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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. 9 ASHLAND, KENTUCKY, APRIL 3, 1965 WHOLE NUMBER 1376

THESE LETTERS ARE A TONIC TO US

Dear Bro. Gilpin:
May we express to you our deep appreciation for your very kind and gracious comments about our magazine, published recently in TBE, and we gather also spoken from your pulpit.

As a reader of NORTH STAR BAPTIST you know we read TBE, because as you can see we borrow from you every now and then. We appreciate the opportunity to do so; we are glad for your sound message. It does us good.

Thank you for the free publicity and strong recommendation of our publication. Please tell your people that we feel similarly about your paper. It informs us; it blesses; and it stirs us up. We read each issue with care.

Sincerely in the Saviour's grace,
M. James Hollowood
Executive Secretary

"I know I have been unable

to help but little, except with my prayers. I have earnestly thanked God for each paper I have gotten in the last 15 years. They have been of great help in so many ways."

—R. G. Patterson (Ohio)

"I always thank God for you and Calvary Baptist Church for being used of God in sending out THE WORD OF TRUTH to men everywhere. So much so-called "religious" literature is filled with error and downright heresy, until those of us to whom God has revealed the glorious doctrines of His amazing Grace, turn away from it in disgust. To my way of thinking, The Baptist Examiner is the very best paper in print today. I am praying that God in His good will shall permit it to continue until He comes again."

—George Duncan (Georgia)

"You have taught me so much

of God's precious word that I thank Him for you and your ministry."

—Raymond Ellis (Illinois)

"Please find enclosed a money order for \$6.00 American currency. This money is being sent by the Berean Baptist Mission at Dartmouth, NS, Canada by agreement of all members, in appreciation of the benefit and spiritual food we find in this paper. All of us here in this mission pray that God keeps on blessing this paper, for if Satan ever succeeds in ruining this paper, he has won a major victory, for I don't think any paper anywhere — being so small compared to other papers — has, or can do, as much for a person, as yours. Keep up the good work in teaching God's word, and showing the readers where others go wrong!"

—Berean Baptist Mission (Canada)

Missionary Tells of His Visit To Solomon Islands

Dear friends in Christ:

I take pleasure again in reporting to you the work as I have seen and done it. As all of you would know unless it be a few of our newest readers that dating back to 4 years ago the Lord has been leading in and preparing for a Baptist work to be started in the Solomon Islands.

Before I get into telling you about the work there perhaps it would help if I tell you something about the location of the Island etc. The Island that I went to actually is not considered to be a part of the Solomon group, though it is not much more than a stone's throw away. At one time they were all known as the Solomon Islands, but there is a political division of the group now and the most of the Solomon group is administered to by Great Britain and therefore called the British Solomon Islands Protectorate. The Island that I was on is under the New Guinea Trust Territory and is administered by Australia. This island is known as Bougainville. It lies something like 500 miles East of the New Guinea Island, perhaps about the middle of the Pacific Ocean. The Island is completely tropical, is almost a solid mass of thick jungle, hot with no let up in the heat and due to these conditions the people are almost lifeless compared to these highland people of New Guinea that I work with. Seemingly there is an abundant supply of tropical

foods there and is come by, for the most part, by simply going out and picking or gathering it in. The ground is a rich sandy loamy soil and grows most anything in great quantities. The houses there are made of tree leaves instead of grass as on this Island. The people there live in villages and seeming-



Fred T. Halliman

ly there is quite a large population.

I left our mission station early on a Monday morning and by about mid-afternoon that same day I was in Lae. I spent the night there and the next morning left (Continued on page 5, col. 1)

GOD'S GOLDEN CHAIN OF GRACE

(Sermon preached in Scotland by the late Eld. D. M. MacFarlane in 1917)

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." (Romans 8:29, 30).

The Apostle having stated the words of our text, exclaimed in wonder and admiration, "What shall we say to these things?" But there is one thing manifest, that God was for His people, and that He would be successful in their opposition to them. "If God be for us, who can be against us?" Some say that there is a golden chain of links, and the great and profound doctrines we have here may be called not only a chain but a golden chain having several links united into one whole. One link of the chain — if we can speak of an end — is the past eternity, and the other reaches forward to the heaven of everlasting glory and bliss.

In speaking from the text we shall notice the links of the chain in the order in which they are given here.

1. The first link is God's foreknowledge of His people. "Whom He did foreknow." By His foreknowledge we are not to understand His omniscience, for by His omniscience He sees and knows all things. "Neither is there any thing that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." This foreknowledge signifies the knowledge He took of the people from all eternity, setting His mind upon them in order to bring them good and save them from all misery. This is taught in several parts of Scripture as well as in our text, such as the following: "According to the foreknowledge of God the Father." (1st Peter 1:2), and "God hath not left away His people whom He foreknew." (Romans 11:2).

He also did predestinate." Predestination means election of some of the human race unto salvation. Many deny the doctrine of election, but we have it in the Bible and we believe it. Men may take it out of their creed, but they cannot take it out of the Bible. We have this profound doctrine not only in our text but in other parts of Scripture; for instance, "Having predestinated us to the adoption of children." (Eph. 1:5); and "According as He hath chosen us in Him before the foundation of the world." (Eph. 1:4). They were chosen or elected, not separate from Christ but in Him. "Chosen in Him." Not only that they were elected, but Christ their Saviour was elected and set apart from all eternity. The Father calls Him "Mine elect, in whom My soul delighteth." They were elected in view of their fallen condition. God foresaw and foreknew that the human race would fail. The fault was not on God's part, but on man's. Man was left to the freedom of his own will, and fell from the state in which he was created. Some ascribe great power to free-will, but if man by his free-will, when he was in the

state of perfection, brought himself to ruin, can man in his fallen state do better by his will? If the will is not renewed by grace, it will bring him to everlasting ruin.

They were not elected because they were better than others. Some of them were worse, such as Manasseh, Mary Magdalene, Saul of Tarsus, and many others. By nature all are equally in the same condition. There is no difference, for all have sinned and come short of the glory of God. But by practice some are worse than others. There are some elected to Gospel privileges who are not elected to salvation. God elected the people of Israel to such privileges, but many of them were not elected unto salvation; but some of the elect were among them. There was an election within an election. "Israel hath not obtained that which he seeketh for, but the election hath obtained it." (Romans 11:7).

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A Sermon by Pastor John R. Gilpin

"HOW STRICT SHOULD BAPTISTS BE?"

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."—1 Cor. 11:2.

We have already entered in upon this new year of 1965, and I find myself thinking this morning, just as I did the first day of the year, that there are three possibilities that face each believer in 1965. First of all, there is the possibility that we may live through the entire 365 days of 1965 and come down to the end thereof to see 1966. I am satisfied that there isn't a one of us but what would, generally speaking, much rather live through the entire year. I am sure that in all

probability every one of us in our hearts feel, "Lord, if it is your will, I'd certainly like to live through the entirety of this year and be a blessing in your service," yet I am sure that before the year comes to an end, there'll be problems and burdens and difficulties that will arise in your life and mine to the extent that we would just as soon pass on to the world beyond. That is the first possibility that confronts each of us — the possibility that we may live through 1965.

The second possibility is that we might fall asleep in Jesus. I often think when we lie down at night to rest, it would be so easy for us not only to fall asleep

naturally in the getting of rest, but it would be just as easy for us to fall asleep in Jesus, and never awaken again. Paul said, as he wrote to the church at Philippi:

"For I am in a strait betwixt two, having a DESIRE TO DEPART, and to be with Christ; which is far better."—Phil. 1:23.

You'll notice that he says, "to depart and be with Christ." In other words, for a Christian to fall asleep in death means that he goes to be with Christ.

The Apostle Paul also says: "We are confident, I say, and willing rather to be absent from the body, and to be PRESENT (Continued on page 2, column 1)

blame to himself — when God revealed to him the way of Salvation by the death of His Son in human nature as the seed of the woman. The second thing the Spirit does in this effectual calling is to enlighten the mind of the sinner in the knowledge of Christ; and the third thing is to renew the will so that the sinner is now able and willing to embrace Jesus Christ freely offered in the Gospel.

The effectual calling is the effect of election and it is by making sure our calling we make sure our election. Many are convinced of their sins who never believe in Christ to the saving of their souls. These may undergo a greater measure of law work than those who close in with Christ in the offer of the Gospel. To know our malady is not the cure. However deep our conviction of sin may be, we cannot be saved without faith in the Lord Jesus Christ, who is the Great Physician. The effectual calling begins with conviction of sin and ends with faith in Christ. This call is complete in itself, and not to be repeated, and while God foreknew and predestinated those whom He purposed to save in the past eternity, He calls them in time between their birth and their death. Faith, by (Continued on page 7, column 5)

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OLD ISSUES OF THIS PAPER FOR THE ASKING

We have quite a large number of back issues of THE BAPTIST EXAMINER which have accumulated during the past year, and these are free for distribution to anyone who requests them.

I do not mean to imply that we have copies of every issue, but rather, there are quite a great number of these copies of various issues that have accumulated, and which we will have to destroy if no one requests them.

There are probably 10,000 of these, and it will be a joy to us to send out fifty or a hundred, or any number, to anyone who requests them.

This would be a good opportunity for you perhaps to do some mission work in distributing these, and at the same time we might pick up a few new subscribers as a result of their being scattered.

Please remember that they are free for the asking.

"Strict . . . Baptists"

(Continued from page 1)

WITH THE LORD.—II Cor. 5:8.

If the time comes in 1965 that you and I fall asleep in Jesus—if the time thus comes that we are absent from the body, we can be assured of one thing—that we will be with the Lord Jesus Christ. That is the second possibility for each of us—namely, that we might fall asleep in Jesus Christ.

The third possibility is that we may be translated to be with the Lord Jesus Christ. Now I don't say that we will be translated this year, but I do say that some of these days, unless we die, we will be translated. I believe thoroughly in the second coming of the Lord Jesus Christ. I believe He is coming back to this world. I think the Scriptures teach in a positive way that Jesus Christ is going to return to this world and trans-

late all living saints. Listen:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." — I Thess. 4:16-18.

Beloved, I say that there are three possibilities for the believer: we may live through 1965, or we may fall asleep in Jesus Christ, or we may be translated to be with Him. I don't say that any one of these would be true of either you or me, for I don't know. Our lives are in God's hands, and our times are in His hands, and only God knows what is going to take place so far as your life and mine is concerned. However, we can be assured of one thing, that whatever is God's will for our lives, whether it be to live through 1965, whether it be to fall asleep in Jesus in 1965, or whether we be translated to be with Him evermore in 1965—regardless of what His will is, it shall be accomplished in your life and mine.

I rather imagine that if it is your desire that you live through 1965 that you would want to be of service to the Lord. I rather imagine that would be true of every one of us. As I have thought about this I am sure that I can say from a personal standpoint that if I live through the entirety of the year, I would want my life to be lived for the Lord. As I think of this, I am reminded of four Scriptures in God's Word. Listen:

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for IT IS TIME TO SEEK THE LORD, till he come and rain righteousness upon you."—Hosea 10:12.

"But this I say, brethren, THE TIME IS SHORT: it remaineth, that both they that have wives be as though they had none."—I Cor. 7:29.

"And that, KNOWING THE TIME, that now IT IS HIGH

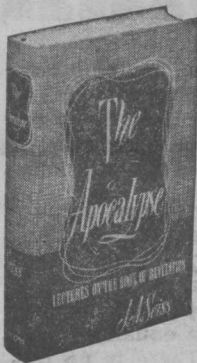
TIME to awake out of sleep: for now is our salvation nearer than when we believed."—Rom. 13:11.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for THE TIME IS AT HAND."—Rev. 1:3.

Now think of these four Scriptures in the light of the statement that I just made. If it is God's will that I live through 1965, then I want my life to count for the Lord, and these four Scriptures certainly should be an inspiration to me in that respect: "it is time to seek the Lord," "the time is short," "it is high time to awake," and "the time is at hand." Therefore, in the light of all this, I come directly to my subject which is in the form of a question: "How Strict Should Baptists Be?" If I live, and if I want my life to count for Jesus in 1965, then it is logical that I should ask this question, and answer it also. I want to know how strictly I ought to set standards so far as this church is concerned. I want to know how strict a goal I should hold up for you, that you might follow. So I ask the question, "How strict should Baptists be?"

Is it possible, beloved, for us to be too strict? I think it is. I think that a person can get off on a tangent. I think that an individual can get off into outer space so far as doctrines are concerned, and thus go off on a tangent, and be too strict. Is it possible for a person not to be strict enough? Yes, I think that many individuals are not strict enough, and many churches are not strict enough. So to answer the question in a general way, I

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will answer it by saying that we ought to be just as strict as the Scriptures themselves. We ought not to go beyond the Scriptures, as some do when they go off on a tangent. At the same time, we ought to stop short of nothing that the Word of God demands of our lives. Therefore, in view of this fact, I answer the question, "How strict should Baptists be?" by saying that we ought to be just as strict as the Scriptures themselves, and whatever the Word of God says to you and me, it is that which we ought to do. We ought to be careful though not to get off on a tangent, and we ought to certainly be careful to see to it that we come up even to, or equal with, the Word of God itself.

Now let me mention some things that I think will serve as standards for us in this year of 1965, showing how strict we ought to be.

I

WE OUGHT TO DEMAND EVI-

THE BAPTIST EXAMINER

APRIL 3, 1965

PAGE TWO

"I Should Like to Know"

1. Is it right to attend revival meetings or other services conducted by Baptist Churches when they invite preachers of other denominations and strange beliefs to assist in such meetings?

This is but another of the many forms of unionism and is wholly wrong and entirely corrupt. Nothing good can come from it. It always results in a weakening of the Truth and a destruction of the church that practices it. God's word condemns any and all unionistic forms of worship. Amos 3:3; Rom. 16:17; II Thes. 3:6, 14; II Tim. 3:5; II John 1:8-10.

2. Were Abraham, Isaac, and Jacob saved by the sprinkling of the blood?

The O. T. Saints were saved exactly as we are saved today. In fact God has but one plan of salvation. In the O. T. men were saved by looking forward to the death of Christ. The O. T. ritual itself did not save them. Heb. 9:12. Now we are saved by looking back to the Christ who died for us. Thus God's plan of salvation in all ages is the same—through the death of Jesus Christ

who made an atonement for the elect of God. Are only the elect of God saved by the Spirit under the preaching of the Gospel?

There is a sense wherein (both elect and non-elect) convicted of sin by the Spirit under the preaching of the Gospel? only the elect of God hear God's voice which leads them unto salvation. There are two calls—a general and a special call. While all hear the general call, which is the effectual call of the Spirit. Rom. 8:30 answers for all time.

4. Has the kingdom of God been set up yet?

No. It is yet distant.

5. When will that kingdom be set up?

It will not be set up until Jesus comes to reign on earth, which will take place at the end of the Tribulation.

6. Are women not permitted to pray in the church?

Correct you are. Read I Cor. 14:34; I Tim. 2:8.

DENCE OF REPENTANCE AND THE NEW BIRTH.

I do not believe that a church ought ever lower the bars, or ever let down its standards, to the extent that the church does not demand repentance and the new birth on the part of individuals. We surely are living in a broad day from that standpoint. We have come to the place that psychiatrists are substituted for preachers. We have come to the place that reformation is substituted for regeneration. We have come to the place where everybody and his dog is a member today of the average church. Well, I say to you, I do not believe that we ought ever demand anything less than repentance and the new birth on the part of the individuals who join our church. Somehow it just doesn't seem right to me to think of a church ever lowering its standards to the place that individuals might come in without having at least professed to experiencing repentance and the new birth.

I turn to the Word of God and find that the first Baptist preacher had a high standard so far as his followers were concerned, for we read:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Mt. 3:7, 8.

This was the preaching of John the Baptist. This was the preach-

ing of the first Baptist preacher in this world ever saw. When he came, he looked at his congregation and said, "You look like a bunch of snakes to me. How do you happen to flee from the wrath to come? Bring forth fruits that show that you have repented."

Beloved, what a contrast between the preaching of the Baptist preacher twenty centuries ago, and the preaching of the Baptist preachers of this modern day in which we live!

I turn again to the Word of God and I find that the preachers held their standards exceedingly high. Listen:

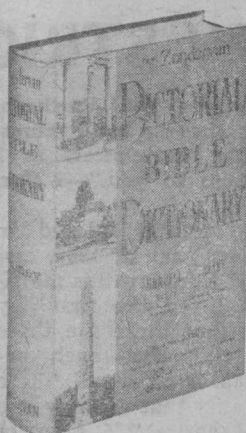
"And Philip said, If thou believest with all thine heart, baptize me. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:12.

You'll notice in the preceding that the Ethiopian eunuch had said, as he pointed to the pool of water, "Here is water, what doth hinder me to be baptized?" Philip said, "There is nothing. Before you are baptized let's get one thing settled. You a believer in the Lord Jesus Christ. If thou believest with all thine heart, thou mayest."

Beloved, Philip certainly held his standards exceedingly high. He demanded repentance. He demanded the new birth. He demanded personal faith. He demanded that this Ethiopian eunuch be a saved individual before he was baptized.

I turn a little further in the book of Acts and I find the same standard. (Continued on page 3, column 1)

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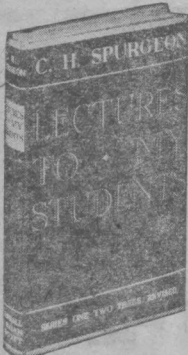
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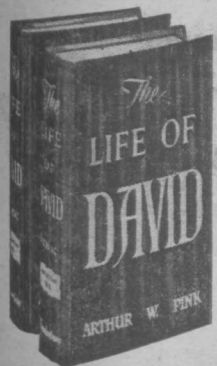
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"Strict . . . Baptists"

(Continued from page 2)

of Peter going to the home of Cornelius. We have the story recorded as to the sermon that Peter preached in the home of Cornelius, and we have the results as recorded at the end of the chapter, for the Word of God tells us when Peter had finished his sermon in the home of Cornelius that there were individuals who professed to be saved. We read:

"Can any man forbid water, which these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."—Acts 10:47, 48.

You'll notice that he said to this congregation, "Can anybody forbid water? Is there anybody among you that would deny these people the right to baptism. Is there anybody that will say they are not ready to be baptized?" as he said, "That will be our standard. Therefore let's baptize them."

I say to you, beloved friends, in answer to this question as to how strict Baptists should be, we ought to be strict enough that we demand an evidence of repentance and the new birth on the part of every individual who makes profession of faith.

I have often said that I appreciate the nursery rhymes more today than I ever did when I was a child. I think I can understand more about them today than I did when I was a child. I often think of that one that

"Pussy cat, pussy cat, where have you been?"

"I have been to London to see the new queen."

"Pussy cat, pussy cat, what saw you there?"

"I saw a little mousey right under her chair."

Now, beloved, when the pussy cat went to London, she couldn't tell you what the queen's throne looked like. She couldn't tell you what the queen's gown looked like. She couldn't tell you what the queen looked like. She wasn't interested in the throne, her crown, nor the queen. She was

interested in the mouse that was under the queen's chair. Why? Because she was a cat, and the mouse appealed to the cat.

I say to you this morning, what appeals to us and what you see is a revelation as to what we are. There are a lot of people just like that cat. That cat certainly stands as a good example of church members today. There are lots of church members that don't know a thing about the Lord Jesus Christ. They don't know one thing about spiritual values. They don't know one thing about the eternal truths of God's Word. You can talk to them about suppers, and about fish fries, and about the material things, and you'll find that they are all ears for what you have to say; but when you try to talk to them about spiritual things, they see as little of spiritual things as the pussy cat saw of the queen, and the queen's gown, and the queen's throne.

I say then, in answer to the question, "How strict should Baptists be?" we ought to demand an evidence of repentance and the new birth on the part of every one who unites with a Baptist Church that we may be connected with in 1965.

II

THE CHURCH SHOULD EXERCISE ITS GOD-GIVEN AUTHORITY.

Does the church have any authority? I think so. I think that a church has the most marvelous authority that was ever given to any organization. Listen:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"—Mt. 16:19.

The Lord Jesus Christ was speaking to His church, and He says to that church, "I have given you authority." What kind of authority was it? It was the kind of authority that will be ratified even in Heaven.

Whatever you do on earth will be ratified in Heaven. If you preach the Word of God and somebody is saved, then that individual will be marked down as saved in Heaven. If you preach the Word of God and some individual goes out harder in his heart, and farther from the truth

than ever before, then that will be ratified in Heaven. Heaven will not change one thing that the church does down here on this earth. Why? Because the church has authority. He said, "I am giving to you authority," and that authority which is God-given, is going to be recognized in Heaven, and even Heaven itself will not abrogate nor set aside the action of the church on earth.

I say to you, beloved, we have authority, more than any other organization in this world has. What an authority it is whereby God promises that whatever we do on earth will be recognized so far as Heaven is concerned.

When I think of that, that puts a new meaning on baptism. Who has the authority for baptism? The church has. And if the church performs the ordinance of baptism, then Heaven recognizes that individual as being baptized. If the church fails to accept an individual for baptism, then Heaven itself fails to recognize that individual as being baptized. Heaven is in accord with the church in the matter of authority.

Let's look at it from the standpoint of mission work. If the church does mission work, that mission work will be recognized in Heaven, and Heaven's approval shall be upon that mission work. If that church turns its mission work over to some board or some organization, or some activity outside the church, then Heaven turns a deaf ear because Heaven only recognizes a church as having authority.

Then I think also from the standpoint of the organization of a new church. I have always contended that a church should be

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organized from an existing church — that we as a church reach out a few miles and establish a mission, and that mission grows, and eventually we organize it into a church. Beloved, we have the authority to do so as a church, for the Bible says that whatever we do on earth will be recognized in Heaven. Our authority comes from God, and whatever we do under His authority will demand Heaven's recognition.

I tell you, beloved, when I think about this, when I recall the authority that the church has, and I recall that the authority is not given to mission boards, nor to bishops, nor to the pope, nor to associations, and when I remember that the authority is given only to the church, then I say in answer to this question "How strict should Baptists be?" we ought to be strict enough that we exercise our God-given authority. As time passes on, and as the days go by, I am more and more convinced that God gave authority to His church, and everything that is done ought to be done under, by, and through the authority of the church.

When the fall of the year comes I suspect that most of you are asked to contribute to the Red Feather campaign of the Community Chest, and I rather imagine

that most of you, in order to escape embarrassment, contribute and let it pass by. I do not believe that a true Baptist has any business contributing to the Red Feather campaign. I think that everything I do ought to be done through the church of which I am a member. I think that the only organization that is recognized on earth is His church. Mind you, when I say His church, I don't mean any great universal, invisible organization. Rather, I mean that wherever you find a Baptist Church that is true to the Word of God, that is His church. That church has authority from Heaven. Everything that is done, whether it be to carry out the ordinance of baptism, or whether it be for the organization of a new church — anything and everything that is done, ought to be done under the authority of a New Testament church.

I ask you, in this year, how strict should Baptists be? We ought to be strict enough that we exercise our God-given authority in every prerogative, and in every phase of life.

III

WE SHOULD RECOGNIZE ONLY SCRIPTURAL BAPTISM.

I remember the first time I heard about a Baptist Church taking sprinkling for baptism, that I was shocked to death. I thought surely that I was reading wrongly in the paper, or I thought that the paper had printed an error. I thought it couldn't be possible that a Baptist Church would ever accept sprinkling for baptism. Beloved, in the last forty years since I read that first instance, I could show you dozens of churches in America today that call themselves Baptists who will accept alien immersion — that is, the immersion of Campbellites, and Congregationalists, and other individuals who practice immersion — as valid baptism. I could take you to many churches that will accept sprinkling or pouring as valid baptism. I could take you to some Baptist Churches who won't even demand that you have sprinkling or pouring, they'll just accept you on any basis, regardless of whether you have any baptism at all.

Of course we don't recognize such an organization as being a church, but the world does, and the world considers that such organizations are true churches. I contend that we ought to be strict enough in 1965 that we'll recognize only genuine Baptist baptism as scriptural baptism.

I turn to the Word of God which has to do with the securing of a successor for Judas Iscariot. Listen:

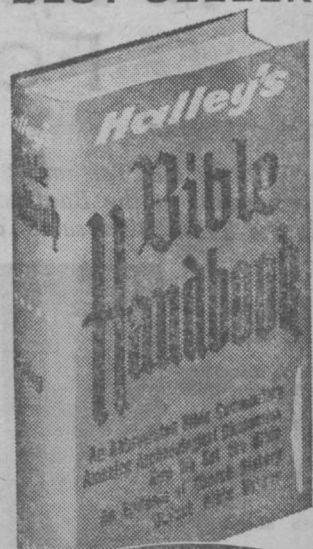
"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." — Acts 1:22.

You'll notice that when they chose a successor for Judas Iscariot that he had to have Baptist baptism. It says that he had to begin from the baptism of John. That was one of the first requirements that was laid down by them. They recognized as Scriptural baptism only the baptism that was administered by John the Baptist.

Notice again:

"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples. He said unto

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them. Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." — Acts 19:1-7.

What was wrong at Ephesus? They said they had had John's baptism. They said they had been baptized unto John's baptism. What was wrong with it? Beloved, what did Paul preach to them? If you will notice what Paul preached, then you'll see what was wrong with their baptism, for Paul preached to them and said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." He said, "You haven't received John's baptism." John preached repentance. He preached that those who believed on Him, and those that were baptized, should look for the coming of the Lord Jesus Christ. In other words, he was saying to them, "If you haven't repented, and if you have not looked for the coming of the Lord Jesus Christ as your Saviour, then you have not received John's baptism. You don't have John's baptism because you don't know the first thing about what John the Baptist preached.

I want you to see that Paul didn't recognize this as Scriptural baptism. He took them and baptizing (Continued on page 4, column 3)

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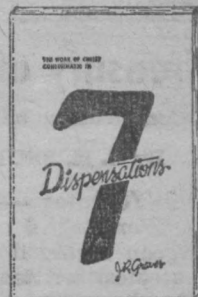
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THE BAPTIST EXAMINER

APRIL 3, 1965

PAGE THREE

The Baptist Examiner FORUM

"Will the Old Testament saints be resurrected along with the Church saints at the Rapture, or will they be resurrected along with the Tribulation saints at the Revelation of Jesus Christ?"

JAMES
HOBBS

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



All Christians will be raised at the Rapture. I Thessalonians 4:15-18 tells us that the dead in Christ shall rise first. They may not be in the Bride but they will be the spectators at the wedding.

be sung in Heaven shortly after the rapture. John saw people of every kindred, tongue and nation. For this to be true, the Old Testament saints must be here to join in this great song of redemption. Further proof that the Old Testament saints will be here in Heaven with the New Testament saints is the theme of the song of redemption. The theme will be the blood of the lamb. It was the Old Testament saints which God used to give the first picture of this slain lamb, therefore they will have the God given right to sing the song of the redeemed as will the saints of the New Testament.



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

The old Testament saints will be resurrected along with the church saints at the rapture. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first," I Thess. 4:6.

The Old Testament saints were as much in Christ as are the saints of the New Testament. The only difference is that the Old Testament saints looked forward to the cross, whereas the New Testament saints look backward to the cross. When the Lord shouts in the air all the saints that are dead in Christ will hear his voice.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." John 5:28.

There will not be a partial rapture, but a resurrection of all the dead saints that are in the graves.

"And the graves were opened: and many bodies of the Saints which slept arose." Mt. 27:52.

These were Old Testament saints of whom Christ was the first fruits, they came out of their graves shortly after Christ was resurrected. Not all were resurrected at this time, but these were resurrected as a pledge of the future harvest or resurrection which will occur at the rapture of the saints.

"And they sung a new song saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

The song of redemption will

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ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



It is my own belief that the Old Testament saints will be raised at the Rapture. We hear a lot about the "Rapture of the Church." Baptists as well as others join in this, but the expression is wholly unscriptural. I Thess. 4:16 does not say "Church" (usually made to mean all the saved). It says "the dead in Christ." All the dead in Christ are involved here. How were the Old Testament saints saved? Through faith in the Christ to come, who was typified and taught in sacrifice and ceremony. If they were saved in this way, then they will be numbered among "the dead in Christ," and will be raised as part of that group.



E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Grace
Baptist Church
Birmingham, Ala.

We either die in Christ or we die out of Christ. I believe this has been true from the time of Abel's death until now, and it will continue to be so until our Lord comes for us. To say that the Old Testament saints did not die in Christ would be foreign to my conception of the Scriptures. If they did die in Christ as I fully believe they did, then I Thess. 4:16 is undeniable proof that they will rise at the same instant in which the church saints and other saints of this age rise. I know of no Scripture that would even indicate that they will rise with the Tribulation saints.

"Strict . . . Baptists"

(Continued from page 3)

tized them. I ask you how strict should Baptists be, and I say that we ought to be just as strict as was the Apostle Paul. We ought to be just like John the Baptist. We ought to be just like they were in this early church when they chose a successor for Judas, for they wouldn't have him unless he had Baptist baptism. We ought to be just exactly like the Apostle Paul when he found somebody that was wrong doctrinally. He said, "You haven't received John's baptism. You may think you have, but you don't have it," and he baptized the entire group of them — about a dozen individuals.

It would be a very easy matter for a church to grow in a town. It wouldn't be a bit difficult for a man to lower his principles so far as his preaching is concerned, lower his standards so far as baptism is concerned, lower his standards so far as living is concerned, and lower his standards so far as doctrine is concerned. It would be a very easy matter to fill an organization brim full to the top with members under those conditions. Beloved, I say, as Baptists, we ought to be strict. The only baptism that we ought to recognize is the same that was recognized in the New Testament — namely, the baptism of John the Baptist. The only baptism we ought to recognize is Baptist baptism.

John said: "And I knew him not: but HE THAT SENT ME TO BAPTIZE WITH WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." — John 1:33.

John had a commission from God to baptize. I often say that if a Campbellite baptizes a man, that individual has Campbellite baptism. If a Holy Roller baptizes a man, he has Holy Roller baptism. If a Methodist baptizes him, he has Methodist baptism. If a Baptist baptizes him, he has Baptist baptism. John the Baptist got his baptism from Heaven and Jesus got His baptism from John the Baptist. What kind of baptism did Jesus have? He had Baptist baptism. John said, "He that sent me to baptize," as if to say, "I have authority for my baptism; my baptism is of Heaven."

Jesus had the same kind of baptism. The early apostles had the same kind of baptism. When they chose a successor for Judas Iscariot, he had to have that same kind of baptism. When Paul went miles away to do missionary work at Ephesus, he found people there who professed to have that kind of baptism, but who didn't have, and Paul preached to them the same message of John the Baptist, and they were saved, and received

ed the same kind of baptism.

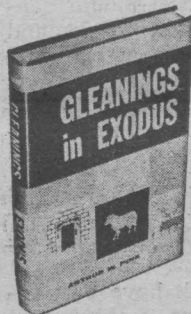
We ought to do likewise today. I like to rebaptize people. I like to see people baptized and get their baptism straightened up. I like to see people that have not had Scriptural baptism, though they have been ducked and immersed maybe more than once — I like to see them baptized. I say to you, beloved, we ought to recognize only genuine Baptist baptism as Scriptural baptism.

IV

WE SHOULD RESTRICT THE LORD'S SUPPER TO CHURCH MEMBERSHIP.

"In my text you'll find that the Apostle Paul is talking primarily

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of the Lord's Supper, and he says, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." He says, "I want you to keep these ordinances just like I delivered them unto you." When he talks about the Lord's Supper, he says:

"The CUP of blessing which we bless, is it not the communion of the blood of Christ? The BREAD which we break, is it not the communion of the BODY of Christ?"

—I Cor. 10:16.

Notice that he talks about "ones": one bread, one cup, one body.

Brother, sister, I say we ought to restrict the Lord's Supper to church membership to the body of which you are a member. I have no business eating the Lord's Supper any place else except in Calvary Baptist Church. The only place I should think of taking the Lord's Supper is right here. Paul says this church, "There is a loaf, there is a cup, one cup, one loaf, one body. I believe, beloved, that we ought to be sure that we restrict the Lord's Supper to church membership. The Lord's Supper is not a Christian ordinance, it is not a denominational ordinance, but it is a church ordinance."

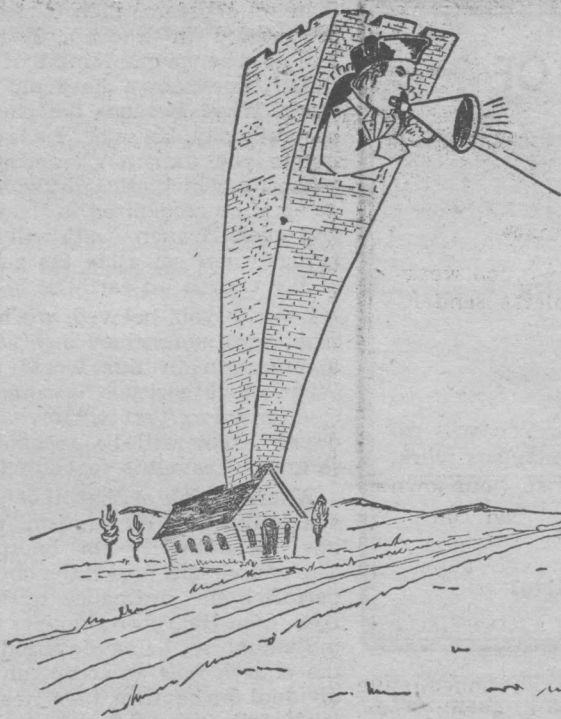
If I thought the ordinance of the Lord's Supper were a Christian ordinance, then we have our Bible Conference in September we would have a session and observe the Lord's Supper. I can think of nothing that would be more beautiful than to see Baptists from over half the states of this United States coming together to take the Lord's Supper. I can think of nothing more beautiful than you know it isn't a question of whether it is Scriptural. I believe, if I thought the Lord's Supper were a Christian ordinance, then I'd say, let's have one session in our Conference to observe the Lord's Supper, but it is not a Christian ordinance. Rather, the Lord's Supper is a church ordinance. How strict should Baptists be? We should be strict enough to restrict the Lord's Supper to our church members.

V

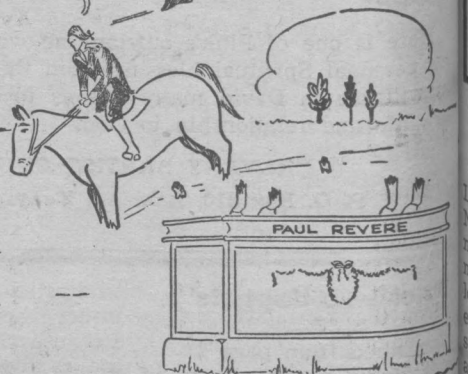
WE SHOULD INVITE TRUE BAPTISTS INTO PULPITS.

Of recent date an interesting question was received for (Continued on page 7, column

Calvary Baptist Church's
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THE FIRST THING I'VE
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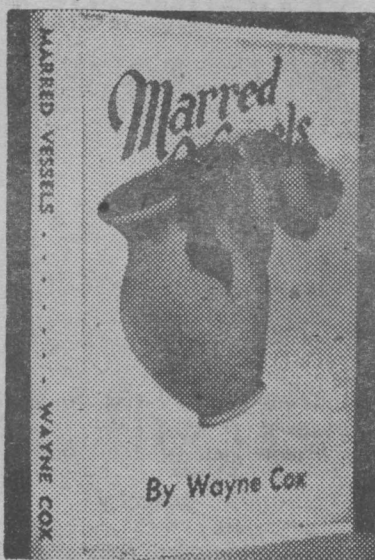
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THE BAPTIST EXAMINER

APRIL 3, 1965

PAGE FOUR

Please Note . . .

When you wish to write to Missionary Fred Halliman, do so at this address:

Elder Fred T. Halliman,
Sovereign Grace Baptist Mission, Koroba Free Bag,
via Mt. Hagen Terr., Papua, New Guinea

When you wish to send money relative to the mission work of Brother Fred Halliman, in New Guinea, please send it to this address:

Macedonia Baptist Church,
2501 North Maplewood Avenue,
Chicago, Illinois

Fred T. Halliman

(Continued from page one)

Lee and arrived at Rabaul, on New Britain Island. I spent the night at Rabaul and the next morning left for Buin which is located on the extreme Southern end of Bougainville Island. I had sent a telegram to Brother Uming advising my arrival date so he could meet me at the air strip but he had not got the message and there was no one there to meet me. At first I did not know what I was going to do as I had no idea where his village was located. Upon some inquiries I found out that it was about 30 miles out. I had no transportation and four pieces of luggage. It was about noon when I arrived there so I figured I had some time before night to try to find a place to sleep. Living and traveling around in places like you find in this part of the world one soon learns to do what the Lord instructed us to do i.e. "Ask and thou shalt receive."

So I saw a vehicle there at the air strip and I ask if I could get a ride up to the Government station. The vehicle just happened to belong to the Government and the man was the Officer in charge for that day so he offered me a lift. It was about 2 miles to the Government station and by that time we were talking like old friends. He invited me to lunch and over the lunch table we got so well acquainted he offered to furnish me with a vehicle and native driver to take me the 30 miles, (the equivalent of about 100 back home), to the village where I wanted to go. I thanked him for his kindness and the Lord for His promise to never leave nor to forsake me and accepted his offer. It was late in the afternoon when we finally got started and after riding 5 rivers on the way out there we arrived at Brother Uming's village about 8 p.m. that night. Believe me, that night when I prayed before I went to sleep I had many things to praise and thank the Lord for. Only the things of God could have arranged that day. I was expecting the Lord to work things out for me but just how I did not know. I am thankful though that I serve Him and that "Knoweth and doeth ALL things well."

The next day was a busy day for me as the natives had heard that I had arrived and many of them came to see me. Most of the morning I visited with the folk but in the afternoon I got at the

task for which I had come. We started services that afternoon and from then on I taught and preached daily.

FIFTY YEARS AND STILL IN DARKNESS

What I found on Bougainville Island is almost unbelievable, especially in view of the fact that for fifty years Methodist Missionaries have been there attempting to preach the gospel to these dark heathen folk. I guess I talked personally to over a hundred people while there and I was surprised to learn that out of that number not a single one of them even so much as knew what the gospel is, including the Methodist Missionary, until I told them. Most of the folk on this island cannot remember the first time they ever went to church. Fact of the matter is, most of these people started to church as a babe in their mothers arms, were baptized as babies and were raised in church. Most of them have the so called Lord's Prayer committed to memory plus other Scriptures and songs and I doubt if you would find a more religious and morally good group of people anywhere. All of them, except the little children, wear clothes, most of them have up to a 7th grade education, some more, and it is not uncommon at all to find those that can converse in English, but beloved, in spite of all their church going, education, and good moral habits they are still in darkness and lost.

"For I am not ashamed of the gospel of Christ for it (the gospel) is the power of God unto salvation . . ." (Rom. 1:16).

What is the gospel?

First, please note what the gospel is not. There is nothing said in the Bible about believing, faith, living right, baptism, church membership, the ten commandments, prayer, repentance and a host of other things as being the gospel or even a part of it. It is true there is much said about all the above things and therefore they are a part of the Word of God, but all the Word of God is not the gospel. God says, "All the nations that forget God shall be cast into hell." Please note that this is the Word of God but it is not good news therefore it is not the gospel. The gospel is one hundred percent what Christ has already done for the sinner. Paul tells us this in I Cor. 15:3-4. There is as much difference in God's definition of the gospel and man's definition as there is difference between east and west. See Isa. 55:8, 9.

"Most men will proclaim every one his own goodness," Prov. 20:6.

So what people think and talk about most is what they most glory in, therefore, most people think that if they will be good enough to do good enough, God will save them on the ground of what they are and do. But, can a lost man do good? No, because goodness is a fruit of the Spirit (Gal. 5:22), and lost men have not the Spirit of Christ (Rom. 8:9).

Beloved, I am not saying that there could not be a saved person found on Bougainville Island, but I am saying according to the Bible I could not find one, including the Methodist Mission for they knew not the gospel of Christ. I have many relatives and friends that are believing exactly what the Solomon Island natives are for salvation, i.e. their own goodness and good works, church membership, etc., and I say to you as I said to them "Without the gospel of Christ you are lost, without Christ and without hope in this world or the world to come." Turn from your self righteousness and good works for they are as filthy rags in His sight, rely on what Christ has already done for you

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and you shall become a child of God.

After a few days preaching many of the would-be-Baptists said as the disciples of Jesus "This is an hard saying who can hear it," and just as they did when He preached the truth, they also did unto me. "From that time many of His disciples went back, and walked no more with Him," (John 6:66).

I could have "signed up" perhaps 100 or more as Baptists if I had taken them on their own goodness, but when I demanded fruits meet for repentance, and at least some knowledge of the gospel of Christ, I wound up with only three that could say they really knew Christ as Savior. I baptized those three and since that only made four on the Island that were Baptists I did not feel led of the Lord to organize a church at the present. I felt it best to let the saved grow in grace and the knowledge of Christ more, and perhaps by the time I go back the Lord will have added unto their number. Two of the four are preaching. They had one mission started when I was there and were going to start two more soon after I left. I do feel that while there are few that believe at this time, God has started the

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work there to call out His elect from among them. Please remember these people in prayer as they had already started being persecuted by the Catholics before I left and they will receive nothing good at the hands of the Methodists.

I left the Solomons early on Wednesday morning and it was late Sunday afternoon when I got back home. It was good once again to be back with my family and the people here after being away exactly 1 month.

I have not had time enough to check the work here since I have been back but when I left many were receiving Christ as their Savior.

Please remember us to the Lord daily.

Sincerely,
Fred T. Halliman

THE BAPTIST EXAMINER

APRIL 3, 1965

PAGE FIVE

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It is not "cold weather" that keeps one away from the house of God, but a "cold heart."

"FIFTY YEARS IN THE CHURCH OF ROME"

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

The journey from Detroit to Chicago, in the month of June, 1851, was not so pleasant as it is to-day. The Michigan Central Railroad was completed, then, only to New Buffalo. We took the steamer there and crossed Lake Michigan to Chicago, where we arrived the next morning, after nearly perishing in a terrible storm. On the 15th of June, I first landed, with the greatest difficulty, on a badly wrecked wharf, at the mouth of the river. Some of the streets I had to cross in order to reach the bishop's palace were almost impassable. In many places loose planks had been thrown across them to prevent people from sinking in the mud and quicksands.

The first sight of Chicago, was then far from giving an idea of what that city has become in 1884. Though it had rapidly increased the last ten years, its population was then not more than 30,000. The only line of railroad finished was from Chicago to Aurora, about forty miles. The whole population of the State of Illinois was then not much beyond 200,000. To-day, Chicago alone numbers more than 500,000 souls within her limits. Probably more grain, lumber, beef and pork, are now bought and sold in a single day in Chicago than were then in a whole year.

When I entered the miserable house called the "bishop's palace," I could hardly believe my eyes. The planks of the lower floor, in the dining-room, were floating, and it required a great deal of ingenuity to keep my feet dry while dining with him for the first time. But the Christian kindness and courtesy of the bishop, made me more happy in his poor house, than I felt later, in the white marble palace built by his haughty successor, C. Regan.

There were, then, in Chicago about 200 French Canadian families, under the pastorate of the Rev. M. A. Lebel, who, like myself, was born in Komuraska. The drunkenness and other immoralities of the clergy, pictured to me by that priest, surpassed all I had ever heard or known.

After getting my promise that I would never reveal the fact

before his death, he assured me that the last bishop had been poisoned by one of his grand vicars in the following way. He said, the grand vicar, being father confessor of the nuns of Loretto, had fallen in love with one of the so-called virgins, who died a few days after becoming the mother of a still-born child. This fact having transpired, and threatening to give a great deal of scandal, the bishop thought it was his duty to make an inquest, and punish his priest, if he should be found guilty. But the grand vicar seeing that his crime was to be easily detected, found that the shortest way to escape exposure was put an end to the inquest by murdering the poor bishop. A poison very difficult to detect, was administered, and the death of the prelate soon followed, without exciting any surprise in the community.

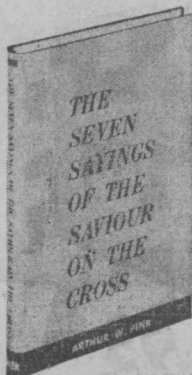
Horried by the long and minute details of that mystery of iniquity, I came very near returning to Canada, immediately, without going any further. But after more mature consideration, it seemed to me that these awful iniquities on the part of the priests of Illinois was just the reason why I should not shut my ears to the voice of God, if it were His will that I should come to take care of the precious souls He would trust to me. I spent a week in Chicago lecturing on temperance every evening, and listening during the days to the grand plans the bishop was maturing, in order to make our Church of Rome the mistress and ruler of the magnificent valley of the Mississippi, which included the states of Minnesota, Iowa, Missouri, Kansas, Mississippi, etc. He clearly demonstrated to me, that once mistress of the incalculable treasures of those rich lands, through the millions of her obedient children, our church would easily command the respect and submission of the less favoured States of the east. My zeal for my church was so sincere that I would have given, with pleasure, every drop of my blood, in order to secure to her such a future of power and greatness. I felt really happy and thankful to God that He should have chosen me to help the Pope and the bishops realize such a noble and magnificent project.

Leaving Chicago, it took me

generally three days to cross the vast prairies, which were then a perfect wilderness, between Chicago and Bourbonnais, where I spent three weeks in preaching and exploring the country, extending from Kankakee River to the south-west, towards the Mississippi. It was only then that I plainly understood the greatness of the plans of the bishop, and that I determined to sacrifice the exalted position God had given me in Canada to guide the steps of the Roman Catholic emigrants from France, Belgium and Canada, towards the regions of the west, in order to extend the power and influence of my church all over the United States. On my return to Chicago, in the second week of July, all was arranged with the bishop for my coming back in the autumn, to help him to accomplish his gigantic plans. However, it was understood between us that my leaving Canada for the United States, would be kept a secret till the last hour, on account of the stern opposition I expected from my bishop. The last thing to be done, on my return to Canada, in order to prepare the emigrants to go to Illinois, rather than any other part of the United States, was to tell them through the press the unrivalled advantages which God had prepared for them in the west. I did so by a letter, which was published not only by the press

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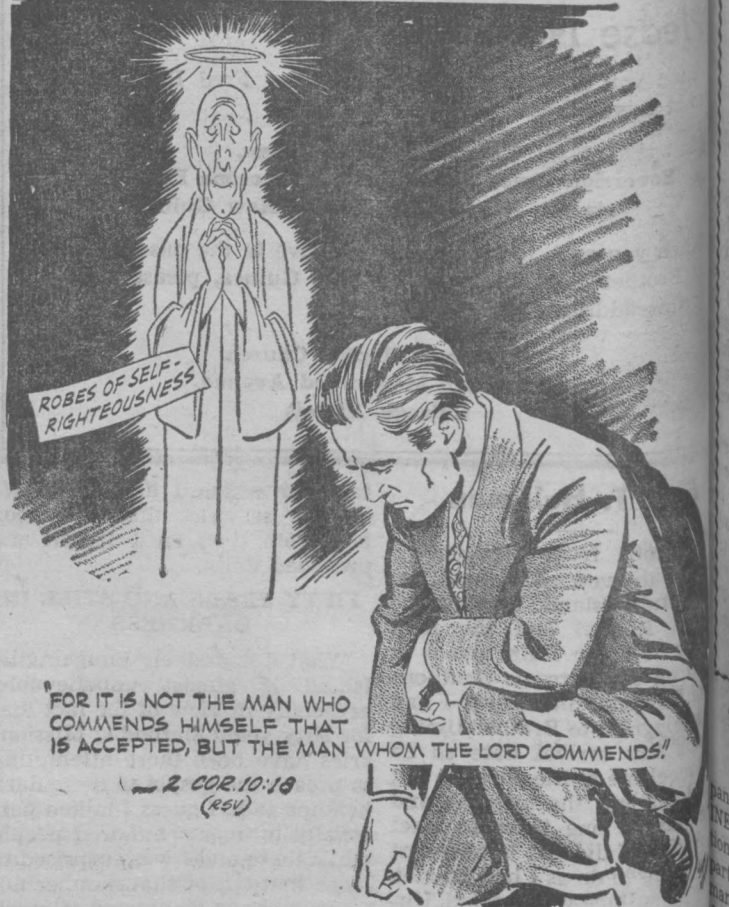
of Canada, but also in many papers of France and Belgium. The importance of that letter is such, that I hope my readers will bear with me in reproducing the following extract from it.

Montreal, Canada East,
August 13, 1851

It is impossible to give our friends, by narration, an idea of what we feel when we cross, for the first time, the immense prairies of Illinois. It is a spectacle which must be seen to be well understood. As you advance in the midst of these boundless deserts, where your eyes perceive nothing but lands of inexhaustible riches, remaining in the most desolating solitude, you feel something which you cannot express by any words. Is your soul filled with joy, or your heart broken by sadness! You cannot say: you lift up your eyes to heaven, and the voice of your soul is chanting a hymn of gratitude. Tears of joy are trickling down your cheeks, and you bless God, whose curse seems not to have fallen on the land where you stand. "Cursed is the ground for thy sake;" "thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 18).

You see around you the most luxuriant verdure; flowers of every kind, and magnificent above description. But, if in the silence of meditation, you look

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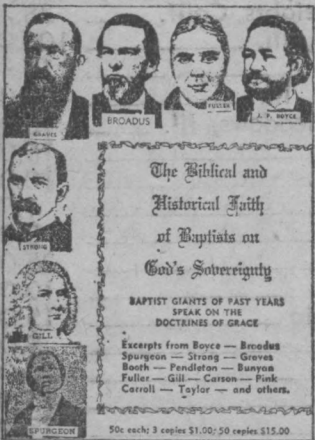
with new attention on those prairies, so rich, so magnificent, you feel an inexpressible sentiment of sadness, and addressing yourself to the blessed land, you say, "Why art thou so solitary? Why is the wild game here alone to glorify my God?" And if you continue to advance through those immense prairies, which, like a boundless ocean, are spreading their rolling waves before you, and seem to long after the presence of man, to cover themselves with incalculable treasures, you remember your friends in Canada, and more particularly those among them who, crushed down by misery, are watering with the sweat of their brow a sterile and desolate soil, you say: "Ah! if such and such of my friends were here, how soon they would see their hard and ungrateful labours changed into the most smiling and happy position."

Perhaps I will be accused then of trying to depopulate my country, and drive my countrymen from Canada to the United States. No! no. I never had so reverse a design. Here is my mind about the subject of emigration, and I see no reason to be ashamed of it, or to conceal it. It is a fact that a great number (and much greater than generally believed) of French Canadians are yearly emigrating from Canada, and nobody regrets it more than I do; but as long as those who govern Canada will not pay more attention to that evil, it will be an incurable one, and every year Canada will lose thousands and thousands of its strongest arms and noble hearts to benefit our happy neighbours. With many others, I had the hope that the eloquent voice of the poor settlers of our eastern townships would be heard, and that the government would help them; but that hope is gone like a dream, and we have now every reason to fear that our unfortunate settlers of the east will be left to themselves. The greatest

part of them, for the want of roads to the markets of Quebec and Montreal, and still more the tyranny of their cruel lords, will soon be obliged to an eternal adieu to their country, and with an enraged against their haughty oppressors, they will seek, in exile, a strange land, the protection they could not find in their country. Yes! If our Canadian government continues a longer to show the same incoherent and stupid apathy for the welfare of its own subjects, emigration will increase every year from Canada, and swell the ranks of the American people.

Since we cannot stop emigration, is it not our duty to direct it in such a way that will be, to the poor emigrants, as beneficial as possible? Let us do everything to help them from going to the cities; our unfortunate emigrating countrymen would be much exposed to losing morality and their faith. There is not another country under the heavens where so much bread, and liberty are so universally assured to every member of the community, as in the United States. But it is not the great cities of the United States that our poor countrymen will sooner find these gifts. The French Canadian will stop in the large cities, not, with a very few exceptions, raise himself above the unenviable position of a poor journeyman. But those among them will direct their steps toward rich and extensive prairies of Bourbonnais, will certainly find a better lot. Many in Canada would believe that I am exaggerating were I to publish happy, prosperous, and respectable is the French Canadian population of Bourbonnais. French Canadians of Bourbonnais have had the intelligence to follow the good example (Continued on page 8, column 2)

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"Strict . . . Baptists"

(Continued from page 4)

panel of THE BAPTIST EXAMINER to answer, and the question was, "Should sound Baptists partake in the ordination of a man who denies the doctrine of depravity and the doctrines of grace as we hold them?" I sent the question on to the various participants and I was impressed by the answers that came back from the panelists. Every one of them said that if a man were wrong on depravity, he would be wrong in all the balance of the teachings of the grace of God, and therefore no sound Baptist church, or sound Baptist preacher, should take part in the ordination of a man who was wrong in the doctrine of depravity and the doctrines of grace.

Beloved, I agree with them 100 per cent. A sound Baptist preacher has no business laying hands upon such a man, and saying "God bless you." He has no business laying his hands upon a man's head in ordination and saying "I'll be praying that God will bless your ministry." He has no business to do that unless that man is sound so far as the doctrine is concerned.

The same thing is true of a church. A church ought never to ordain a man to preach for them unless that man is a true Baptist preacher. We read:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; AND AVOID THEM." — Rom. 16:17

Notice, we are to mark them, not to avoid them. We are not to avoid them by just marking them, but to avoid them.

Having a form of godliness, denying the power thereof; such turn away." — I Tim.

Paul says in the last days people will have a form of godliness. Beloved, everybody in this world has a form of godliness. The Methodists and Campbellites have a form of godliness. Baptists have a form of godliness. He says that every-

body has a form of godliness, but some of them will deny the power thereof. He says, "From such turn away."

We can very easily see who to invite by way of preachers into Baptist Churches, for we read:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." — II Thess. 3:6.

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY with him, that he may be ashamed." — II Thess. 3:14.

Not only are we to note him, and not only are we to observe him, but we are to have no company with him, that he may be ashamed. If I have company with such false preachers, I should be ashamed. If I have company with an heretic, I am the one that should be ashamed. But Paul says, "You note that man and have no company with him, that he may be ashamed."

What kind of a preacher should a Baptist Church invite into the pulpit? Only those that you won't be ashamed of after they have been there. I tell you, beloved, I have been around Baptists considerably in the years gone by, and I have hung my head several times in shame at things I have heard so-called Baptist preachers say. I have been to churches many times when I would have been awfully glad if I hadn't been there and I hadn't heard the preacher say what I heard.

When I think about our church, I answer the question, "How strict should Baptists be?" I say we ought to be strict enough that we recognize and invite into our pulpit only the preacher that is true to the Word of God.

Some folk visited me a few weeks ago, and in the course of the conversation I made mention of one man that I thought perhaps we might invite to preach for us during our Bible Conference. In the meantime, this man that we were thinking we might

invite to preach, put out a little pamphlet in which he gave his doctrinal position, and he made a statement that would lead us to believe he was very loose on the question of the Lord's Supper and on several other doctrines. It so happened this past week that the man who had visited me, and had heard me make the statement that we might invite this man to preach for us, wrote me a letter. He had gotten a copy of this man's doctrinal statement, and he wrote me a letter and said, "Brother Gilpin, I think you would be making a serious error if you invite this man to preach for you." Well, I had to agree with him after I had gotten the doctrinal statement from the fellow.

What does our Lord say? Listen:

"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." — II John 1:10, 11.

There have been a few times that someone has preached, and I have learned later he wasn't as sound as I thought he was. When men preach false doctrine, it makes me feel badly. A few years ago one fellow came from Texas to preach for us, and he preached a good sermon when he was here. A year later he turned out to be a universal church man. He is now getting ready to do mission work as a universal church preacher. I say to you, beloved, it made me feel exceedingly badly to think that we advertised that man as a sound Baptist, in view of his present doctrinal position.

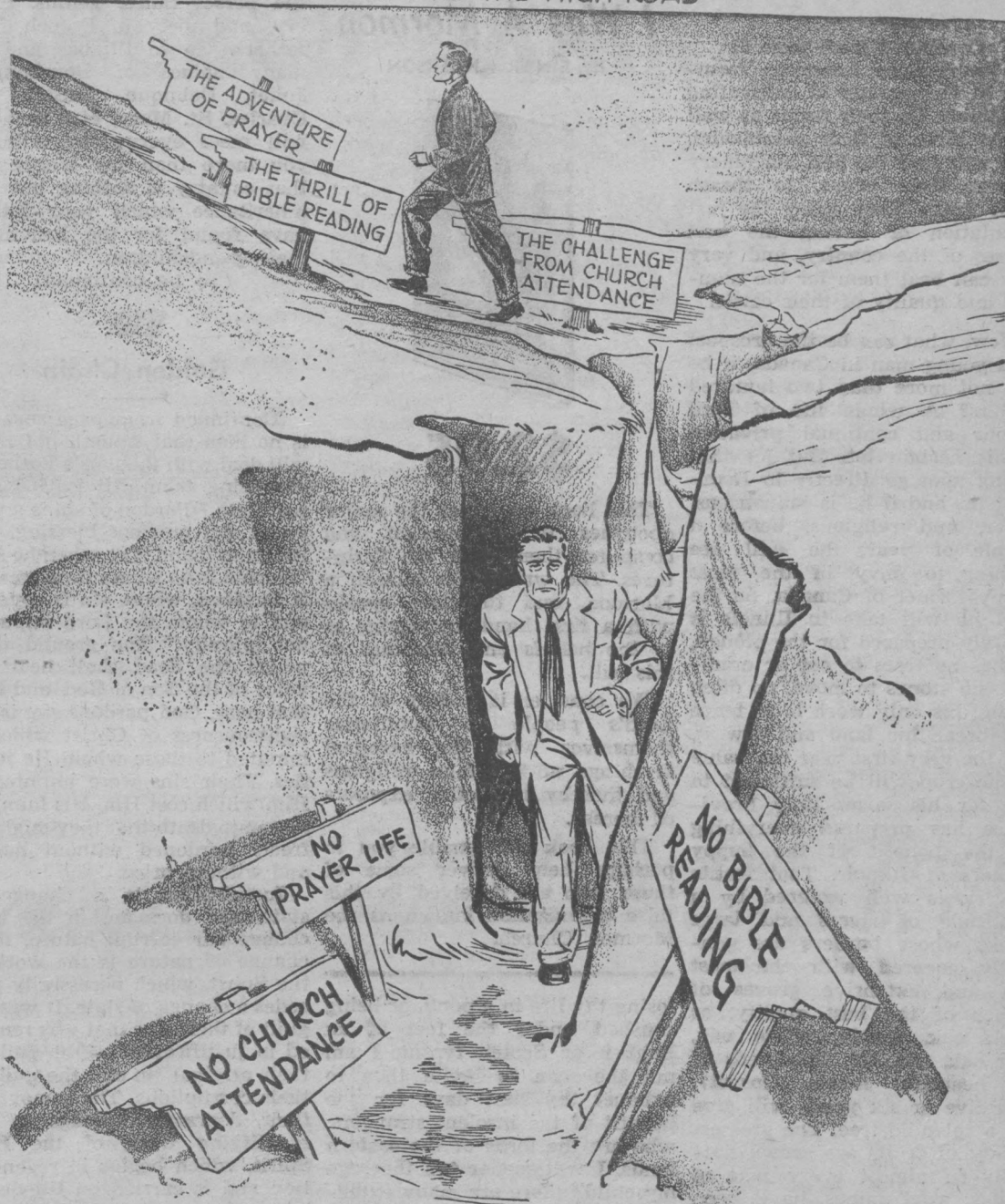
How strict should Baptists be? We ought to be strict enough that we only invite true Baptist preachers into our pulpit.

IV

WE SHOULD PRACTICE WORLD-WIDE MISSIONS.

I believe that a Baptist Church

SOME TAKE THE HIGH ROAD



ought to be missionary to the ends of the world. I don't mean that we ought to send missionaries to the ends of the earth without knowing anything about them, but I say every time that we learn of a sound missionary that is standing for the Word of God, we ought to be interested in his work. Jesus said:

"Go ye into ALL THE WORLD, and preach the gospel to every creature." — Mark 16:15.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." — Acts 1:8.

If we want to be strict Baptists, we ought to be strict enough that we practice world-wide missions.

How strict should we be? We ought to be just as strict as the Scriptures themselves. We shouldn't go off on a tangent. At the same time, we ought not stop short of what God tells us in His Word. Growing out of this, I have mentioned some few standards, and there are others that I might mention, if time would permit. If we'll take these few standards, that I have mentioned this morning, we can find our proper place as a Baptist Church and the proper

position we ought to take, and finding it, we can stand firm for the teachings of God's Word. May God help us to be just that strict a Baptist in 1965.

Golden Chain

(Continued from page one)

which the sinner receives Christ, is a wonderful thing, and the manner in which it works in closing with Christ is so mysterious that the believer cannot explain it. By faith there is a union formed between the living soul and the living Saviour that can never be broken. Once in Christ, forever in Him. In Him in darkness as well as in light. In Him in adversity as well as in prosperity.

IV. The fourth link is justification. "Whom He called them He also justified." There are two things in justification. First, forgiveness of sin. All the sins of those who are justified. Not only are their past sins forgiven but all the sins that they shall commit to the end of their time in the world. This is no encouragement to sin. All their sins, past, present, and future, are blotted out in the eye of the law. This is done by God as a judge, and if they sin afterwards (as they do, for there

(Continued on page 8, column 3)

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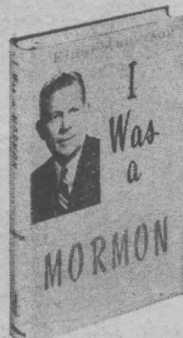
Fifty Years

(Continued from page 6)
the industrious American farmers, in the manner of cultivating the lands. On their farms as well as on those of their neighbours, you will find the best machinery to cut their crops, to thrash their grain. They enjoy the just reputation of having the best horses of the country, and very few can beat them for the number and quality of their cattle.

Now, what can be the prospect of a young man in Canada, if he has not more than two hundred dollars? A whole life of hard labour and continual privation is his certain lot. But let that young man go directly to Bourbonnais, and if he is industrious, sober, and religious, before a couple of years he will see nothing to envy in the most happy farmer of Canada. As the land he will take in Illinois is entirely prepared for the plough, he has no trees to cut or eradicate, no stones to move, no ditch to dig; his only work is to fence and break his land and sow it, and the very first year the value of the crop will be sufficient to pay for his farm. Holy Providence has prepared everything for the benefit of the happy farmers of Illinois. That fertile country is well watered by a multitude of rivers and large creeks whose borders are generally covered with the most rich and extensive groves of timber of the best quality, as black oak, maple, white oak, burr oak, ash, etc. The seeds of the beautiful acacia (locust), after five or six years, will give you a splendid tree. The greatest variety of fruits are grown naturally in almost every part of Illinois; coal mines have been discovered in the very heart of the country, more than sufficient for the wants of the people. Before long, a railroad from Chicago to Bourbonnais will bring our happy countrymen to the most extensive market, the Queen city of the west—Chicago: "My friend, exile is one of the greatest calamities that can befall a man. Young Canadian, remain in the country, keep thy heart to love it, thine arms to protect it. Young and dear countrymen, remain in thy beautiful country; there is nothing more grand and sublime in the world than the waters of the St. Lawrence. It is on its deep and majestic waters that, before long, Europe and America will meet and bind themselves to each other by the blessed bonds of an eternal peace; it is on its shores that they will exchange their incalculable treasures. Remain in the country of thy birth my son. Let the sweat of thy brow continue to fertilize it, and let the perfume of thy virtues bring the blessing of God upon it. But, my dear son, if thou hast no more room in the valley of the St. Lawrence and if, by the want of protection from the Government, thou canst not go to the forest without running the danger of

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losing thy life in a pond, or being crushed under the feet of an English or Scotch tyrant, I am not the man to invite thee to exhaust thy best days for the benefit of the insolent strangers, who are the lords of the eastern lands. I will sooner tell thee, 'go my child,' there are many extensive places still vacant on the earth, and God is everywhere. That great God calleth thee to another land; submit thyself to His divine will. But, before you bid a final adieu to thy country, engrave on thy heart and keep as a holy deposit, the love of thy holy religion, of thy beautiful language, and of the dear and unfortunate country of thy birth. On thy way to the land of exile, stop as little as possible in the great cities, for fear of the many snares thy eternal enemy has prepared for thy perdition. But go straight to Bourbonnais. There you will find many of thy brothers who have erected the cross of Christ; join thyself to them, thou shalt be strong of their strength; go and help them to conquer to the Gospel of Jesus Christ those rich countries, which shall, very soon, weigh more than is generally believed, in the balance of the nation.

"Yes, go straight to Illinois. Thou shalt not be entirely in a strange and alien country. Holy Providence has chosen thy fathers to find that rich country, and to reveal to the world its admirable resources. More than once that land of Illinois has been sanctified by the blood of thy ancestors. In Illinois thou shalt not make a step without

finding indestructible proof of the perseverance, genius, bravery, and piety of French forefathers. Go to Illinois, and the many names of Bourbonnais, Joliet, Debuque, LaSalle, St. Charles, St. Mary, etc., that you will meet everywhere will tell you more than my words that that country is nothing but rich inheritance which your fathers have found for the benefit of their grandchildren.

(To be continued)



Golden Chain

(Continued from page seven)

is no man that sinneth not), God will deal with them as a Father in chastising them. "It is God that justifieth." Pardon of sin is a very sweet and precious blessing. The Psalmist found it so when he said, "Blessed is he whose transgression is forgiven, whose sin is covered, and to whom the Lord imputeth not iniquity." The ground upon which the dead shall hear the voice of the Son of God, and they that hear, God pardons sin, is the righteousness of Christ which is imputed to those whom He justifies. Their sins were imputed to Him which cost Him His humiliation unto death that they might be freely pardoned without money and without price.

Justification is a change of state, and does not in the least change our corrupt nature, for a change of nature is the work of the Spirit, which necessarily precedes a change of state. It was the guilt of their sins that was removed in justification — the guilt of their original sin and the guilt of their corruptions. The removal of their depravity belongs to the sanctifying work of the Holy Spirit, which begins in regeneration and is carried on till death, when they are made perfect in holiness. Justification is an act which is perfect at once, while sanctification is a progressive work completed at death. It is with respect to their justification that believers are said to be complete in Christ. They are as complete and perfect the moment they are justified as they shall ever be. Sometimes they are apt to conclude that they are not justified when they are sensible of the sinfulness of their nature, and that arises from their not keeping in view the distinction between justification and sanctification.

Being justified, they are now accepted as righteous, as if they had never sinned. Whether was it easier for God to receive them than to receive Adam before he sinned? If there was any difference, we would be inclined to say it was easier for Him to receive them, because of what it cost His beloved Son, in whom He was well pleased, as His Servant, on account of glorifying Him by finishing the work which He had given Him to do; and also on account of the robe of righteousness in which they now appear before Him — a righteousness in this sense that excels the righteousness in which man was created. It is of this state of Justification the Apostle Paul speaks as "the grace in which they now stand and have free access to God." In their state of nature they were fallen and under condemnation, but now they are standing, and they shall never fall into condemnation again. The Apostle challenges all enemies "to lay anything to their charge," because it was God that justified them, or to condemn them because it was Christ that died for them. They condemn themselves for many reasons. Satan condemns them, but in reality there is no condemnation to them.

V. The fifth link is their glorification. "Whom He justified, them He also glorified." One may say that there is a link wanting here, namely, their sanctification. But this link is mentioned, inasmuch as it is said that "They are to be conformed to the image of God's Son." If that is not sanctifi-

cation, we do not know what sanctification is. There is another link indirectly spoken of — their sonship, inasmuch as Christ speaks of them as brethren. "That He might be the firstborn among many brethren." There are thus seven links in the golden chain, a complete number, as the number seven signifies in several parts of Scripture. We also read of the seven golden candlesticks and seven stars as lighted candles in the candlesticks — all of which indicate a complete number. Their glorification is the last link in the chain. All whom God did foreknow, called, regenerated, justified, and sanctified, shall ultimately be glorified without fail. All whom God proposed to save shall be brought to heaven at last. Some of these are effectually called in childhood; others in their teens; others when they attain to manhood; and others, though comparatively fewer, in old age. Some are called at the eleventh hour, as the thief on the cross who was called a few minutes before his death. We were thinking that some of the soldiers who were killed in the present terrible war may have been crying to God before engaging in battle, and that God heard them, and that they were saved at the last moment, like the thief on the cross.

The redeemed are changed from a state of nature to a state of grace. Their state of grace is a happy state, but their state of glory shall be much happier. Free from sin, free from tribulation, they are made perfectly happy in the full enjoyment of God to all eternity.

In conclusion, the Lord's people are often wondering that God elected them unto salvation. They are frequently putting themselves in the balance and saying, what if He had not elected us, and left us to perish as we deserved? So they give the glory of their salvation to Him, and not in the least degree to themselves. They will say, "Not unto us, not unto us, but to Thy name be the glory!" There are many who deny the doctrine of Election, but this arises from their carnal mind, which is enmity against God, and rebels against His sovereignty in salvation. All their arguments against Election have been answered and confuted by the Apostle Paul in the 9th of Romans — where he says, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say unto Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel to honour and another to dishonour?" (verses 20 and 21). Others who believe in the doctrine of Election make bad use of it, and say, if we are elected we shall be saved; if we are not elected we shall be lost, and we need not make any effort to be saved. But these forget that the means of salvation were appointed as well as the persons to be saved were elected, and that in order to be saved these means were to be used. Those who do not use them cannot be saved. Election is one of the secret things that belongs to God. What we have to do with is His revealed will. "Secret things belong unto the Lord our God; but those

things that are revealed be unto us and to our children ever." (Deut. 28 and 29). Speaking of the Fathers revealing His will, says, "This is the will of Him that sent me, that everyone who seeth the Son and believeth in Him may have everlasting life." (John 6:40).

Although we do not know if we are elected before they are actually called, our duty is not from us but plainly revealed in the Scripture. If you are in a state of nature, make diligent use of the means of salvation. Strive to enter in at the narrow gate. If you have found that you have been effectually called, the Lord under a sense of obligation to Him. Pray and labour for the coming of His kingdom. In worldly matters use means to get the necessary life and the other mercies we need in the world. The farmer does not say, "I shall not plough or sow seed. If God purposed that I should have a large crop, I will have it; and if He purpose otherwise, I shall fold my hands and do nothing." Tradesmen, labourers, and all use means to the end they have in view. We ought to be much more concerned about the things that belong to our everlasting peace. Word read and preached means which God appoints. Make diligent use of these means. Pray earnestly and read and meditate upon the Word of God, you may find Christ, and, finding Him, you shall obtain favour with the Lord (Proverbs 8:35). The Psalmist meditated on the word of God day and night. The

WHO ARE YOU?

A poorly clad man entered a very aristocratic church in a strange city. "I believe," said the usher rather dubiously, "but I do not know you."

"Do you know the Lord Jesus Christ?" asked the poor man.

"Oh, yes!" replied the usher.

"Well," said the ragged man, "I am a poor brother of yours."

Robert Finlayson, who was minister at Helmsdale, was travelling with a friend, and as he was saying anything, the friend thought he was a very strange and absent-minded man. At last he asked Mr. Finlayson, "Where are we now?" to which he replied, "Wherever you are, I am here." He then quoted Genesis and Revelation. "Be like Mr. Finlayson, searching the Scriptures and meditating on them. Christ says, 'All that the father giveth me shall come to me,' and to meet the case of the poor sinner who is afraid to come to Christ, He adds — 'him that cometh to me I will not cast out.'" (John 6:37). These words have been the means of keeping many anxious sinners from falling into despair. Come you to Him, cast your burden upon Him as a poor lost sinner, and He will not cast you out. He is faithful to fulfill His word. Amen.

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