BE LAW-ABIDING MEMBERS OF THE KINGDOM OF GOD." (The Plain Truth, May, 1962, page 26).

His doctrine is the old heresy that goes something like this: God does His part and will help you, but you must do your part. He teaches that God saves you through your obedience to God's commandments. He says you don't save yourself, but you must do the commandments for God to save you. Here is his doctrine of salvation, categorically stated:

FIRST, he teaches that the new birth is the resurrection.

In his booklet, Why Were You Born? (pages 12, 13) Armstrong says:

"And, after the experiences of the Christian life, if we overcome, grow in grace and knowledge, and endure unto the end, then at the time of the RESURRECTION, this mortal shall be instantaneously CHANGED INTO immortality — this flesh and blood body shall BECOME a SPIRIT body! Then, and not until then, shall we be FULLY BORN OF GOD."

Furthermore, he says that only Jesus has been "born again" since He is, according to Armstrong, the only one who has been raised from the dead.

The only thing wrong with such teaching as this is that it simply is not the truth. Jesus taught in John 3 that the new birth is the experience of believing on Him as Saviour. John 1:12, I Peter 1:23, I John 2:29, 3:9, 4:7, 5:1, 4 and James 1:18 all contradict the notion of Armstrong.

SECONDLY, he denies that anyone is actually saved at the present time. For this, we do have a printed quotation from Armstrong:

"'JUSTIFIED' does not refer to the FUTURE — it has to do only with your guilty PAST! This term 'justified' does not mean 'saved' as we shall now see. It does not mean the GIFT OF LIFE. It means the GIFT OF ACQUITTAL OF PAST GUILT! It means the penalty of PAST sins has been paid in full, by Christ, for YOU!"

"LOOK AT IT! It says 'we SHALL BE saved.' Not that we already are saved. It says 'being now justified' but it does NOT say 'being now SAVED.' It says 'we SHALL BE' — yes, in the FUTURE! SEE IT with your own eyes. Don't believe ME. Don't believe preachers who say you are

PRAISE HIM

"God the Father, the Almighty One,
Chose me in Jesus, before time begun.

God the Son, though meek and mild,
Died on the cross, so I could be His child.

God the Spirit, third in the God-head,
Made me alive, though in sin I was dead.

He pointed to Jesus and said, 'For you He dies,
And for you poor sinner, He also did rise.'

There, my condition was made clear to me,
I could see hell was my destiny.

Then and there in my torment and pain,
I cried out to God and it wasn't in vain.

As I cried out, 'Have mercy on me,'
The Almighty God heard my plea.

As I was lifted and placed, at my Savior's side,
The joy I experienced I can not describe.

Now safe in Jesus I look back and see,
Salvation is of God and not of me.

I don't know, how this all came to be
But I'll understand better, when Jesus comes for me."

—William M. DeLoach, Winden, La.

already, now, saved! JUST BELIEVE THESE PLAIN WORDS IN YOUR BIBLE!" (The Plain Truth, July, 1961).

Of course, any careful Bible student sees Mr. Armstrong's error here. He simply disregards the fact that the Bible teaches three phases of salvation: Past (by Christ's work paying for sin), Present (through faith in Christ as Saviour), and Future (at the resurrection).

His statement reveals the plain truth that Mr. Armstrong does not even claim that he is saved! Notice his words, "Not that we already are saved." So far as Armstrong is concerned, we have to agree. Herbert W. Armstrong, by his own testimony, is not a saved man! Shocking? I should say so, in view of all the prophecy that is supposed to be fulfilled in him!

THIRDLY, he denies justification by the imputed righteousness of Christ. Note these remarks:

"God does not 'kid Himself.' Some religious teachers tell you Christ lived a righteous life FOR you 1930 years ago, and since you 'can't keep the Law,' as they claim, God 'IMPUTES' Christ's righteousness of 19 centuries ago to you by sort of 'kidding Himself' that you are righteous while you are given a license to still be a spiritual CRIMINAL breaking His Law! God does not impute to you something you do not have." (The Plain Truth, July, 1961).

Note how he puts quotation marks around the word impute, as if there were something wrong with the word. If Mr. Armstrong would simply read Romans 4, he would be "shocked" to find that this doctrine of justification by IMPUTED righteousness is the PLAIN TRUTH of "YOUR

BIBLE"! Furthermore, he would learn the PLAIN TRUTH that this doctrine does not—astounded as he might be—give a "license" for one to be "a spiritual criminal." Rather, amazing as this may be to Mr. Armstrong, it puts a love in the believer's heart (Romans 5:5) and the SAVED man does works because of love (Gal. 5:6), not in order to save himself by works. But Mr. Armstrong would not know about working for God because one is saved, for he says he is NOT SAVED!

Again Armstrong attacks the teaching of justification by the imputed righteousness of Christ in the August, 1963 issue of The Plain Truth. Instead of accepting the Word of God in II Corinthians 5:21, where we are told that the believer is "MADE the righteousness of God in Him (Christ)", Mr. Armstrong scoffs at this truth in the following words:

"Millions today believe that God imputes Jesus' righteousness to us, counting us righteous when we are not!

"There couldn't be a more soul-damning delusion of the devil!

"No, Jesus didn't live a good life for you, in your stead! You are not excused from keeping God's commandments, living a righteous, holy life, overcoming in spiritual character, and enduring in spite of all opposition, persecution, trial and test unto the end. You and I must actually do these things in order to be saved!"

You see from this that Mr. Armstrong does not claim righteousness through the imputed righteousness of Christ. Thus he is completely confused as to what OBTAINS salvation and the place of works in the life of the believer. He can only see command-

(Continued on page 7, column 1)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

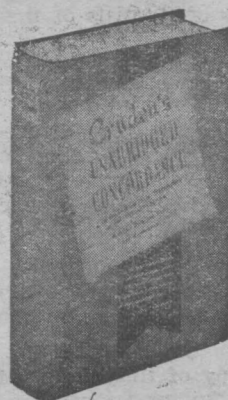
Price \$8.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2, is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER
P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER
FEBRUARY 20, 1965
PAGE FIVE



CRUDEN'S UNABRIDGED CONCORDANCE

719 PAGES

\$5.95

Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

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

Protestantism

(Continued from page one)
theology for an invisible church. Had anyone been able to think up such an idea as the invisible church before the days of Martin Luther he would not have been able to find a place to set it. But now someone was sorely in need of a new church, and the invisible church idea was an essential element in the process of obtaining one.

Let us think, for a moment, on how Satan works. We might consider his activities in the field of whisky drinking as an example. He takes a nice looking popular young man who takes his social drinks, and uses him as an example for others. But when this man becomes an outright drunkard, he becomes a horrible example and is no longer of value to Satan. So he must find another nice looking popular young man that he can use.

In the days of Martin Luther the Catholic Church, steeped in her corruption and greed, as she was and with her Nunneries many of them, being open houses of ill-repute, had become a horrible example, and Satan could no longer use her to advantage under the existing conditions. He needed one with a semblance of respectability.

Many of our Baptist people quote Luther seemingly in the same vein as they do Paul, but it is hard to find any reason to believe that he was ever born again. History seems to be clear that he persecuted the Anabaptists even to the death, and Christ said people would do that because they know not the Father nor the Son. Jno. 16:2-3.

The next Protestant Church to be brought into this "religion loving world" was the great church of England, known in America as the Episcopalian Church. The founder and builder of this church was Henry VIII, king of England. He married Catherine of Aragon in 1509, and was crowned King that same year. After some seventeen years with Catherine he grew tired of her and fell in love, that is if he were capable of love, with a beautiful sixteen year old brunette by the name of Anne Boleyn. She, however, refused his approaches except in marriage. He, in turn, approached the Pope on the subject of a divorce from Catherine. But Catherine happened to be the aunt of the King of Spain at that time, and Spain happened to be the Pope's greatest financial supporter in those

days. So for some reason or other the Pope refused to grant Henry a divorce. After some four years of unsuccessful efforts to get a divorce, he declared himself to be the head of the church of England. So the Catholics in England woke up to the fact that they had a brand new papa.

In January 1533, Henry had his wife Catherine thrown in prison and married Anne Boleyn. In May of that same year, some four months after he had married Anne, he got around to having his church annul his marriage with Catherine. So during his first four months as a church father he had two wives, one in prison and one in the palace.

After three short years he grew tired of Anne, so he had her pretty brunette head cut off while she was still a young woman of 23. The same day in which Anne was beheaded, Henry proposed to Jane Seymour. Ten days later they were married. Jane lived with him one year and died, and so far as we may know, she may have died a natural death. Jane died in 1537 and, unless history has lost one of his wives, he lived a widower until 1540.

In January 1540, he married Anne of Cleves for political reasons. But after only six months, he found out this marriage was not necessary from a political standpoint. So he divorced this Anne, gave her 3000 pounds annually to live on, and a mansion to live in, then turned around and had the man's head cut off who had made the match between them. That same year (1540), he married Catherine Howard. She wore the queen's crown only two years before Henry had her head cut off. That seems to have been the quickest and most inexpensive way of getting rid of wives for a man like Henry who had the authority and the heart to do it. This wife lost her head in 1542, and the same year he married Catherine Parr.

By this time, however, he seems to have lost his lustful attraction for beautiful women, and this, his sixth wife was permitted to outlive him. He died in 1547 after a rather active life, not only in the marrying business, but in the church building business as well.

It seems that during the first fourteen years of this great church's existence, her founder and builder lived with six different wives, two of whom he had beheaded, another died in prison where she had been thrown in order to get her out of his way, and still another had died of some

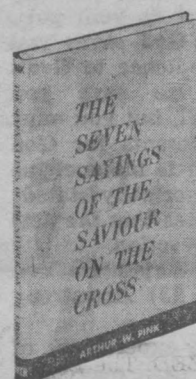
cause or other. But it still seems that Henry was a good Catholic to the end so far as doctrines and practices were concerned.

One of the distinguishing doctrines of the Catholic Church is the one which says the bread and wine of their communion actually becomes the flesh and blood of Christ. A London schoolmaster by the name of Lambert began to teach that the bread and wine did not actually become the flesh and blood of Christ. As punishment for this awful crime, Henry had Prof. Lambert burned to death gradually. His feet were first burned off. Then he was gradually pushed further into the fire. By the time his legs were almost burned off, Henry tired of the fun and walked away. His guards, who had more heart than did this great church builder, thereupon, threw the whole body into the fire in order to hasten his death. Could we call that loving the brethren in reverse?

How can anyone believe that churches founded by such men and for such purposes as these protestant churches were, will in anywise be a part of the bride of Christ? Is there really any reason why we should expect to see Martin Luther and Henry VIII lined up with, and honored along with Peter, James and John, Paul and Barnabas and all the other faithful ones who labored together with Christ in the

SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



134
pages

Price
\$2.00

Payment Must
Accompany
Order.

There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all.

Calvary Baptist Church,
Ashland, Ky. 41101

building of his early Churches?

The Presbyterian branch of protestantism was founded by John Calvin. It seems that many of Calvin's doctrines were Scriptural, but if they were all Scripturally sound would that justify his starting a new church when the one Christ started was already Scripturally sound? The Presbyterian Church is to be commended for many of her doctrines, but there are others which she must adhere to because she is a protestant church even though they are strictly foreign to early church doctrine. As for her baptism, he refused to go back to early church baptism, but rather carried along with her the man-made baptism of her Catholic mother which was never used officially by any church until it was adopted by the Catholic Church at the council of Ravenna in 1311.

As for Calvin, himself, we find it hard to see in him the characteristic features found in the great men of the early church. Paul defended his teachings orally, and by the written word, but we can rest assured that the thought of burning the judaizing teachers at the stake never once crossed his mind. History, however relates that Calvin had Michael Servetus, who was an Anabaptist, burned at the stake because of his religious beliefs.

THE BAPTIST EXAMINER

FEBRUARY 20, 1965

PAGE SIX

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky

THE ACCUSERS



The persistent searchers of history can easily find that Luther, Henry VIII and Calvin all three were guilty of the death of people because of their religious beliefs. In Jno. 16:2-3 our Lord said the time would come when people would do that, and the reason why they would do that was because they did not know the Father nor Him. Of course, if you still want to believe these men were Spirit-led born-again Christians there is no law against it.

As for the Methodist branch of Protestantism, we find that John Wesley, its founder, lived and died a member of the church founded by Henry VIII, the king who knew how to get rid of wives the quick, inexpensive way. He had neither a desire nor any intention of starting a new church. Some historians tell us that while on his death bed he requested his friends not to make it a separate church. And we learn from his own mouth that he was not a saved man when he started the Holy Club, which later became the Methodist Church, nor when he came to America as a Missionary to the Indians. So we conclude that the Methodist Church was purely unintentional on Wesley's part.

It is interesting to note that three hundred and eighty years after Martin Luther started the first Protestant Church there were still less than a dozen different kinds of churches in the world, but during the last fifty or sixty years there have been literally thousands of them started. According to Bishop Homer A. Tomlinson, head of the Church of God, there have been two thousand divisions in that one church alone in the last fifty years. If Christ does not come back before another fifty

years has elapsed, it is by mortal man's power to visit the condition professing endom will be in by the of this twentieth century.

There is no wonder the church which Christ loved gave Himself for has become common and insignificant eyes of the world. Satan has more harm to the true church by his getting into the business himself than he has ever done by outright position to it. As a result of getting into the church business churches are so plentiful that a dime a dozen even in this of high prices, and the world being led to believe that of them is just as good as any. Truly we are living in a when the mustard plant has come a great tree, large enough for Satan to roost in. But as truly, our Lord knows, Satan's seat is located in churches.

As has already been there have been churches unto the one Christ started Jerusalem at all times since time, and they will continue to be here until He returns. churches will make up the of Christ. They are churches which have pastors, teachers etc. and therefore be some imaginary, invisible tangible something. In fact you could take all the protestant churches out of the world and would automatically take the visible church idea out of them. No one else has ever ed it, but protestantism could survive without it.

Learned men of all the present churches agree that church which has been here the time since the first church was organized at Jerusalem (Continued on page 8, column 2)

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



CONTENTS

The Bible Doctrine of Election
J. P. Boyce
Remarks on Predestination and Election—B. H. Carroll
Statement on Election—John Bunyan
Comment on Election—John A. Broadus
Election—J. M. Pendleton
Election Consistent—Andrew Fuller
If Some Are Elect, Why Preach?—C. H. Spurgeon
Chosen, Redeemed and Called—John Gill
Foreordination and Foreknowledge—A. H. Strong

Divine Foreknowledge—Arthur W. Pink
The Limited Atonement—C. H. Spurgeon
On the Limited Atonement—J. R. Graves
Particular Redemption—J. R. Graves
God's Sovereignty Exhibited—Alexander Carson
God's Distinguishing Grace—Abraham Booth
Notes on Election—Boyce Taylor
Testimonies of Baptists of the Past
Past Confessions on the Doctrines of Grace

The writers are recognized by all Baptists as outstanding men of God. They influenced their own day and they have influenced succeeding generations.

There are photos of most of the men quoted, the dates of their lives, and brief information about them.

Get a copy of this booklet for yourself and your friends.

50c — Single copy
3 copies — \$1.00
50 copies — \$15.00

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky



PAPAL INFALLIBILITY

By
J. B. ROWELL

\$3.50
POSTPAID

If you are awake as to the dread and peril of Catholicism, you'll want to read this book. If you are not awake to it, you need to read it. Truly a twentieth century opener.

CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

"A man submerged in business all week had better come up for air on Sunday."

TRAPPED BEHIND THE BARS

Missionary Bechtell, of Hong Kong, sends us this most touching account.

A fire was raging in Hong Kong. While hundreds of horrified onlookers stood helplessly by, four Chinese children perished in the factory fire.

Windows barred with iron gratings made it impossible for the children to escape from the hungry, blistering flames, which scorched them to death. One Chinese onlooker, whose heart was touched with pity (perhaps this "heathen" had more pity than many civilized Americans, for those in need), tried in vain to rescue the children. He rushed around, located a ladder, and braving the hot, raging flames, climbed up to the window and tried desperately to pry the bars loose. But he failed. Then one child tried to squeeze through the iron bars — but the space was too narrow — and the frustrated rescuer slipped down the ladder, a sad man. A great moan spontaneously arose from the crowd as the defeated man came down the ladder. He had done his best — but failed. The victims, aged 4, 8, 13 and 16 were burned to death while hundreds of spectators stood by helplessly.

Missionary Bechtel reminds us that "thousands of Chinese in Hong Kong (and elsewhere in the world) are behind the bars of sin and heathenism — with the fires of judgment hot on their heels."

But in this case there is a vast difference: Our great Redeemer is ABLE and WILLING to break the Prison House of Despair and set the guilty prisoners free! He can tear the bars asunder, and rescue!

It is God's elect, His Servant (Messiah) who is not only the Redeemer of His people Israel, but is "a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. 42:6-7). See also Isa. 61:1-3.

—Christian Victory

Armstrong

(Continued from page 5)
...keeping as the means of obtaining salvation, whereas the Bible teaches that works are evidences of faith and righteousness and read:

"By their fruits ye shall know them" (Matt. 7:20). Jesus taught that only a good tree (a saved person) brought forth good fruit. "Every one that doeth right-

is righteous" (I John 3:7). Again we see that a righteous man (a saved man) is the one who performs righteousness. And who is the righteous (or saved) man? We read in Romans 10:4:

"Christ is the end (limit, uttermost, fulfillment) of the law for righteousness TO EVERY ONE THAT BELIEVETH."

If Mr. Armstrong would read "HIS BIBLE," he would get a "shock," for it plainly teaches salvation by the imputed righteousness of Christ. Read it with "your own eyes" Mr. Armstrong! You will be astonished! "It is right there in your Bible!"

FOURTHLY, he mocks the truth that sinners are to come to Christ "just as they are" and receive Him as their Saviour. Any one who has ever listened to Armstrong knows that the outstanding message which his preaching LACKS is the Gospel of Christ for sinners. He can rattle all night about prophecy, "spiritual laws," and other "never - before - taught" notions but the BLOOD OF JESUS CHRIST and an appeal to sinners to trust Christ as Saviour is COMPLETELY LACKING! Yet he claims to be preaching the same Gospel that Paul preached! Listen to what this latter day false prophet says:

"The favorite 'invitation' or 'altar-call' hymn sung by the popular denominations in revival or evangelistic services is 'JUST AS I AM!'

"But be not deceived — God WON'T RECEIVE YOU JUST AS YOU ARE!" (The Plain Truth, August, 1963).

Then what must one do? How will one be received by God? Mr. Armstrong has the following to say in the July, 1961 issue of

his paper:

"Note it! Two things YOU do: (1) REPENT — turn from YOUR WAY by turning to God's WAY — His Law! You repent of sin. Sin is the transgression of the spiritual Law.

(2) BE BAPTIZED. The Ethiopian eunuch coming to a lake of water asked Philip what hindered him to be baptized. 'If thou believest with all thine heart' was Philip's condition (Acts 8:36, 37). Repentance is toward Jesus Christ (Acts 20:21). Faith in Christ's atonement for sin is commanded to be expressed by BEING BAPTIZED.

"This, then gains contact with God. That is as far as you can go on your own. You have reached your extremity! So now GOD does something!"

Now if all the foregoing points relating to the theme of salvation are what Mr. Armstrong calls his "gospel," then he certainly has no right to say that his "gospel" has not been preached for 18½ centuries. Actually his "gospel" is just a rehashing of the "water gospel" of Romanism and Campbellism. The only point original with Mr. Armstrong is his weird notion that the new birth is the resurrection. All his other points are precisely what salvation-by-works advocates taught long before the days of Armstrong and his "shocking" views.

He Denies Hell

When the Bible talks about sin's punishment being "death," Armstrong takes that to mean a cessation of existence. The Bible reveals it is a separation from God in hell. The "death" of Adam in the Garden was basically a separation from union with God. Physical death is a separation of the soul from the body. The sinner's present spiritual death is a separation from union with God in a life of sin. The "second death," spoken of in the Bible, is the final separation of lost sinners from God.

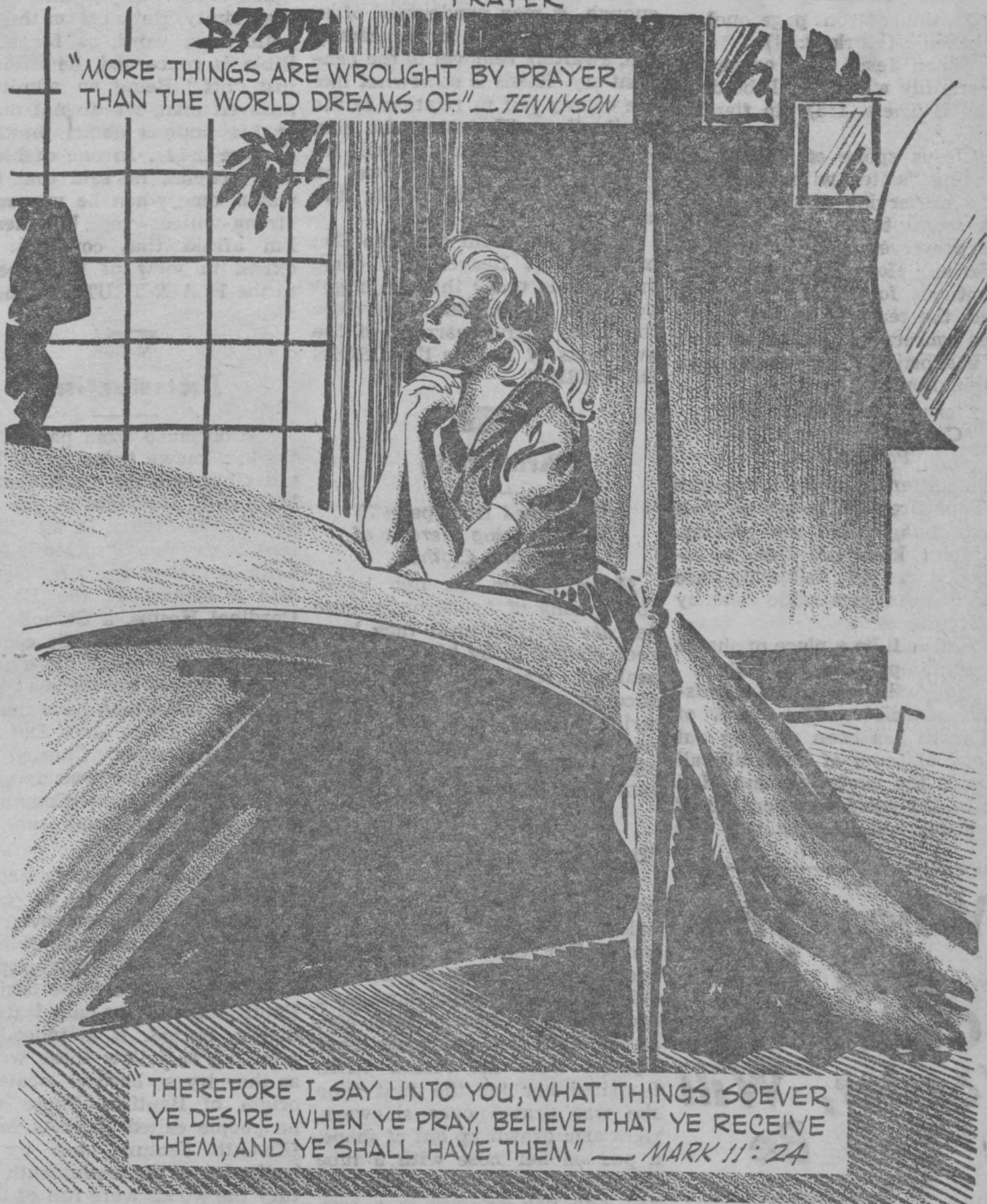
THE BAPTIST EXAMINER

FEBRUARY 20, 1965

PAGE SEVEN

PRAYER

"MORE THINGS ARE WROUGHT BY PRAYER THAN THE WORLD DREAMS OF" — TENNYSON



THEREFORE I SAY UNTO YOU, WHAT THINGS SOEVER YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM" — MARK 11:24

But Armstrong uses "death" to teach that one ceases to be. Notice his statements:

"It is plain and simple. Here it is: 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' (Rom. 6:23).

"But why have you heard — and possibly believed — just the opposite? Look at that — read it in your own Bible! Notice! The wages you are going to be paid for having sinned is DEATH! Then why do so many religious people teach exactly the opposite of the Bible — WHY do they teach that the wages of sin is ETERNAL LIFE in hell?"

"Now does the Bible say anywhere that you are, or have an IMMORTAL SOUL?"

"For years we offered \$1,000 to anyone who can show any place where the words 'immortal soul' are found in the Bible. No one ever found it!"

"Why is it that religious people speak continually about 'your immortal soul,' about 'going to heaven,' about dead loved ones being now 'with the Lord,' and many other such things supposed to be the BASIC beliefs of Christianity — and yet never once showing you any such teaching IN THE BIBLE! They talk of these teachings as if they

were true. They lead you to take these teachings for granted — to suppose they came from the Bible."

"Again, in the NEW Testament: Jesus Christ Himself said you should 'fear him which is able to destroy both soul and body in gehenna' — a fire that will burn them up — cause them to DIE — destroy what is burned! Oh, yes, the Bible does teach that kind of hell fire — but not the kind where one burns forever and yet never burns up (Matthew 10:28). Let's believe Jesus Christ when He says souls can be DESTROYED! They are NOT immortal!"

"So the Bible teaches that the soul is NOT immortal, but is mortal, subject to DEATH as the penalty of sin!"

Study the words translated "Hell" in the Bible and you will see they plainly reveal the truth about Hell and the immortality of the soul, as opposed to this old Russellite heresy propagated by Armstrong. In denying Hell, Armstrong aligns himself with Russellites, Universalists, Modernists, Adventists, infidels, atheists, and the Devil (Gen. 3:4) — a group of undesirable association.

(Continued on page 8, column 2)

STRONG'S CONCORDANCE

By JAMES STRONG

Plain

\$14.75

Thumb-Indexed

\$16.00

We are often asked which concordance is the best. For English reader who wants every Bible word, we think Strong's is by far, superior to all others.

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

THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By I. M. HALDEMAN

408 Pages

\$5.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

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

Hell-Fire

(Continued from page one)
quenched" (Mark 9:44).

5. When Jesus shall come, the incorrigibly wicked shall be dealt with (II Thess. 1:8) "in flaming fire."

6. Jesus spoke of unbelievers as being "salted with fire." Salt has a preserving efficacy, so the idea seems to be that of a fire that preserves the victim of its suffering. How arrogantly presumptuous for human beings to reject the teaching of the Scriptures concerning the fire of Hell, for a substitute of their own imagination.

*Eternal Punishment Will
Consist Of More Than
Pain In Fire*

The suffering of the lost in the place of fire will be worse than human imagination can portray. We don't know all that is involved, but the following are some of the things made clear by the Scriptures:

1. Hell will be a place of shame and contempt (Daniel 12:2).

2. Hell will be a place of miserable associates. The sewer of this earth has been pouring out a flood of scum of humanity all through the centuries, and Hell will be the cesspool where all of this scum will be confined. The

the "Great White Throne." But the Hades of the lost will be bad enough. A man condemned often spends some time in the county jail, awaiting removal to the penitentiary. Hades is somewhat like the county jail in relation to the penitentiary. The man who goes to Hades is certain for Hell. He is just awaiting the time of judgment, which is certain and sure.

Hell is so awful that the Son of God left Heaven and came and died in order that we might not have to go there. Therefore the most fearful warning of the awfulness of Hell is the CROSS OF CHRIST.



Armstrong

(Continued from page 7)
*The Shocking Heresy of
"Healing Cloths"*

Many people do not know about many of Armstrong's more delicate heresies until they have been sucked in by his more "appealing" teachings. But every once in awhile one of his unscriptural and "shocking" heresies creeps out. Here is a sample, quoted from the January, 1963 issue of *The Plain Truth*:

"Another Miracle"

"Dear Mr. Armstrong:

"You will recall that my niece was in a terrible automobile accident. Her car overturned 5 times. Her car was hit by an oncoming, speeding hit-and-run driver. Massive brain damage, a broken leg, a crushed hand, paralyzed right side and many other injuries were the result. When I visited her for the first time she was drawn over sideways, right arm drawn up out of shape, a pad on her nose with a tube through it with which they fed her, and her leg was in a cast. She could not swallow, talk, or communicate, and her eyes, although open recognized nothing. On October 5th I took the anointed hankerchief and placed it on her forehead and all her injuries, asking for her full and complete recovery. She is almost completely well!"

"This letter was written on October 29, 1962, only 24 days after an anointed cloth was received."

So Mr. Armstrong is in the "anointed cloth" racket. Certainly there is no justification for any one sending out "anointed cloths" any more than there is for us to tell lepers to dip in the Jordan River.

Conclusion

These are by no means Armstrong's only "shocking" heresies. The old fable of British-Israelism is another one of his long-suits; he is always telling his audience about the latest fulfillment of prophecy regarding the United States and Britain, about whom most of the Old Testament prophecies are supposed to refer. We have literature available, exposing this false teaching, if there are those interested in studying this fool-

ish heresy.

Mr. Armstrong is also off on the Trinity. He is off on the Sabbath. In a word, so far as the Bible is concerned, he is simply just "off." Being an admittedly unsaved man, we do not marvel at his notions about the Bible (I Cor. 2:14). In one of his recent articles, he said that there was a time when he was rather strong-willed or bull-headed. I'm afraid that condition still exists, in view of his rebellion to the PLAIN TRUTH in the Bible.



Protestantism

(Continued from page 6)

the one known today as the Baptist Church. John C. Ridpath, a Methodist, says that as far back as the year 100 A.D. all Christians were Baptists. Mosheim, a Lutheran, says the first century was a history of the Baptists. Cardinal Hosius, a Catholic who lived in the sixteenth century, says none have been more grievously punished for the last twelve hundred years than have the Anabaptists. Ypeig and Dermout, Dutch Reformed Church, say Baptists may be considered as the only Christian Community that has stood since the days of the Apostles.

But, since so many Baptists allow themselves to be called protestants, and some even call themselves protestants, it is no wonder that our Encyclopedia writers try to place the origin of Baptists in the so-called Reformation Period. It is indeed interesting to follow these writers as they try so hard to locate the origin of Baptists. There were no people called Baptists in the fifteenth century, but by the beginning of the seventeenth century the woods were full of them. So the logical thing for these writers to do was to say the Baptists had their beginning in the sixteenth century. It was during the sixteenth century that the prefix Ana was gradually dropped from the name Anabaptists. By the beginning of the seventeenth century there were no more Anabaptists, but the Baptists of the seventeenth century and the Anabaptists of the fifteenth century were still the same people. The Church Christ put here in the world has been called by many different names at different times and in different places, but its people have always been the same people. There is no reason, known to the writer, why we should not believe the Baptist Church is a direct successor to the original Church at Jerusalem.

In II Cor. 11:13-15 we find that Satan has transformed himself into an angel of light, and his preachers into ministers of righteousness. In Mt. 7:22-23 we see the destiny of Satan's poor deceived co-workers. It's going to be a pitiful sight to see that great host of church workers, preachers, teachers etc. standing before the Lord pleading for salvation on the grounds of their good works, and to hear Him say depart from me, ye that work iniquity, I never knew you. That little word "never" does away with all efforts to class this great host of people as those who have fallen from grace and are lost. They learn too late that salvation is of the Lord, a free gift to all who will believe, and that it cannot be earned by doing good works.

We have discussed at length what has taken place concerning the church, now briefly, what have been the results? We find that as a result of all this, no matter what you believe nor what you wish to practice you can find a so-called church that is ready to receive you with open arms. You no longer have to conform to early church teaching

and practices in order to be a member of something called a church. In Eph. 4:5 we read "One Lord, one faith, one baptism," but we get out on the streets and hear people ask which is your faith, not which baptism do you believe in? Is it possible that Christ has become numbers conscious too, and is now ready to accept people any way they want to come? In Isa. 55, He tells us our ways are not His ways, and in early church times He called people fools and hypocrites who tried to be saved their own way and refused to come His way. Is there any reason why we should believe that He has changed His attitude on the subject in these last days?

In I Cor. 1:10 we read, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In all fairness now do you hear all these thousands of protestant groups speaking the same thing? Do you see them having no divisions among them? Are they all perfectly joined together? And do they all believe the same thing? If all church members obeyed these great commands in this one verse of Scripture there would be only one kind of church, and you can rest assured that so far as Christ is concerned there is only one kind.

If all the great host of different kinds of churches make up the bride of Christ, we must admit that He will be marrying a bride who speaks one way out of one side of her mouth, another way out of the other side and many other ways in between. Can anyone conceive of Christ who prayed in Jno. 17:11 that His church might be one even as He and the Father are one, even thinking of taking unto Himself a bride who has scandalously, maliciously, premeditatedly, and should we say joyfully broken His every command concerning the oneness of the one who is to be His bride? A man may act in such a way that he will have very little choice, and therefore must take whomever he can get if he wishes to take unto himself a bride, but our Lord has not come to that place yet.

There are those who want to believe that the true church lay imbedded in the Catholic Church all through the dark Medieval ages and on up until the time of Luther, Henry VIII and Calvin. To really believe that, however, would necessitate our believing that the gates of hell did prevail against the true church for at least a thousand years. In 451 A.D. all Catholics were admonished to pray to Mary, while in Jno. 15:16 the true Church is commanded to pray to the Father in the name of Christ.

In 1123 Catholic preachers were denied the privilege of marrying, but in I Tim. 3:2 we are told that a New Testament preacher must be blameless, the husband of one wife. In 1229 the Catholic people were denied the Bible; in II Tim. 2:15 New Testament believers were admonished to study the Bible. In 1311 the Catholic Church quit baptizing by immersion, the original mode of baptism, and began sprinkling and pouring. If the

true Church was the Catholic Church at that time the biblical line of succession began with John the Baptist was broken that case no Church on today could possibly be a direct successor to the original Church which Christ organized when He chose His apostles.

All through that dark Medieval age the Catholic Church was the arch enemy of the true Church. That is why untold millions of the saints met their death at the stake, or were buried at the hand of the Catholic Church. The early protestant Church founders were also of the death of the saints being true, we find it utterly possible to see the Catholic Church, Martin Luther, VIII and John Calvin on the same side of the Cross of Christ, vary that the saints whom were killing were on. Jno. 2-3 and I Jno. 3:14 b.

Then there are those who try to justify protestantism by saying that when Jesus said the vine, ye are the branches He was including all the different denominations, but son's I.Q. does not have too very high in order for to see that the branches the individual disciples to He was speaking, and that all belonged to the same Church.

This is written in an to get our Baptist people to appreciate the greatness heritage, both Biblically historically. The Church Christ put here should be precious to us, because it is exceedingly precious to Him loved it and gave Himself for it.



Contaminated Milk

(Continued from page 6)
lows: "Wherefore laying all malice, and all guile, hypocrisies, and envies, and evil speakings, as newborn desire the sincere milk of the Word, that ye may grow thence. If so be ye have tasted the Lord is gracious" (I Peter 2:2). There is nothing wrong with the sincere milk of the Word; it is pure, palatable, and nourishing; but the evil things mentioned can give it a bad taste and smell.

Malice is defined as ill will; the wish to hurt and spite.

Hypocrisies is defined as or facts of putting on false appearances of goodness."

Envy carries the connotation of "ill will at another's prosperity because one wishes to be like him."

The last item in the "evil speaking." The word used here "does not" is a negative word, and does not mean wicked speech, but the way of falsehood or untruth. It is rather "speaking as if" and refers to occupation with other's ways in a spirit that does not desire his help."

It can be easily seen how evil things can cause the sincere milk of the Word to have a sour taste. These things are laid aside by born again Christians if there is to be an increase for that milk which produces spiritual growth.

The Holy Spirit enables us to heed the exhortation to lay aside all such hindrances to spiritual growth—Now.

When The Roll Is Called Up Yonder, Will You Be There?

thugs and thieves and cussers and human devils will all be there, along with the Devil and his wicked angels. What a gang! (Rev. 21:8, 22:15).

3. Hell will be a place of bitter memory. Said Abraham to the wicked rich man (Luke 16): "Son remember that in thy lifetime thou hadst thy good things . . ." This indicates that memory goes with one into the eternal world. There will be remembrance of the times when Christ was rejected, when efforts of friends and loved ones were rejected.

4. Hell will be a place devoid of all hope. The hopelessness of the place will be one of the most awful things about it. A man confined in a penitentiary usually solaces himself with the thought that his term will finally end—or he may be paroled. There will be no parole from Hell, and there will be no sentences ever finished.

*The Relationship Of Hades
To Hell*

The wicked who die now do not go immediately to Hell, but to Hades, the intermediate place of torment. Hell follows the final judgment of the wicked before

IN PRINT
AGAIN!

Alien Baptism and the Baptists

By William M. Nevins
clothbound \$1.50

Discusses the four essentials of scriptural baptism, providing an abundance of Biblical and historical support. Shows why Baptists cannot receive the immersions of the Pedobaptists, Campbellites and other "off-brands."

Calvary Baptist Church
Ashland, Kentucky

THE BAPTIST EXAMINER

FEBRUARY 20, 1965

PAGE EIGHT

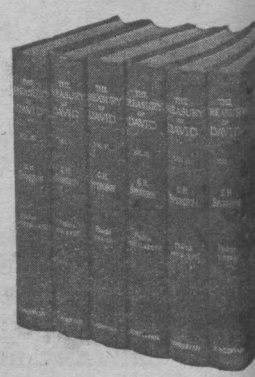
Treasury of David

A Commentary on the Psalms

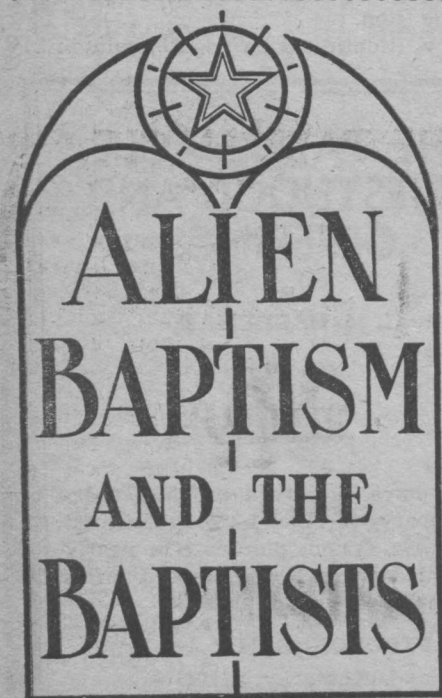
By C. H. SPURGEON

3 Volumes — \$29.75
(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky



DIVINE SOVEREIGNTY

"Is it not lawful for me to do what I will with mine own?"—Matt. 20:15.

The householder says, "Is it not lawful for me to do what I will with mine own?" and even does the God of heaven and earth ask this question of you this morning. "Is it not lawful for me to do what I will with mine own?" There is no attribute of God more comforting to his children than the doctrine of Divine Sovereignty. Under the most adverse circumstances, in the most severe troubles, they believe that Sovereignty hath ordained their afflictions, that Sovereignty overrules them, and that Sovereignty will sanctify them all. There is nothing for which the children of God ought to earnestly contend than the dominion of their Master over all creation—the kingship of God over all the works of his own hands—the throne of God, and his right to sit upon that throne. On the other hand, there is no doctrine more hated by the worldlings, no truth of which they have made such a football, the great, stupendous, but yet certain doctrine of the

Sovereignty of the infinite Jehovah. Men will allow God to be everywhere except on his throne. They will allow him to be in his workshop to fashion worlds and to make stars. They will allow him to sustain the earth and bear up the pillars thereof, or light the lamps of heaven, or rule the waves of the ever-moving ocean; but when God ascends his throne, his creatures then gnash their teeth; and when we proclaim an enthroned God, and his right to do as he wills with his own, to dispose of his creatures as he thinks well, without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on his throne is not the God they love. They love him anywhere better than they do when he sits with his sceptre in his hand and his crown upon his head. But it is God upon the throne that we love to preach. It is God upon his throne whom we trust. It is God upon his throne of whom we have been singing this morning; and it is God upon his throne of whom we shall speak in this discourse. I shall dwell only, how-

ever, upon one portion of God's Sovereignty, and that is God's Sovereignty in the distribution of his gifts. In this respect I



Eld. Charles H. Spurgeon

believe he has a right to do as he wills with his own, and that he exercises that right.

We must assume, before we commence our discourse, one thing certain, namely, that all

blessings are gifts and that we have no claim to them by our own merit. This I think every considerate mind will grant, And this being admitted, we shall endeavour to show that he has a right, seeing that they are his own to do what he wills with them—to withhold them wholly if he pleaseth—to distribute them all if he chooseth—to give to some and not to others—to give to none or to give to all, just as seemeth good in his sight. "Is it not lawful for me to do what I will with mine own?"

We shall divide God's gifts into five classes. First we shall have gifts temporal; second gifts saving; third, gifts honourable; fourth, gifts useful; and fifth, gifts comfortable. Of all these we shall say, "Is it not lawful for me to do what I will with mine own?"

I. In the first place, then, we notice GIFTS TEMPORAL. It is an indisputable fact that God hath not, in temporal matters, given to every man alike; that he hath not distributed to all his creatures the same amount of happiness or the same standing in creation. There is a difference.

Mark what a difference there is in men personally (for we shall consider men chiefly); one is born like Saul, a head and shoulders taller than the rest—another shall live all his life a Zaccheus—a man short of stature. One has a muscular frame and a share of beauty—another is weak, and far from having any thing styled comeliness. How many do we find whose eyes have never rejoiced in the sunlight, whose ears have never listened to the charms of music, and whose lips have never been moved to sounds intelligible or harmonious. Walk through the earth and you will find men superior to yourself in vigour, health, and fashion, and others who are your inferiors in the very same respects. Some here are preferred far above their fellows in their outward appearance, and some sink low in the scale and have nothing about them that can make them glory in the flesh. Why hath God given to one man beauty and to another none? to one all his senses, and to another but a portion? why in some, hath he quickened (Continued on page 4, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

SAY, MY BROTHER . . .

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

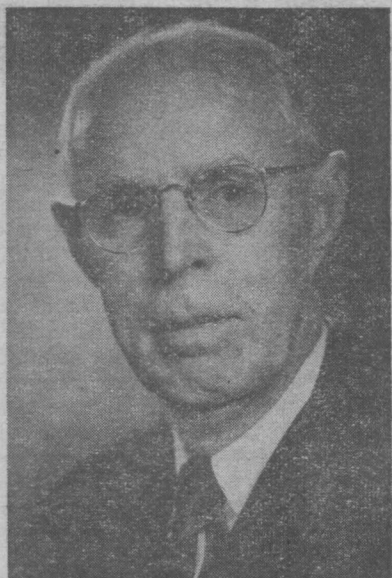
OL. 34, NO. 4 ASHLAND, KENTUCKY, FEBRUARY 27, 1965 WHOLE NUMBER 1372

THE NEW TESTAMENT CHURCH

By C. D. COLE

Madisonville, Kentucky

The English word church comes from the Greek word kuriakon, which means "of or belonging to the Lord." Kuriakon occurs only two times in the Greek N. T. It is used of the Lord's Supper (Cor. 11:20), and of the Lord's day (Rev. 1:10). Kuriakon was used by the early Greek Christians for the Lord's house or meeting place. The Teutonic tribes, when converted to Christianity, adopted this Greek word for their house of worship. It is found in the German kirche, the Scottish kirk, and the Anglo-Saxon circe, from which comes the English church. The Greeks themselves never used kuriakon for the people, but only for the house of worship.



Eld. C. D. Cole

to call out a people for the pur-

pose of assembling or congregating. In the Greek N. T. the noun ekklesia occurs 115 times. It is translated church 112 times and assembly 3 times. The word church actually occurs 113 times in our King James version, but in Acts 19:37 it is not ekklesia but the word for temples. The King James translators tried to use church for ekklesia in all cases, but in Acts 19:32, 39, 41, to do so would have been manifestly absurd, and so in these instances they had to give the correct rendering: assembly.

The Greek word ekklesia in itself has no religious connotation; it simply means assembly regardless of what kind. In Acts 19:39 it is used of the citizens of a self-governing Greek city called out to transact public business, corresponding somewhat to our city council or board of aldermen. By (Continued on page 7, column 1)

WHEN WILL CRIME END?

When someone is molested on the street God's law is broken. When a bank is robbed God's law is broken. When school windows are broken God's law is also. When someone drives carelessly or under the influence of alcohol—God's law is broken. When a dirty story is told, or printed, or sold, or read; God's law is broken. Anything that fails to measure up to God's law is sin and crime.

CAN CRIME BE STOPPED?

Over 4,000 years ago, in Noah's time, God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence. (Genesis 6:5-11). The result is history. God sent the flood and our forefather Noah and his family are all who were saved.

GOD DEALS WITH CRIME

In Noah's time the world did not believe that God would send the flood. This did not change God's plan, however. The flood came even though the men of that day would not accept the warning. Don't think for a moment that God is going to change his plans for this present wicked world just because a great majority of people do not believe on Him.

GOD WILL JUDGE THE WORLD BY FIRE

Hear this message from Peter. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW DID YOU REST LAST NIGHT?"

"And I said, Oh that I had wings like a dove, for then would I fly away, and be at rest."—Psa. 55:6.

I am sure the Psalmist David had the same experience that you and I have from day to day. His heart was pained within him. Troubles were befalling him on every side. In all probability, this Psalm itself was written at a time of great difficulty. I guess David just got discouraged and burdened, and he cried out for the wings of a dove, that he might fly away, and be at rest. I am certain this morning that every one of us have come to that same experience in life. I am sure that every one of us get to that place

in life from day to day when we feel like David, that we would like to have the wings of a dove—that we would like to fly away, and be at rest.

A few days ago I was talking with an individual who is not a professing Christian, and knows not the Lord Jesus Christ. He was passing through quite a number of burdens, many trials, and lots of difficulty. He said, "I just think every once in a while that I am going to bid this section goodbye—I am just going to go away and start all over again. I'll just go someplace else and get away from my burdens, my problems, and my troubles here." He said, "I think if I'd get someplace

else, I'd be able to forget all about these problems. I'd be able to start life afresh. I wouldn't have these problems that I have now." I said to him, "Then you might not have these problems, but you would have some more, for as soon as you got to the new location, you would have some problems arise there, and you would have similar burdens to those you have now."

I rather imagine, beloved, even if we had the wings of a dove, and even if we were to fly away, and even if we were able to get away from everything, everybody, all the problems, all the burdens, and all the heartaches that we (Continued on page 2, column 1)

Discouraged

"It is enough, O Lord, take away my life." I Kings 19:10.

Elijah was really discouraged. He wanted to quit. This is a strange prayer from a man who, not long ago on Mount Carmel, had prayed fire down from heaven. But he was a man "with a nature similar to ours" (James 5:17). Discouragement is one of Satan's most effective tools.

God did not rebuke him for making such a strange request. "As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame and remembereth that we are dust" (Psalm 103:13, 14). Very often our spiritual life (Continued on page 8, column 1)

1964

BOUND VOLUMES

OF

THE BAPTIST EXAMINER

\$6.00 each

NOW READY

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

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

When you subscribe for others or secure subscriptions each \$ 1.50

BUNDLES: 10 to 50 copies to one address, \$10.00 for each 10, yearly;
60 to 100 copies to one address, \$9.00 for each 10, yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

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

"Rest"

(Continued from page one)
have, I am sure it wouldn't be long until we would find some more burdens and heartaches and problems out there. I am certain the words David spoke are the words that characterize you and me every day, in that we long for rest.

I

CHILDREN DYING IN INFANCY HAVE REST.

Every child that dies in infancy goes immediately into rest. I am a firm believer that God saves every infant. Quite often I come in contact with brethren who say they believe there are infants that are lost. Just a few days ago a preacher who is a good man, was telling me that he had a feeling that just as there are elect adults and non-elect adults, there are likewise elect infants and non-elect infants. All he had to base it upon was his own feeling and logic, but I don't agree with him in any wise at all. I believe if you have had a babe die in infancy, that babe has gone immediately into the direct presence of the Lord Jesus Christ. Listen:

"Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been AT REST." — Job 3:11-13.

You can't read this without the realization that Job said, "If I had died when I was born — if I had died at birth — if I had died at the hour of birth — if I hadn't lived — if I hadn't come into this world alive, then I would now be at rest."

I think there are other verses in the Bible which hint at the idea that children that die in infancy go to be with the Lord Jesus Christ, but so far as I am concerned, this is the plainest of all the teachings of the Word of God on this subject, for here it plainly says, "If I had died at birth, I would now be at rest."

I am frank to say the Bible doesn't say too much about infant salvation. It doesn't say too much about what is going to happen to infants after they leave this world. I have tried to imagine that when infants die, they continue to grow and mature out yonder in the other world. I have tried to imagine also that infants remain the same. Now I don't know whether the infants that die, remain infants throughout eternity, or whether those infants grow and mature in another world, but I know one thing, that every child that dies in infancy goes immediately into a perfect rest with the Lord.

I was in a home a number of years ago where there had been the death of an infant. The family was torn up, — in fact, exceedingly broken up. It hadn't been but a few days since that babe had slipped out of its moorings into eternity. That day, they were trying to put away the little clothes that had been bought for the child. I can see them now as that father and mother grieved. Every once in a while I could see a tear drop from their eyes. I'll never forget when that father finally turned to me and said, "Brother Gilpin, do you suppose it is true that my babe is at rest with the Lord?" Beloved, I know of nothing in the world that could give me any greater joy than to comfort that father. I know of nothing that could ever have brought to me any greater satisfaction than to be able to put my arm around him and say, "My brother, on the authority of the Word of God, that babe is now at rest with the Lord Jesus Christ."

II

THE JEWS WILL HAVE REST IN THE KINGDOM AGE.

I ask you, how did you rest last night? Well, the babes that die in infancy are at rest, but there is no rest for a Jew in this world until our Lord sets up His millennial kingdom. There is not a promise in this Bible, that a Jew will ever have rest until our God sets up His millennial kingdom. Listen:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and HIS REST shall be glorious." — Isa. 11:10.

When is the Jew going to have rest? When God sets up His millennial kingdom. Then his rest shall be glorious.

Listen again:

"And it shall come to pass IN THE DAY that the Lord shall GIVE THEE REST from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." — Isa. 14:3.

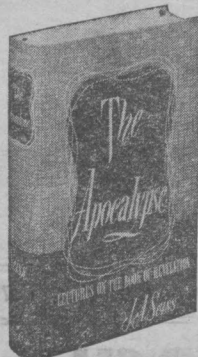
The Jews have been people of servitude. They have been people who have had lots of troubles and lots of problems down through the years. God says that there is coming a time when they are going to have rest from sorrow, and from fear, and from slavery, but it is a time only when the millennial kingdom is set up.

Notice again:

"Therefore fear thou not, O my servant Jacob, saith the Lord: neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and JACOB shall return, and SHALL BE IN REST, and be quiet, and none shall make him afraid." — Jer. 30:10.

There is a day coming when God is going to gather the Jews from afar. I think you recognize the fact that the Jew is a man

THE APOCALYPSE



By
J. A.
SEISS

Price:
\$5.95

Here is a good treatise on the book of Revelation. It will stimulate those who own it to a deeper study of "the end things." It is fundamental and premillennial, as well as showing a deep devotion to the Lord Jesus Christ.

We believe there is a need of more study on the book of Revelation and other parts of God's Word relative to the near return of God the Son. This volume of more than 500 pages will kindle a desire in your heart to learn more about this blessed event — i.e. the personal return of the Lord of Glory, Jesus Christ.

This scholarly book will without fail teach you many Bible truths. Apart from the first three chapters concerning the church we consider this to be the best on the book of Revelation.

Calvary Baptist Church
Ashland, Kentucky

without a country. I think every one of you recognize the fact that the Jew today is a wanderer. One man of my acquaintance who is a Jew, referred to himself as "the wandering Jew." He says that the Jews have wandered all over the world and have never yet found rest in any nation.

That is what Jeremiah says. Jeremiah says that they have no rest now, but that there is coming a time when God is going to gather them from afar and they are going to have rest, and be quiet, and none will make them afraid.

Why is it that the Jew doesn't have any rest today? The Word of God doesn't leave us in any doubt about this, for we read:

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith

You'll receive a
BLESSING

by attending

THE BIBLE CONFERENCE

HELD BY

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY

LABOR DAY WEEKEND — SEPT. 3 - SEPT. 6

Rooms, Meals and the Best of
Preaching Free for the Taking

thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." — Deut. 28:65-68.

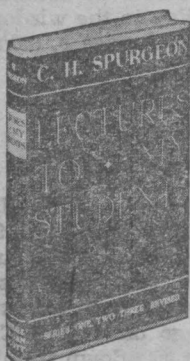
Let's notice this Scripture closely. The children of Israel are just forty years out of the land of Egypt. Moses had led them to the Red Sea, out through the desert for forty years, and brought them down to the plains of Moab, and they were in camp just now on the eastern shores of the Jordan River. They are getting ready to cross over into the land of Canaan, which is to be their home. As they are waiting to cross the Jordan River, Moses recounts for them the ceremonial law, the Ten Commandments, and all the balance of the law. The book of Deuteronomy was just the giving of the law a second time, and in doing so Moses says, you will go into captivity because of your sins, and among the nations that you go among, thou shalt find no ease, and neither shall the sole of thy foot have rest. All you are going to have among the nations of the world is a trembling heart, a failing eye, and a sorrow of mind. Your life is going to hang in doubt before you, and in the morning you'll say, "I wish it were night," and when nighttime comes, you'll say, "I wish it were morning." That is going to be the experience of the Jews through the ages.

Beloved, that has been true. Believe me when I tell you that

the only nation in the world that hasn't stained its books with laws against the Jews is the United States. Every nation in the world has laws contrary to the Jews. Did they do it? They might as well have done it. In the final analysis they did it because God was going to be thus.

Would you believe me if I told you that three times Great Britain every Jew from British Isles to the coast of France has run the Jew out of their coasts. We thought it was a terrible thing a few years ago when Hitler took it upon himself to exterminate the Jew. — that it was an outrage to society. I think how they have those Jews lie down beside another and a German soldier would walk along with a high powered rifle or pistol and shoot them in the head. They would pile logs on them in the other direction and have the Jews lie down on logs, and walk along on them. Then they would pile them in the other direction on them until they would pile great big pile of Jews and maybe ten, fifteen, or twenty feet in height, and then to the logs and those bodies, and burn them. I thought it was a terrible thing when Germany announced the world that they had shades made of Jewish skin. I thought it was a terrible thing when Germany announced that they would sell any Jew's clothing that a person wanted that was made from Jew's clothing.

(Continued on page 3, column 1)



LECTURES TO MY STUDENTS

443 PAGES

\$5.95

The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

PAGE TWO

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY



This is an invaluable book in Bible study. Bible personalities, animals, places, and things are discussed in a most helpful way. There are over 700 pictures, charts, and drawings which give added understanding to the Bible, especially concerning places and lands of the Bible. Some of the Bible doctrines are also discussed. There are also 40 pages of full-color maps.

We believe this book will be helpful to you in nearly all phases of Bible study.

Price \$9.95

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky

Most preachers, like alarm clocks, get the most of their abuse for doing their duty.

"Rest"

(Continued from page 2)

skin. Beloved, all that is but fulfillment of the Word of God. I had said that the Jew would have no rest among the nations until they went. God had said that a Jew's life would hang in the balance before him every place he went.

As I say, three times the Jews have been expelled from British Palestine and eight times from the borders of France, and what Germany did in trying to exterminate the Jew was a fulfillment of the Word. In suggesting that the Jews be shipped off to the island of Madagascar, with no ship to go there again, that the Jews might never escape from the island of Madagascar — when it was suggested, it was only a fulfillment of what God says in His Word.

In fact, God even goes further in Deut. 28:65-68, and says that the Jews are going back to Egypt again, for He says: "And the Lord shall bring thee to Egypt again with ships." — Deut. 28:68.

Beloved, that prophecy was generally fulfilled. In the year 70 D., a little while after the crucifixion and resurrection of Lord Jesus Christ, Titus, the Roman general, marched against the city of Jerusalem and killed 1,000,000 Jews, so history tells. When that tremendous number of Jews were killed, actually to the extent that Jewish blood ran in the streets of Jerusalem the water runs in our streets on rainy day, then Titus loaded 1,000 of those Jews, both men and women, into vessels, and shipped them to Egypt to sell as slaves for slaves. They were put as slaves in the land of Egypt the land where they had come many years before, and finally the slave market became flooded to the extent, that when they bid up a slave for sale, nobody bid on him—just as God said within His Word.

"There ye shall be sold unto your enemies for bondmen and women, and NO MAN SHALL BUY YOU" — Deut. 28:36.

Every once in a while in my contact with some Jewish people, since we print for quite a number of them. Every time I look at a Jew I can't help but feel sorry for him. He is a man without a country. He is a man without peace. He is a man without rest. He is a wanderer in the world.

Notice again:

"Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she FINDETH REST: all her persecutors brook her between the straits." — Lam. 1:3.

"Our necks are under persecution, we labour, and HAVE NO REST." — Lam. 5:5.

We complain about the Jew for his avariciousness and covetousness, which, incidentally, he learned primarily from the Gentiles when he was in Babylonian captivity. We complain about the

fact that the Jew is so shrewd and manipulates the coins in such a way that he is always the winner, so we think, financially; but beloved, the money that the Jew has doesn't give him any satisfaction. All the financial remuneration he gets in this world never brings satisfaction or rest to the Jew. The Word of God says that there will be no rest for the Jews until Jesus Christ comes, and sets up His millennial kingdom.

So I say in the light of my question, how did you rest last night? Well, the Jew didn't get any rest, and won't get any rest, until the kingdom age becomes a reality.

III

UNSAVED GENTILES HAVE A FALSE REST.

The unsaved Gentiles have only a false rest. The majority of people make out like things are all right, but it is only a false peace that an unsaved man has. I turn to the Word of God and I find the experience of Nebuchadnezzar. Listen:

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace." — Dan. 4:4.

I am sure that Nebuchadnezzar was honest when he wrote this but just a little while later, he lost his mind. As a result he was turned out into the field like an oxen to eat grass for seven years. His fingernails grew out like bird's claws and his hair grew out and for seven years' time Nebuchadnezzar lived to himself, an outcast in the fields. However, just prior to that, he had said, "I was at rest in mine house, and flourishing in my palace." He thought he was at rest. He thought he was flourishing. He thought everything was all right.

Beloved, unsaved people have the same experience. A fellow will try to veneer his life over with a little gaiety, a little fun, and a little flattery. He'll try to have a good time in this life, and try to forget about all of his troubles. He thinks he is at rest. Brother, sister, I say to you, the rest of the unsaved is a false rest. It is like Nebuchadnezzar who thought he was at rest, but it was only a false rest that he had.

Notice another Scripture in this respect:

"There is a way which SEEMETH RIGHT unto a man, but the END THEREOF are the ways of death." — Prov. 14:12.

Many a man thinks everything is all right, but in the end his way, is the way of death. A person gets up this morning and goes about his work and makes an honest living, pays his honest debts, and gets along well with his neighbors. He has an ability to deal with the public whereby that he is liked and everybody speaks well of him and says, "That man is a good man; he is perfectly at peace." But it is a false peace. He is perfectly at rest, but it is a false rest. He is perfectly satisfied, but it is a false satisfaction. I am saying to you, the best that an unsaved man has is only a false rest in the Lord.

Suppose I would meet an unsaved man this morning and I'd

say to him, "How did you rest last night?" I expect he would say, "Oh, I got a good night's sleep. I feel fine. Everything is perfectly all right with me." But I ask, "Are you sure that everything is all right? Are you positive that you got perfect rest last night? Before you went to sleep, did it occur to you if you didn't awaken this morning, that your soul would be in Hell?" "Well, yes, I do think about that once in a while." I ask, "Did you get any rest when you thought about it?" "No." Beloved, at best I would say that an unsaved man has only a false rest, a false hope, a false security, a false peace.

IV

THE UNSAVED HAVE NO REST.

The unsaved have absolutely no rest in God's sight. Listen:

"For all his days are sorrows, and his travail grief; yea, HIS HEART TAKETH NOT REST in the night. This is also vanity." — Eccl. 2:2.

If you will read the preceding verses, to get the context, you'll find that Solomon is talking about an unsaved man. An unsaved man can do the best that he can in this world and yet when he comes down to the end of it, there is no rest for him day nor night. Would you believe me if I were to ask the question, "How did you rest last night?" that billions of people would say that they had no rest. Every unsaved person that has died is without rest, and every unsaved person that is alive is without rest.

Notice again:

"But the wicked are like the troubled sea, when it cannot rest,

WE'VE SOLD OVER 8000 OF

The Church That Jesus Built

By

ROY MASON

A History of the Baptists from the time of Christ, their Founder to the present day.

Greatest book on Baptist history in print.

136 Pages

\$1.00 per copy

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky

whose waters cast up mire and dirt. There is NO PEACE, saith my God, TO THE WICKED." — Isa. 57:20, 21.

I have stood along the sea coast and watched the waters when they were very, very calm and when the wind seemingly wasn't blowing at all. I have seen those same waters maybe a few hours later when the wind would whip up a gale, and when the waves were high, and I have noticed that those same waters couldn't rest. I have seen those waters as they would cast up mire and dirt as the waves would dash against the shore, and I have said that that is just exactly what God says about the unsaved. God says that there is no greater rest for an unsaved man than there is for that troubled sea when it is whipped by the winds, and a gale rolls up the waves, and the mire and the dirt are blown out of the channel as a result of those waves. God says that is His picture of an unsaved man without Jesus Christ.

I say to you, there isn't much rest there, for the unsaved have no rest. They never relax. Billions of people last night never

rested. Billions of people never relax, they never sit down, and they never lie down. Billions of people never take a vacation. There is weeping, and wailing, and gnashing of teeth. There is begging for water. There is suffering, pain, anguish, and torment. There is no rest. I say, beloved, billions of people last night didn't get one bit of rest. Every man that has died and gone out of this world into eternity unsaved never got one particle of rest last night.

I often think how wonderful it is that God gives us sleep. After a hard day when your nerves are taut and on edge, when the eyes are jaded, when the muscles are tired, and when you just don't feel that you can drag one foot behind another, how wonderful it is to lie down at night and pull up the cover and close your eyes in sleep. How wonderful the rest is, that God gives us in sleep!

But, beloved, an unsaved man never has any rest. Day and night, 365 days out of a year, centuries roll by, millenniums come and go, ages and eons of time pass into eternity, and eternity has only begun. There is no rest. What a contrast between those of us who lie down and sleep at night, and are at rest in this world, and those that die out of Jesus Christ never to rest again.

I said to a man a few days ago, "You had better get all the rest you can, because you are going to a place where you never will get another bit of rest." I would say to every individual that is unsaved today, if I were you—if I didn't ever expect to be saved, I would try to get every bit of rest I could. I'd try to sleep—I'd try to lie down—I'd try to relax—I'd try to rest every moment of every passing day, because you are going to a place where you'll never get another bit of rest. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever: and they have NO REST DAY NOR NIGHT, who worship the beast and his image, and whosever receiveth the mark of his name." — Rev. 14:10, 11.

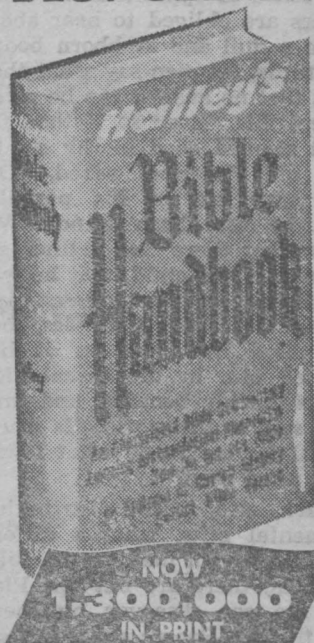
Most everybody thinks that he ought to have a vacation. I have been amazed at some folk whom it seems have been on vacation all year long, yet they feel like they ought to have time out once a year, when they can take a trip and go on what they call an extended vacation. Beloved, there will never be a vacation for the man who dies outside of Jesus Christ. There will never be any rest. He'll never lie down; he'll never relax; he'll never be able to sit down; he'll never be able to rest. Eternity, beloved, will be one long nightmare for the unsaved man without rest.

We read:

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached ENTERED NOT in because of UNBELIEF . . . There remaineth therefore A REST to the people of God." — Heb. 4:6, 9.

Brother, sister, I tell you, there

A CONTINUOUS BEST-SELLER



NOW
1,300,000
IN PRINT

A concise Bible commentary
— Bible history — Archaeological discoveries — church history — select Bible verses.

More Biblical information than any other book its size!

968 pages,
size 4" x 6 1/2" x 1 1/2" \$3.95
23rd edition . . .

Calvary Baptist Church
Ashland, Kentucky

isn't any rest for that man outside the Lord Jesus Christ. Let's just face facts, sinner friends. If you die this morning, you are going to a place where you'll never rest. You may have been able to lie down and sleep last night, but if you die before tonight, you won't sleep tonight. You may have gotten rest last night, but you won't get rest tonight, because you are going to a place where there never shall be rest again for you who die outside Jesus Christ.

IV

REST COMES ONLY THROUGH GOD.

You don't get any rest by joining the church. You don't get any rest by turning over a new leaf. You don't get any rest by baptism. The only rest that a man ever gets is the rest that comes from the Lord. Notice:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the OLD PATHS, where is the way, and walk therein, and ye shall FIND REST for your souls. But they said, We will not walk therein." — Jer. 6:16.

Where do you get rest? Come back to the paths of God. That is why it is that the world today isn't at rest. That is why it is that the world doesn't have any peace. That is why it is that the world doesn't have any satisfaction this morning. Why? Because we are not ready to come back to the old paths—the paths of God.

I can talk in terms that would compromise the death of my Lord, and the world will go along with me. I can talk in terms where the death of Jesus Christ is definitely minimized, and the world will go along with me, and they'll think that I am a great preacher. For me to talk to the unsaved man about the death of Jesus Christ — how Jesus died to pay for his sins, (Continued on page 5, column 1)

FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.75

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity exposing the evils and heresies of Romanism.

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

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

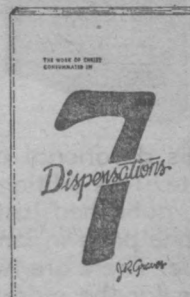
PAGE THREE

J. R. GRAVES Seven Dispensations

569 Pages

\$3.25

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



Sovereignty

(Continued from page one)
the sense of apprehension, while others are obliged to bear about them a dull and stubborn body? We reply, let men say what they will, that no answer can be given except this, "Even so, Father, for so it seemed good in thy sight." The old Pharisees asked, "Did this man sin or his parents, that he was born blind?" We know that there was neither sin in parents nor child, that he was born blind, and that others have suffered similar distresses, but that God has done as it has pleased him in the distribution of his earthly benefits, and thus hath said to the world, "Is it not lawful for me to do what I will with mine own?"

Mark, also, in the distribution of mental gifts, what a difference exists. All men are not like Socrates; there are but few Platos; we can discover but here and there a Bacon; we shall but every now and then converse with a Sir Isaac Newton. Some have stupendous intellects wherewith they can unravel secrets—fathom the depths of oceans—measure mountains—dissect the sunbeams, and weigh the stars. Others have but shallow minds. You may educate and educate but can never make them great. You cannot improve what is not there. They have not genius, and you cannot impart it. Anybody may see that there is an inherent difference in men from their very birth. Some, with a little education do surpass those who have been elaborately trained. There are two boys, educated it may be in the same school, by the same master, and they shall apply themselves to their studies with the same diligence, but yet one shall far outstrip his fellow. Why is this? Because God hath asserted his sovereignty over the intellect as well as the body. God hath not made us all alike, but diversified his gifts. One man is as eloquent as Whitfield; another stammers if he but speaks three words of his mother tongue. What makes these various differences between man and man? We answer, we must refer it all to the Sovereignty of God, who does as he wills with his own.

Note, again, what are the differences of men's conditions in this world. Mighty minds are from time to time discovered in men whose limbs are wearing the chains of slavery, and whose backs are laid bare to the whip—they have black skins, but are in mind vastly superior to their brutal masters. So, too, in England; we find wise men often poor, and rich men not seldom ignorant and vain. One comes into the world to be arrayed at once in the imperial purple—another shall never wear aught but the humble garb of a peasant. One has a palace to dwell in and a bed of down for his repose, while another finds but a hard resting place, and shall never have more sumptuous covering than the thatch of his own cottage. If we ask the reason for

this, the reply still is, "Even so, Father, for so it seemed good in thy sight." So, in other ways you will observe in passing through life how sovereignty displays itself. To one man God giveth a long life and uniform health, so that he scarcely knows what it is to have a day's sickness, while another totters through the world and finds a grave at almost every step, feeling a thousand deaths in fearing one. One man, even in extreme old age, like Moses, has his eyes undimmed; and though his hair is grey, he stands as firmly on his feet as when a young man in his father's house. Whence, again, we ask is this difference? And the only adequate answer is, it is the effect of Jehovah's Sovereignty. You find, too, that some men are cut off in the prime of their life—the very midst of their days—while others live beyond their threescore years and ten. One departs before he has reached the first stage of existence, and another has his life lengthened out until it becomes quite a burden; we must, I conceive, necessarily trace the cause of all these differences in life to the fact of God's Sovereignty. He is Ruler and King, and shall he not do as he wills with his own?

We pass from this point—but before we do so we must stop to improve it just a moment. O thou who art gifted with a noble frame, a comely body, boast not thyself therein, for thy gifts come from God. O glory not, for if thou gloriest thou becomest uncomely in a moment. The flowers boast not of their beauty, nor do the birds sing of their plumage. Be ye not vain ye daughters of beauty; be not exalted ye sons of comeliness; and O ye men of might and intellect, remember, that all you have is bestowed by a Sovereign Lord: he did create; he can destroy. There are not many steps between the mightiest intellect and the helpless idiot—deep thought verges on insanity. The brain may at any moment be smitten, and thou be doomed henceforth to live a madman. Boast not thyself of all that thou knowest, for even the little knowledge thou hast has been given thee. Therefore, I say, exalt not thyself above measure, but use for God what God has given thee, for it is a royal gift, and thou shouldst not lay it aside. But if the Sovereign Lord has given thee one talent, and no more, lay it not up in a napkin, but use it well, and then it may be that he will give thee more. Bless God that thou hast more than others, and thank him also that he has given thee less than others, for thou hast less to carry on thy shoulders; and the lighter thy burden the less cause wilt thou have to groan as thou travelest on towards the better land. Bless God then if thou possessest less than thy fellows, and see his goodness in withholding as well as in giving.

II. So far most men probably have gone with us; but when we come to the second point, GIFTS SAVING, there will a large

number who will go from us because they cannot receive our doctrine. When we apply this truth regarding the Divine Sovereignty to man's salvation, then we find men standing up to defend their poor fellow creatures whom they conceive to be injured by God's predestination. But I never heard of men standing up for the devil; and yet I think if any of God's creatures have a right to complain of his dealings it is the fallen angels. For their sin they were hurled from heaven at once, and we read not that any message of mercy was ever sent to them. Once cast out, their doom was sealed; while men were respited, redemption sent into their world, and a large number of them chosen to eternal life. Why not quarrel with Sovereignty in the one case as well as the other. We say that God has elected a people out of the human race, and his right to do this is denied. But I ask, why not equally dispute the fact that God has chosen men and not fallen angels, or his justice in such a choice. If salvation be a matter of right, surely the angels had as much claim to mercy as men. Were they not seated in more than equal dignity? Did they sin more? We think not. Adam's sin was so wilful and complete, that we cannot suppose a greater sin than that which he committed. Would not the angels who were thrust out of heaven have been of greater service to their Maker if restored, than we can ever be? Had we been the judges in this matter we might have given deliverance to angels but not to men. Admire then, Divine Sovereignty and love, that whereas the angels were broken into shivers, God hath raised an elect number of the race of men to set them among princes, through the merits of Jesus Christ our Lord.

Note again, the Divine Sovereignty, in that God chose the Israelitish race and left the Gentiles for years in darkness. Why was Israel instructed and saved, while Syria was left to perish in idolatry? Was the one race purer in its origin and better in its character than the other? Did not the Israelites take unto themselves false gods a thousand times, and provoke the true God to anger and loathing? Why then, should they be favoured above their fellows? Why did the sun of heaven shine upon them while all around the nations were left in darkness, and were sinking into hell by myriads? Why? The only answer that can be given is this, that God is a Sovereign and "will have mercy on whom he will have mercy, and whom he will be hardeneth."

So now, also, why is it that God hath sent his word to us while a multitude of people are still without his word? Why do we each come up to God's tabernacle, Sabbath after Sabbath, privileged to listen to the voice of the minister of Jesus, while other nations have not been visited thereby? Could not God have caused the light to shine in the darkness there as well as here? Could not he, if he had pleased, have sent forth messengers swift as the light to proclaim his gospel over the whole earth? He could have done it if he would. Since we know that he has not done it, we bow in meekness, confessing his right to do as he wills with his own.

But let me drive the doctrine home once more. Behold, how God displays his Sovereignty in this fact, that out of the same congregation, those who hear the same minister, and listen to the same truth, the one is taken and the other left. Why is it that one of my hearers shall sit in yonder pew, and her sister by her side, and yet that the effect of the preaching shall be dif-

ferent upon each? They have been nursed on the same knee, rocked in the same cradle, educated under the same auspices; they hear the same minister, with the same attention—why is it that the one shall be saved and the other left? Far be it from us to weave any excuse for the man who is damned: we know of none: but also, far be it from us to take glory from God. We assert that God makes the difference—that the saved sister will not have to thank herself but her God. There shall even be two men given to drunkenness. Some word spoken shall pierce one of them through, but the other shall sit unmoved, although they shall, in all respects, be equally the same both in constitution and education. What is the reason? You will reply, perhaps, because the one accepts and the other rejects the message of the gospel. But must you not come back to the question, who made the one accept it, and who made the other reject it? I dare you to say that the man made himself to differ. You must admit in your conscience that it is God alone to whom this power belongs. But those who dislike this doctrine are nevertheless up in arms against us, and they say, how can God justly make difference between the members of his family? Suppose a father should have a certain number of children, and he should give to one all his favors and consign the others to misery—should we not say that he was a very unkind and cruel father? I answer, yes. But the cases are not the same. You have not a father to deal with, but a judge. You say all men are God's children; I demand of you to prove that. I never read it in my Bible. I dare not say, "Our father which art in heaven," till I am regenerated. I cannot rejoice in the fatherhood of God towards me till I know that I am one with him, and a joint heir with Christ. I dare not claim the fatherhood of God as an unregenerated man. It is not father and child—for the child has a claim upon its father—but it is King and subject; and not even so high a relation as that, for there is a claim between subject and King. A creature—a sinful creature, can have no claim upon God; for that would be to make salvation of works and not of grace. If men can merit salvation, then to save them is only the payment of a debt, and he gives them nothing more than he ought to give them. But we assert that grace must be distinguished if it be grace at all. O, but some say is it not written that "He giveth to every man a measure of grace to profit withal?" If you like to repeat that wonderful quotation so often hurled at my head, you are very welcome, for it is no quotation from Scripture, unless it be an Arminian edition. The only passage at all like it refers to the spiritual gifts of the saints only. But I say, granted your supposition, that a measure of grace is given to every man to profit withal, yet he hath given to some a measure of particular

grace to make that profit what do you mean by which I put out, to profit? understand a man's improvement in the use of grace but improved and made use of by power of man I cannot comprehend. Grace is not a thing I use; grace is something which uses me. But people talk of grace sometimes as if it were something they could use, not an influence having power over them. Grace is something which I improve, but which improves me, employs me, on me; and let people talk as they will, about universal grace, all nonsense, there is no such thing, nor can there be. I may talk correctly of universal blessings, because we see the natural gifts of God are scattered everywhere, more or less, and men may receive or reject them. It is not so, however, with grace. Men cannot take the grace of God and employ it in turning themselves from darkness to light. The light does not come to the darkness and say, use me, but the light comes and drives the darkness away. Life does not come to the dead man and say, use me, and be restored to life, but it comes with a power of its own and restores to life. The spiritual influence does not come to the dry bones and say, use this power and clothe yourself with flesh: but it comes and clothes them with flesh, and work is done. Grace is a power which comes and exercises its influence on us.

"The sovereign will of God alone creates us in the image of grace; Born in the image of his Son, a new-creature."

And we say to all of you who gnash your teeth at this doctrine, whether you know it or not, you have a vast deal of enmity towards God in your hearts, for till you can be brought to accept this doctrine, there is something which you have not yet discerned, which makes you opposed to the idea of God absolute, unchanging, God unfettered, free will, which you are so fond of proving that the creature possesses. I am persuaded that the Sovereignty of God must be held by us if we would be in a healthy state of mind. The doctrine is of the Lord alone. He will give all the glory to his name, to whom all glory belongs.

III. We now come, in the place to notice the difference which God often makes in the Church in HONOUR AND GIFTS. There is a difference made between God's own children—when they are his children. Note what I mean: I have the honourable gift of knowledge, another knowledge little. I meet, every now and then, with a dear Christian brother with whom I could converse for a month, and learn something from him every day. He has deep experience—he has seen to the deep things of God. His whole life has been a perpetual study wherever he has been; seems to have gathered thoughts

(Continued on page 5, column 1)



MORNING AND EVENING

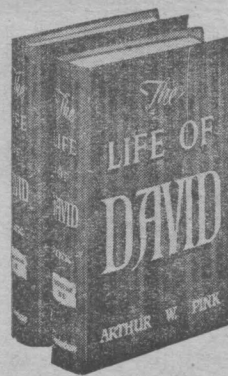
By
C. H. SPURGEON

744 PAGES

\$3.95

This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotional is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year—one for the morning and one for the evening.

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



THE LIFE OF DAVID

2 Volumes

By
ARTHUR W. PINK

\$11.95

Here is one of Pink's outstanding writings. You will receive personal Spiritual blessing from this tremendous work. You will see in David many lessons to apply to your heart, life and relationship to God.

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

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

PAGE FOUR

them the day with prayer and it will be less likely to ravel before night.

SECRETS OF ROMANISM

By Joseph
Zachello

\$2.25

The author is a former priest and has done much in exposing the secrets of Romanism. In this book deals with some of the leading prominent heresies of Rome. The book is indexed by subject as well as having an index of Scriptures.

Calvary Baptist Church
Ashland, Kentucky

"Rest"

(Continued from page 3)

How his sins were paid for Calvary through Christ's death. The average unsaved man gets away look in his eyes. He is interested in knowing that he died for his sins, yet rest only come to that man, as he turns back to the old paths that are laid down and recorded in the Word of God.

Listen again that you might have all the rest you can have, and have to come from God:

"Come unto me, all ye that are weary and heavy laden, and I will give you rest." — Mt. 11:28.

How does rest come? It is a

ask, are you weary? Are you burdened? Are you heavy? Are you bowed down as a result of your sins? Jesus said, "Come to me and I will give you rest." He doesn't say a thing about joining the church to get rest. He doesn't say a thing about being baptized to get rest. He doesn't say a thing about giving over a new leaf, or keeping the Ten Commandments, or living up to the Golden Rule. Rather, he says, "Come to me and I'll give you rest." Beloved, I say to you, rest is only through the Lord Jesus Christ.

There remaineth therefore a rest to the people of God. For he who has entered into his rest, he has ceased from his own works, as God did from his." — Heb. 4:9, 10.

He goes back to the Old Testament to the time when God worked six days, and rested on the seventh day. He rested for six days and then rested on the seventh. This Scripture says that just as God labored six days and rested on the seventh, so the sinner rests in his work. When he quits work, he finds rest.

What is the unsaved man trying to do? He is trying to work his way to Heaven. Every unsaved man in this world has

his own system of religion. He is trying to work his way to Heaven. He thinks that if he just quits some sins, that will make him pretty good, and if he does certain good deeds, that will make him still better; as a result of what he does, he will be able to work his way to Heaven, so he thinks.

No, no, beloved, there is no salvation there; there is no Heaven in the end; there is no rest for you here, or hereafter, on that basis. Why do I say this, beloved? Because this Scripture says that you have to cease from your works before you'll have rest.

We are not saved by our works, and we are not saved by anything that we do. Listen:

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

Brother, sister, I am saying to you that you are not saved by what you do; you are not saved by your works; there is no way you can be saved by anything that you do at any time, but thanks be unto God, the man that seeks Jesus and His work ceases from his labor, that man finds rest in the Lord.

Believe me when I tell you that rest is something that a millionaire can't buy. Rest is something that a doctor can't prescribe. Now the doctor may prescribe something whereby you hope to get well, but the doctor can't prescribe rest. Rest, beloved, is something that can't be guaranteed by any hospital, but it can be yours through the Lord Jesus Christ. When you cease from your works—when you quit trying to save yourself—when you quit trying to work out your salvation—when you quit trying to save yourself by what you do, you can then have that perfect rest that is found only in the Lord Jesus Christ.

When I think of this I am reminded of that Scripture when Jesus said:

"All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." — John 6:37.

Thank God for this truth, that the man who comes to Jesus Christ will never be cast out. He has rest today; he'll have rest tomorrow; he'll have perfect rest forever, because Jesus said, "I'll never cast him out."

VI

THERE IS A REST AWAITING US AFTER WHILE.

Right now, an unsaved man has no rest. To be sure, as I have already said, he may have a little false rest, a false peace, but he has no real rest. There is no rest awaiting him, and there is no hope for anything out in the future. However, a child of God right now can have perfect rest in Jesus Christ.

I go to bed at night, and it doesn't bother me one particle, if I awaken, or if I don't awaken, for I know where I am going to be, and I know I am going to have rest.

Sometime ago one of the out-

standing band leaders in America died in a night's time. I think the paper said he had a stomach upset, vomited, strangled himself with his own vomit, and died during the night. A few days later a band director here in Ashland was in my printing shop to get a job of printing, and he made mention of this. He said, "Wasn't that a terrible thing for a man to go to sleep at night feeling perfectly fine and the next morning they find him dead in bed?" I remember that I said to him, "But there is something worse than that. If that man weren't saved, he is in a worse condition now than he was when he went to bed that night, because now he has gone into a place from whence there shall be no escape, and whereby there can never be any rest." I went on to tell him that the greatest joy that I have is to be able to put my hand over my heart and to say, "I know that my Redeemer liveth." I told him that I have the joy of knowing that if I lie down at night and die, that I am going to awaken in the presence of Jesus Christ, or if I lie down to sleep and awaken tomorrow morning to go about my work, I still have the same rest that I did have.

Brother, sister, I tell you, it is a blessing to know that you can have rest now, but thank God, there is another rest for us after while. Listen:

"And I heard a voice from heaven saying to me, Write, BLESSED ARE THE DEAD which DIE IN THE LORD from henceforth: Yea, saith the Spirit, that they may REST from their labours; and their works do follow them." — Rev. 14:13.

John is talking about the holy death. He is talking about the man or the woman that is saved in this life, but when he dies, he rests from his labors. He is talking about how when a man has been saved, and comes down to the end of the way, that he goes into a perfect rest.

Beloved, now I have rest in Christ. My soul is saved. I know I have rest. I am secure in Him. However, I have things that upset me. I have problems that come up every day. My flesh is weak and sinful, and it brings lots of difficulties and lots of burdens to me, and I don't have a continuous rest because of my fleshly nature. But I thank God that some of these days I am going to lie down and sleep—the last sleep, the sleep of the just—and when I awaken from that sleep, my old nature is going to be gone, and I'll have only the nature of God, I'll then have rested from my labors, and entered into a perfect rest with the Lord.

I ask you, how did you rest last night? If you have a babe that has died in Christ, that babe rested last night. If you today are unsaved, you may have gotten a little fleeting rest last night, but if you were to die tonight, you would never get another bit of rest, for you have gotten the last rest that you'll ever have. The only man that rests at night is a man who is saved and safe in the Lord Jesus Christ. May God bless you, and may God give to you the rest whereby your soul shall be safe and saved for time and for eternity.

May God bless you!

Sovereignty

(Continued from page 4)
not from books merely, but from men, from God, from his own heart. He knows all the intricacies and windings of Christian experience: he understands the heights, the depths, the lengths, and the breadths of the love of Christ, which passeth knowledge. He has gained a grand idea, an intimate knowledge of the system of grace, and can vindicate the dealings of the Lord with his people.

Then you meet with another

who has passed through many troubles, but he has no deep acquaintance with Christian experience. He never learned a single secret by all his troubles. He just floundered out of one trouble into another, but never stopped to pick up any of the jewels that lay in the mire—never tried to discover the precious jewels that lay in his afflictions. He knows very little more of the heights and depths of the Savior's love than when he first came into the world. You may converse with such a man as long as you like, but you will get nothing from him. If you ask why it is, I answer, there is a Sovereignty of God in giving knowledge to some and not to others. I was walking the other day with an aged Christian, who told me how he had profited by my ministry. There is nothing humbles me like that thought of yon old man deriving experience in the things of God, receiving instruction in the ways of the Lord from a mere babe in grace. But I expect that when I am an old man, if I should live to be such, that some babe in grace will instruct me. God sometimes shutteth the mouth of the old man and openeth the mouth of the child. Why should we be a teacher to hundreds who are, in some respects, far more able to teach us? The only answer we can find is in the Divine Sovereignty, and we must bow before it, for has he not a right to do as he wills with his own? Instead of being envious of those who have the gift of knowledge, we should seek to gain the same, if possible. Instead of sitting down and murmuring that we have not more knowledge, we should remember that the foot cannot say to the head, nor the head to the foot, I have no need of thee, for God hath given us talents as it hath pleased him.

Note, again, when speaking of honourable gifts. Not only knowledge, but office is an honourable gift. There is nothing more honourable to a man than the office of deacon or a minister. We magnify our office, though we would not magnify ourselves. We hold there is nothing can dignify a man more than being appointed to an office in a Christian church. I would rather be a deacon of a church than Lord Mayor of London. To be a minister of Christ is in my estimation an infinitely higher honour than the world can bestow. My pulpit is to me more desirable than a throne, and my congregation is an empire more than large enough; an empire before which the empires of the earth dwindle into nothing in everlasting importance. Why does God give to one man a special call by the Holy Ghost, to be a minister, and pass by another? There is another man more gifted, perhaps, but we dare not put him in a pulpit, because he has not had a special call. So with the deaconship; the man whom some would perhaps think most suitable for the office is passed by, and another chosen. There is a manifestation of God's Sovereignty in the appointment

to office—in putting David on the throne, in making Moses the leader of the children of Israel through the wilderness, in choosing Daniel to stand among princes, in electing Paul to be the minister to the Gentiles, and Peter to be the Apostle of the circumcision. And you who have not the gift of honourable office, must learn the great truth contained in the question of the Master, "Is it not lawful for me to do what I will with mine own?"

There is another honourable gift, the gift of utterance. Eloquence hath more power over men than all else besides. If a man have power over the multitude, he must seek to touch their hearts, and chain their ears. There are some men who are like vessels full of knowledge to the brim, but having no means of giving it forth to the world. They are rich in all gems of learning, but know not how to set them in the golden ring of eloquence. They can collect the choicest of flowers, but know not how to tie them up in a sweet garland to present them to the admirer's eye. How is this? We say again, the Sovereignty of God is here displayed in the distribution of gifts honourable. Learn here, O Christian man, if you have gifts, to cast the honour of them at the Saviour's feet, and if you possess them not, learn not to murmur; remember that God is equally as kind when he keepeth them back as when he distributeth his favors. If any among you be exalted, let him not be puffed up; if any be lowly, let him not be despised; for God giveth to every vessel his measure of grace. Serve him after your measure, and adore the King of Heaven who doeth as he pleaseth.

IV. We notice in the fourth place, the gift of USEFULNESS. I have often done wrong in finding fault with brother ministers for not being useful. I have said you might have been as useful as I have been had you been earnest. But surely there are others even, more earnest, and more efficient; others labouring as constantly, but with far less effect. And, therefore, let me retract my accusation, and in lieu thereof assert that the gift of usefulness is the result of God's Sovereignty. It is not in man to be useful, but in God to make him useful. We can put every stitch of canvass on when the wind blows, but we cannot make the wind blow.

The Sovereignty of God is seen also in the diversity of ministerial gifts. You go to one minister and are fed with plenty of good food; another has not enough to feed a mouse; he has plenty of reproof, but no food for the child of God. Another can comfort the child of God, but he cannot reprove a backslider. He has not strength of mind enough to give those earnest home strokes which are sometimes needed. And what is the reason! God's Sovereignty. One can wield the sledge hammer but could not heal a broken (Continued on page 8, column 1)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$8.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so much variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it intelligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

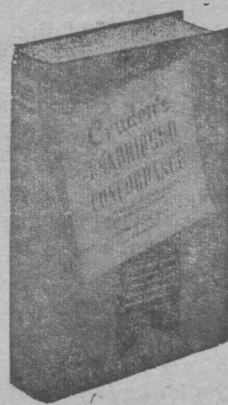
THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

PAGE FIVE



CRUDEN'S UNABRIDGED CONCORDANCE

719 PAGES

\$5.95

Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

Till that hour I had always accepted that text in the sense given in the church of Rome, as proving that the very first miracle of Jesus Christ was wrought at the request of His mother. And I was preparing myself to answer the three mysterious witnesses: "Here is the proof that you are three devils, and not three evangelists, when you tell me that Jesus never granted the petitions of His mother, except when a child. Here is the glorious title of Mary to my confidence in her intercession; here is the seal of her irresistible super-human power over her divine Son; here is the undeniable evidence that Jesus cannot refuse anything asked by His divine mother!" But when, armed with these explanations of the church, I was preparing to meet what Matthew, Mark and Luke had just told me, a sudden distressing thought came to my mind; and this thought was as if I heard the three witnesses saying: "How can you be so blind as not to see that instead of being a favour granted to Mary, this first miracle is the first opportunity chosen by Christ to protest against her intercession. It is a solemn warning to Mary never to ask anything from Him, and to us, never to put any confidence in her requests. Here, Mary, evidently full of compassion for those poor people, who had not means to provide the wine for the guests who had come with Jesus, wants her Son to give them the wine they wanted. How does Christ answer her request? He answered it by a rebuke, a most solemn rebuke. Instead of saying: 'Yes, mother, I will do as you wish,' He says, 'Woman, what have I to do with thee?' which clearly means, 'Woman, thou hast nothing to do in this matter. I do not want you to speak to me of the bridegroom's distress. It was my desire to come to their help and show My divine power. I do not want you to put yourself between the wants of humanity and Me. I do not want the world to believe that you had any right, any power or influence over me, or more compassion on the miseries of man than I have. Is it not to Me and Me alone, the lost children of Adam must look to be saved? Woman, what have I to do with thee in My great work of saving

this perishing world? Nothing, absolutely nothing. I know what I have to do to fulfil, not your will, but My Father's will." This is what Jesus meant by the solemn rebuke given to Mary. He wanted to banish all idea of her ever becoming an intercessor between man and Christ. He wanted to protest against the doctrine of the Church of Rome, that it is through Mary that He will bestow His favours to His disciples, and Mary understood it well when she said, "Whatsoever He saith unto you, do it." Never come to me but go to Him. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Every one of these thoughts passed over my distressed soul like a hurricane. Every sentence was like a flash of lightning in a dark night. I was like the poor dismantled ship suddenly overtaken by the tempest in the midst of the ocean. Till the dawn of day, I felt powerless against the efforts of God to pull down and demolish the huge fortress of sophisms, falsehoods, idolatries, which Rome had built around my soul. What fearful thing it is to fight against the Lord.

During the long hours of that night, my God was contending with me, and I was struggling against Him. But though brought down to the dust, I was not conquered. My understanding was very nearly convinced. My rebellious and proud will was not yet ready to yield. The chains by which I was tied to the feet of the idols of Rome, though rudely shaken, were not yet broken. However, to say the truth, my views about the worship of Mary had received a severe shock, and were much modified. That night had been sleepless; and in the morning my eyes were red, and my face swollen with my tears. When at breakfast, Bishop Prince, who was sitting by me, asked: "Are you sick? Your eyes are as if you had wept all night?" "Your lordship is not mistaken: I have wept the whole night!" I answered. "Wept all the night!" replied the bishop. "Might I know the cause of your sorrow?" "Yes, my lord. You can, you must know it. But please come to your room. What I have to say is of such a private and delicate nature, that I want to be alone with your lordship, when opening my mind to the cause of my tears."

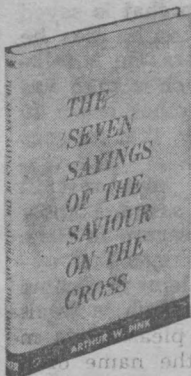
Bishop Prince, the coadjutor of

Bishop Bourget and late bishop of St. Haycinthe, where he became insane in 1858 and died in 1860, had been my personal friend from the time I entered the college at Nicolet, where he was professor of Rhetoric. He very often came to confession to me, and had taken a lively interest in my labours on temperance. When alone with him, I said: "My lord, I thank you for your kindness in allowing me to unburden my heart to you. I have passed the most horrible night of my life. Temptations against our holy religion such as I never had before, have assailed me all night. Your lordship remembers the kind words you addressed to me yesterday about the sermon I preached. But, last night, very different things came to my mind, which have changed the joys of yesterday into the most unspeakable desolation. You congratulated me yesterday on the manner I had proved that Jesus had always granted the requests of His mother, and that He cannot refuse any of her petitions. The whole night it has been told me that this was a blasphemous lie, and from the Holy Scriptures themselves, I have been nearly convinced that you and I, nay, that our holy church, are preaching a blasphemous falsehood every time we proclaim the doctrine of the worship of Mary as the Gospel truth."

The poor bishop, thunderstruck by this simple and honest declaration, quickly answered: "I hope

SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

By ARTHUR W. PINK



134

pages

Price

\$2.00

Payment Must Accompany Order.

There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all.

Calvary Baptist Church,
Ashland, Ky. 41101

you have not yielded to these temptations, and that you will not become a Protestant as so many of your enemies whisper to each other." "It is my hope my lord, that our merciful God will keep me, to the end of my life, a dutiful priest of our holy church. However, I cannot conceal from your lordship that my faith was terribly shaken last night. As a bishop, your portion of light and wisdom must be greater than mine. I hope you will grant me some of the lights which still brightly shine before your eyes: I have never been so much in need of the counsels of your piety and help of your scriptural knowledge as today. Please help me to come out from the intellectual slough in which I spent the night. Your lordship has congratulated me for having said that Jesus Christ has always granted the petitions of Mary. Please tell me how you reconcile that proposition with the text; and I handed him the Gospel of Matthew, pointing to the last five verses of the twelfth chapter, I requested him to read them aloud. He read them and said: "Now, what do you want from me?" "My lord, I want respectfully to ask you how we can say that Jesus has always granted the requests of His mother, when this evangelist tells us that

He never granted her petitions, when acting in His capacity of Saviour of the world. Must we not fear that we proclaim a blasphemous falsehood when we support a proposition directly opposed to the Gospel?" The poor bishop seemed absolutely confounded by this simple and honest question. I also felt confused and sorry for his humiliation. Beginning a phrase, he would give it up; trying arguments, he could not push to their conclusion. It seemed to me that he had never read that text, or if he had read it, he, like myself and the rest of the priests of Rome, had never noted that they entirely demolished the stupendous impostures of the church, in reference to the worship of Mary. In order to help him out of the inextricable difficulties into which I had at once pushed him, I said: "My lord, will you allow me to put a few more questions to you?" "With pleasure," he answered. "Well! my lord, who came to this world to save you and me? Is it Jesus or Mary?" "It is Jesus," he answered. "Who was called, and is, in reality, the sinner's best friend? Was it Jesus or Mary?" The bishop answered, "It was Jesus."

"Now, please allow me a few more questions." "When Jesus and Mary were on earth, whose heart was most devoted to sinners? Who loved them with a more efficacious and saving love; was it Jesus or Mary?"

"Jesus, being God, His love was evidently more efficacious and saving than Mary's," answered the bishop. "In the days of Jesus and Mary, to whom did Jesus invite sinners to go for their salvation; was it to Himself or Mary?" I asked again. The bishop answered: "Jesus has said to all sinners, 'Come unto Me.' He never said, come to Mary." "Have

we any examples, in the Scriptures, of sinners, who, fearing to be rebuked by Jesus, have gone to Mary and obtained access to Him through her, and been saved through her intercessions?" "I do not remember of any such case," replied the bishop.

Then I asked: "To whom the penitent thief on the cross addressed himself to be saved; to Jesus or Mary?" "It was Jesus," replied the bishop. "That penitent thief do well address himself to Jesus on the cross, rather than to Mary who was at his feet?" said I. "Surely he did better," answered the bishop. "Now, my lord, allow me one question more. You told me that Jesus loved sinners, when on earth, infinitely more than Mary; that He was infinitely more their true friend than she was; that He infinitely took more interest in their salvation than Mary; that He was infinitely better for sinners to go to Jesus than to Mary to be saved; will you please tell me if you think that Jesus is sitting in heaven, since He is seated at the right hand of His Father, any of His divine and infinite superiority of love and mercy over Mary for sinners; and if you show me that what Jesus has lost has been gained by Mary?" "I do not think that Christ has lost any of His love and power to save us now that He is in heaven," answered the bishop. "Now, my lord, if Jesus is my best friend, my most powerful, merciful, and loving friend, why should I not go directly to Him? Why should we, for a moment, go to any one infinitely inferior, in power, and mercy, for our salvation?" The bishop was stunned by my questions. He stammered an unintelligible answer, and (Continued on page 8, column 1)

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



Divine Foreknowledge—
Arthur W. Pink
The Limited Atonement—
C. H. Spurgeon
On the Limited Atonement—
J. R. Graves
Particular Redemption—
J. R. Graves
God's Sovereignty Exhibited—
Alexander Carson
God's Distinguishing Grace—
Abraham Booth
Notes on Election—Boyce Taylor
Testimonies of Baptists of the Past
Baptist Confessions on the Doctrines of Grace

The writers are recognized by all Baptists as outstanding men of God. They influenced their own day and they have influenced succeeding generations.

There are photos of most of the men quoted, the dates of their lives, and brief information about them.

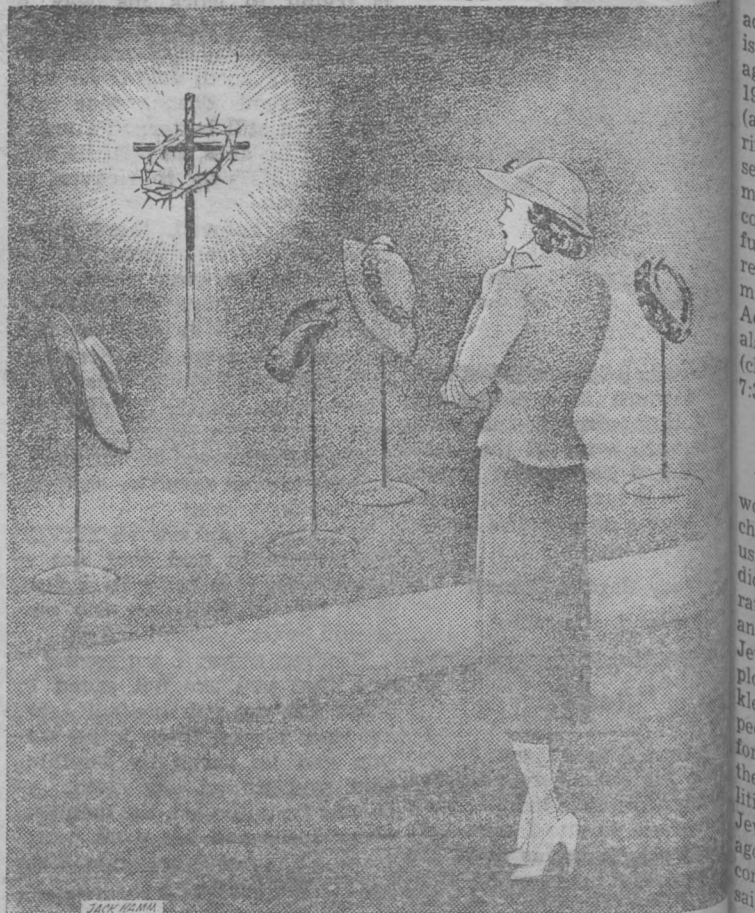
Get a copy of this booklet for yourself and your friends.

50c — Single copy
3 copies — \$1.00
50 copies — \$15.00

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky

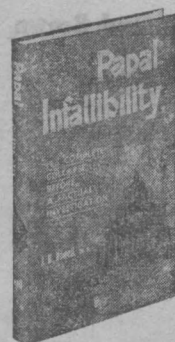
CONTENTS
The Bible Doctrine of Election—
J. P. Boyce
Remarks on Predestination and Election—B. H. Carroll
Statement on Election—
John Bunyan
Comment on Election—
John A. Broadus
Election—J. M. Pendleton
Election Consistent—
Andrew Fuller
Some Are Elect, Why Preach?—
C. H. Spurgeon
Chosen, Redeemed and Called—
John Gill
Foreordination and Foreknowledge—A. H. Strong

EASTER HEADRESS



PAPAL INFALLIBILITY
By
J. B. ROWELL
\$3.50
POSTPAID

If you are awake as to the dread and peril of Catholicism, you'll want to read this book. If you are not awake to it, you need to read it. Truly a twentieth century opener.



CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

PAGE SIX

If you could kick the person responsible for most of your troubles . . . YOU wouldn't be able to sit down for six months.

The Church

(Continued from page one)

accommodation the word *ekklesia* is applied to the mob gathered against Paul at Ephesus. In Acts 19:32 we read that the *ekklesia* (assembly) was confused, referring to the mob or unlawful assembly. The town clerk told Demetrius and his craft to take the complaint against Paul to the lawful *ekklesia* (assembly). Having restored order, the town clerk dismissed the *ekklesia* (assembly). Acts 19:41. The word *ekklesia* is also used of the congregation (church) in the wilderness. Acts 7:38.

The Church or Assembly of Christ

With the above exceptions the word *ekklesia* is used of the church or assembly of Christ. In using the word *ekklesia* Christ did not coin a new word, but rather used a word in current use and easily understood by both Jew and Greek. He did not employ the word *kuriakon*, but *ekklesia* which can only refer to people — a people called out to form an assembly. He employed the word used for a Greek political assembly, and also for the Jewish religious assembly or synagogue. In response to Peter's confession of His deity, Christ said, "Thou art Peter (petros) and upon this rock (petra) I will build MY *ekklesia* (church or assembly). Christ distinguished between His *ekklesia* and other *ekklesias* by the pronoun MY. Paul makes

home or jury. In Matt. 18:17 Christ used the word *ekklesia* (assembly) in the concrete sense of a particular assembly to which one might tell his grievances. And so when Christ's *ekklesia* as an institution becomes concrete and operational it is an actual assembly of His followers in organized capacity. That it is a visible organization seems necessary since it is made up of visible people. J. W. Porter says, "If there is any other sort of church than that of a visible congregation, revelation and investigation have alike failed to locate its whereabouts or define its functions. Such an inconceivable, intangible, invisible concern as the imaginary invisible church has never been known to convert anybody or to perform any functions of an actual church."

When Christ said, "upon this rock I will build My church, and the gates of hades shall not prevail against it," He was speaking of the church prospectively — something to be built — "I will build." The church was a concept in the mind of Christ just as the building is a concept in the mind of the architect before it is erected. Christ saw all the material that was to go to make up this holy sanctuary — every living stone that would go into it — before it had been quarried from the hard rock of sinful humanity. "Christ loved the church and gave Himself for it; that He might sanctify and cleanse it with washing of water by the word, That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). And so the church Christ founded to build — the church for which He died — is promised perpetuity and glory.

Churches of Christ

Whenever the word church is used in the N. T. of something larger than a particular, visible assembly here on earth the word is always plural, like the churches of Galatia, Asia, and Judea. The church of Christ here on earth finds expression in many particular assemblies of visible people in process of salvation.

In his commentary on Matthew, Bro. Broadus says: "The word church is not used in the N.T. to denote a congregation, actual or imaginary, of all professed Christians, unless it be in Acts 9:31 (correct text), and in I Tim. 3:15. In the former the word probably denotes the original church at Jerusalem, whose members were by the persecution widely scattered throughout Judea and Galilee and Samaria, and held meetings wherever they were, but still belonged to the one original organization. When Paul wrote to the Galatians nearly twenty years later, these separate meetings had been organized into distinct churches; and so he speaks (Gal. 1:22), in reference to that same period, of 'the churches of Judea which were in Christ.' In I Tim. 3:15, 'the church' is naturally the particular local church with which one is connected."

The N. T. never speaks of one particular assembly or church as a part of the whole, but of each assembly as "the whole church."



GLEANINGS IN EXODUS

By
Arthur Pink

384 pages
\$4.50

Calvary Baptist Church
Ashland, Kentucky 41101

Exodus is one of the most important books in the Bible on the moral and ceremonial laws. There is nothing to surpass Pink's book in its minute study of law, the Tabernacle, its furniture, etc.

the same distinction in his letters to the Thessalonians. He writes of the "ekklesia which is in God the Father (this differentiates it from the Greek political assembly), and 'in the Lord Jesus Christ,' which also distinguishes it from the Jewish synagogue. In this way Paul made sure that his hearers would go to the right *ekklesia*.

Christ Himself set us the pattern for the use of the word *ekklesia*. In Matt. 16:18 when He said, "I will build My church (ekklesia)." He used the word abstractly of an institution without defining, particularizing, or localizing it. Just as we speak of the American home, or the American army, or of other institutions without referring to any particular

To a man in Florida who would not unite with any church or particular congregation, and who insisted that he belonged to the big church of Christ, the writer said something like this:—In the N. T. the churches could be located and written to. I would like to write to your church; please give me its address and the name of its pastor. Needless to say, he was shut up.

In I Cor. 14:23 Paul says, "If therefore the whole church be come together into one place, . . ." Writing to the Romans from Corinth, in his closing salutation, Paul says, "Gaius mine host, and of the whole church, saluteth you" (Rom. 16:23). Speaking of the church under the metaphor of the human body, in I Cor. 12:27, Paul says "Now ye are a body of Christ, and members in particular." The article is absent in the Greek. The same is true when the church is represented under the figure of a temple. The church at Corinth is called a temple of God in I Cor. 3:16 and also in II Cor. 6:16. In the second chapter of Ephesians the church is in view under the figure of a building or temple. Local congregations are in view in verse 21: "In Whom (Christ) every building, fitly framed together, groweth into a holy temple (sanctuary) — in the Lord." In verse 22 the church at Ephesus is referred to: "In Whom (Christ) ye also are builded together for an habitation of God through the Spirit." We have given the correct text in these quotations. In Eph. 3:21 the church is declared to be the glory of Christ throughout all ages. His redeemed people, making up the glory church, will be Christ's eternal monument as Saviour. When He comes to be glorified in His saints, it will then be seen what a wonderful Saviour He is. II Thess. 1:10.

The *ekklesia* or church in glory will be the one real temple, body, flock, and bride of Christ. In the glory the church will have been built and be forever to His glory.

And because each local particular assembly on earth is a representative of His institution called the church, all the figures applied to the future church in glory are also applied to each and every local assembly of saints.

A man once said to B. H. Carroll, "How dare you apply such broad terms as 'the house of God,' 'the body of Christ,' and 'the temple of God,' to your little fragment of a denomination!" Carroll replied: "I do not apply them to any denomination, nor to any aggregate of particular churches, but the Scriptures do apply every one of them to the particular congregations of Christ's disciples."

In the Scriptural sense there is no such thing as The Methodist Church, or The Presbyterian Church, or The Southern Baptist Church, for there is no such thing. The Southern Baptist Convention is made up of individual messengers sent to it from thousands of Baptist Churches, and these messengers have no delegated authority. Naturally, we Baptists believe that our form of church government conforms more nearly to the N. T. pattern. There is no hierarchy or grades of ministry among us. All members are equal in authority and this authority is expressed by vote. One may have more influence than another, but all have

the same authority.

There is more and more being said today about "One church in one world." This means one big church made up of the churches of all denominations. But such a thing is utterly foreign to Scripture, so far as Christ's church is concerned. Such an idea is retrogression rather than progress. It reverses the missionary program. In the early days Christ's church as an institution found expression in one church — the church at Jerusalem. Under persecution the church was scattered, and the members went everywhere preaching the word. And wherever disciples were made a church was organized. And some years later we read of the churches of Judea. And when the church at Antioch sent out Paul and Barnabas as missionaries, we soon read of churches in Galatia and other provinces. The missionary program resulted in many churches, not in one big ecumenical church.

If and when we have one church in one world, who is to be the head of this one big church? Will the head be Christ or anti-Christ? The writer ventures the prediction that the head of this one big church will be a man living in a big house in the city of Rome — the City of Seven Hills (Continued on page 8, column 4)

STRONG'S CONCORDANCE

By
JAMES STRONG

Plain

\$14.75

Thumb-Indexed

\$16.00

We are often asked which concordance is the best. For the English reader who wants every Bible word, we think Strong's is by far, superior to all others.

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

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

PAGE SEVEN

THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

\$5.50



This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

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

The great task of the church today is not only to get the sinners into Heaven, but also to get the saints out of bed.

red and yellow -- black and white



Discouraged

(Continued from page 1)
drops to a "new low" as the result of physical weakness. Some Christians, who are brave as lions on Mount Carmel, want to quit when physically exhausted.

Elijah felt sorry for himself. "Self-pity whips more people than anything else. It eats into the heart like acid." Elijah regarded himself as a failure.

Instead of rebuking Elijah, God sent an angel with food and drink. Later, God spoke to him, with a "still small voice." God does not "break the bruised reed, nor quench the smoking flax."

God did not grant Elijah his foolish request. There was still some work to do. How shortsighted some of our prayers are, when we get discouraged. God may be preparing us for more and better work for Him. "It was good for me to have been afflicted." — Sel.

Sovereignty

(Continued from page 5)
heart. If he were to attempt it, you would be reminded of an elephant trying to thread a needle. Such a man can reprove, but he cannot apply oil and wine to a bruised conscience. Why? Because God hath not given him the gift. There is another one who always preaches experimental divinity; and very rarely touches upon doctrine. Another is all doctrine, and cannot preach much about Jesus Christ and him crucified. Why? God hath not given him the gift of doctrine. Another always preaches Jesus — blessed Jesus; man of the Hawker school — and

many say, oh! they do not give us experience enough; they do not go into the deep experience of the corruption which vexes the children of God. But we do not blame them for this. You will notice that out of the same man will at one time flow streams of living water, while at another time he will be as dry as possible. On one Sabbath you go away refreshed by the preaching, and the next you get no good. There is Divine Sovereignty in all this, and we must learn to recognize and admire it. I was preaching on one occasion last week to a large crowd of people, and in one part of the sermon the people were very much effected; I felt that the power of God was there; one poor creature absolutely shrieked out because of the wrath of God against sin; but at another time the same words might have been uttered and there might have been the same desire in the minister's heart, and yet no effect produced. We must trace, I say, Divine Sovereignty in all such cases. We ought to recognize God's hand in everything. But the present is the most godless generation that ever trod this earth, I verily believe. In our fathers' days there was hardly a shower but they declared that God caused it to fall; and they had prayers for rain, prayers for sunshine, and prayers for harvest; as well when a haystack was on fire, as when a famine desolated the land; our forefathers said, the Lord hath done it. But now our philosophers try to explain everything, and trace all phenomena to second causes. But brethren let it be ours to ascribe the origin and direction of all things to the Lord and the Lord alone.

V. Lastly, GIFTS COMFORTABLE are of God. O, what comfortable gifts do some of us enjoy in the ordinances of God's house, and in a ministry that is profitable. But how many churches have not a ministry of that kind; and why then have we? Because God hath made a difference. Some here have strong faith, and can laugh at impossibilities; we sing a song in all ill weathers — in the tempest as well as in the calm. But there is another with little faith who is in danger of tumbling down over every straw. We trace eminent faith entirely to God. One is born with a melancholy temperament, and he sees a tempest brewing even in the calm; while another is cheerful, and sees a silver lining to every cloud, however black, and he is a happy man. But why is that? Comfortable gifts come of God. And then observe that we ourselves, differ at times. For a season we may have blessed intercourse with heaven, and be permitted to look within the veil? but anon, these delightful enjoyments are gone. But do we murmur on that account? May he not do as he will with his own? May he not take back what he has given? The comforts we possess were his before they were ours.

"And shouldst thou take them all away, yet would I not repine,

Before they were possessed by me they were entirely thine."

There is no joy of the Spirit — there is no exceeding hope — no strong faith — no burning desire — no close fellowship with Christ, which is not the gift of God, and which we must not trace to him. When I am in darkness and suffer disappointment, I will look up and say, he giveth songs in the night; and when I am made to rejoice, I will say, my mountain shall stand fast for ever. The Lord is a Sovereign Jehovah; and, therefore, prostrate at his feet I lie, and if I perish, I will perish there.

But let me say, brethren, that so far from this doctrine of Divine Sovereignty making you to sit down in sloth, I hope in God it will have a tendency to humble you, and so to lead you to say, "I am unworthy of the least of all thy mercies. I feel that thou hast a right to do with me as thou wilt. If thou dost crush me, a helpless worm, thou wilt not be dishonoured; and I have no right to ask thee to have

Send The Baptist Examiner To Some Home

compassion upon me, save this, that I want thy mercy. Lord, if thou wilt, thou art able to pardon, and thou never gavest grace to one that wanted it more. Because I am empty, fill me with the bread of heaven; because I am naked, clothe me with thy robe; because I am dead, give me life." If you press that plea with all your soul and all your mind, though Jehovah is a Sovereign, he will stretch out his sceptre and save, and thou shalt live to worship him in the beauty of holiness, loving and adoring his gracious Sovereignty. "He that believeth" is the declaration of Scripture "and is baptized shall be saved; but he that believeth not shall be damned." He that believeth in Christ alone, and is baptized with water in the name of the Father, the Son, and the Holy Ghost, shall be saved, but he who rejecteth Christ and believeth not in him, shall be damned. That is the Sovereign decree and proclamation of heaven — how to it, acknowledge it, obey it, and God bless you.

THE BAPTIST EXAMINER

FEBRUARY 27, 1965

PAGE EIGHT

"Dost thou love life? . . . Then do not squander time, for that is the stuff life is made of." — Benjamin Franklin

life is made of years
years are made of days

JUST ONE LIFE;
IT WILL SOON BE PAST;
ONLY WHAT'S DONE
FOR CHRIST WILL LAST.

THERE ARE EXACTLY 31 DAYS IN MARCH

DO SOMETHING FOR CHRIST EACH DAY

WHAT HAVE YOU DONE FOR
CHRIST TODAY?

WILL HE SAY TO YOU, "WELL DONE"?

—NORTH STAR BAPTIST

The Church

(Continued from page 7)

on the banks of the Tiber. Let no Protestant ever suppose that the Roman system of a graded ministry culminating in the supremacy of the pope will ever be relinquished or compromised. Yet with a sad heart we fear that Christendom is headed in that direction.

Suppose history repeats itself, and there again becomes one big world church, such as the Roman Catholic Church before the reformation; suppose the reformation under Luther and others reverses itself and the Protestant denominations return to Rome, will this mean that the perpetuity promised by Christ will be repealed? Perish the thought! Just as in the past, the true churches of Christ will not be a part of the one big world church, which will really be the Roman Catholic Church. The institution Christ promised perpetuity to will not perish from the earth, and this institution will always find expression in particular assemblies which will not be swallowed up by the big ecumenical body.

Fifty Years

(Continued from page 6)

himself for not being able to remain any longer, on account of some pressing business; and extending his hand to me before leaving, he said: "You will find an answer to your questions and difficulties in the Holy Fathers." "Can you lend me the Holy Fathers, my lord?" He replied: "No, sir, I have them not."

This last answer, from my bishop, shook my faith to its foundations, and left my mind in a state of great distress. With the sincere hope of finding in the Holy Fathers some explanations which would dispel my painful doubts, I immediately went to Mr. Fabre, the great bookseller of Montreal, who got me, from France, the splendid edition of the Holy Fathers, by Migne. I studied, with the utmost attention, every page where I might find what they taught of the worship of Mary, and the doctrines that Jesus Christ had never refused any of her prayers. What was my desolation, my shame, and my surprise to find the Holy

Fathers of the first six had never advocated the ship of Mary, and that the eloquent pages on the power of Mary in heaven, and her intercession for sinners, found in every of my theologians, and other cetic books I had read till were but impudent lies; and interpolated in their words hundred years after their death. When discovering these forgeries under the name of the Holy Fathers, of which my church was guilty, how many times the silence of my long nights of prayerful meditation, hear a voice telling me: "out of Babylon!" But where I go? Out of the Church of I go? Out of the Church of where could I find that salvation which was to be found only in her walls? I said to myself: "Surely there are some errors in my dear church! The dust of gold of her treasures, but not find still more damnable errors among those hundred Protestant churches, which bear the name of Episcopalians, Presbyterians, Baptists, etc. are divided and subdivided into scores of contemptible sects, thematizing and denouncing other before the world?" My of the great family of evangelists, churches, comprised under the broad name of Protestantism, were so exaggerated then. It was absolutely impossible for me to find in them that which I considered the essence of the church of Christ. This was not yet come, but I was coming fast, when my dear lord would make me understand (To Be Continued)

Crime

(Continued from page 6)
en unto him hath written you." II Peter 3:7-15.

WHAT IS THE ANSWER?

When God is ready the Jesus Christ will return and on the earth. Satan the father of sin will be put away. Crime will end. You may escape the wrath of God which will be poured upon sin, by coming to the God of God that taketh away the sin of the world. He said, "I am the Way, the Truth, and the Life, man cometh unto the Father by me."

Treasury of David

A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75

(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.

Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

IN PRINT
AGAIN!

Alien Baptism and the Baptists

By William M. Nevins
clothbound \$1.50

Discusses the four essentials of scriptural baptism, providing an abundance of Biblical and historical support. Shows why Baptists cannot receive the immersions of the Pedobaptists, Campbellites and other "off-brands."

Calvary Baptist Church
Ashland, Kentucky

