

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. 12 ASHLAND, KENTUCKY, APRIL 24, 1965

WHOLE NUMBER 1379

WOMEN IN SHORTS ARE . . .

AN ABOMINATION TO GOD

Last summer, and for the past several summers, our nation was plagued by sex maniacs. The number of rapes in our nation has literally skyrocketed. One judge in one of our largest cities, being wearied and bewildered with so many cases of child-molesting, with hot tears streaming down his cheeks, laid his head on his desk and sobbed, "What can we do to protect our children?"

"In Her Shorts"

I have before me a newspaper article headed, "Taxi Driver Admits Killing Sister - In - Law, Daughter." The story is of a 26-year-old man who visited his brother's home, played monopoly for a while with his sister-in-law, also 26, and then the article says, "As he was preparing to leave, he looked at her 'standing there in her shorts' and 'I just smacked her before I even knew myself I hit her.' He said he raped both mother and child after beating both unconscious." The child was only 19 months old. All this took place while the husband of the murdered woman was at work.

Such incidents as this are now everyday happenings in our na-

tion. The time has come when it is dangerous for women and young girls, yea, even baby girls, to get out of the house. The above case is by no means an isolated one, all who have eyes to read and ears to hear know. I recently was tuned in to one of the nation's leading radio news commentators, who, incidentally, is a professed Christian. He, being disgusted with this wave of beastly sex crimes, suggested some very severe action be taken against such criminals. Also the editor of a local newspaper recently had a very lengthy editorial concerning "Sex Perverts," in which he suggested stiffer prison terms as a cure. But in the same paper, an ungodly nudist film, "The Garden of Eden," was advertised, featuring a side-view scene of a naked woman walking in a garden. Some consistency!

Shorts (All Kinds) Of The Devil

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I Tim. 2:9, 10.

Lady, if you are one of these "Christians" who strut around like a peacock in your shorts and chopped-off hair, after the manner of the modern TV and movie styles, with your face all painted up like Jezebel (II Kings 9:30), then you are not dressing as one "which becometh women professing godliness."

Regardless of how high on your legs your shorts strike, they are not "modest apparel." The Devil brought shorts on for one purpose: to promote immorality. And the fact that two of every five marriages end in divorce proves that he is having success.

"But I just wear shorts to keep cool." Yes, and God says an adulterous woman, commits adultery and then says, "I have done no wickedness."—Prov. 30:20. Your lips may say one thing, but your lusty lascivious countenance betrays your abominable heart. Besides, it doesn't matter if you are blistering, God still says, "modest apparel."

"But everybody wears them." Yes, and there will be more people in Hell than in Heaven, too, (Matt. 7:13, 14). If you are following the crowd you'll wind up (Continued on page 4, column 3)

HALLIMAN BRIEFLY RE-STATES POSITION AS TO DOCTRINE

Of recent date more than one church has asked me for a statement of my doctrinal beliefs and/or practices. Therefore, I am happy to set forth at this time a concise statement of my beliefs and practices here at the SOVER-



ELD. FRED T. HALLIMAN

EIGN GRACE BAPTIST MISSION, as pertaining to:

1. The Depravity of Man.
2. The Grace of God.
3. The Sovereignty of God.
4. The Lord's Church.

THE DEPRAVITY OF MAN

In speaking of depravity I could sum it up in three words, i. e., HEREDITARY, UNIVERSAL, TOTAL. By hereditary I mean that every descendant of (Continued on page 8, column 2)

UNCONDITIONAL ELECTION IS AN AGE-OLD BAPTIST DOCTRINE

By T. P. SIMMONS
ASHLAND, KENTUCKY

The doctrine of unconditional election is that God, in the beginning, purposed to save a part of Adam's race; and that his purpose was based upon this sovereign good will and pleasure. It is impossible to get a statement concerning this doctrine from each individual Baptist. It is impossible to get a statement on it from even a representative number. This we tried to do a few years ago, but failed. However, the great majority of those from whom we heard favored unconditional election. We consulted but three sources from this matter. These three are (1) confessions of faith, (2) representative preachers and writers, (3) the Scriptures. We will consult these in the order named.

(1) CONFESSIONS OF FAITH

The Paterines are among the progenitors of Baptists, and W.

A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrine of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief on this matter as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator be-

tween God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestinated or foreordained to Eternal Life through Jesus Christ to the praise of his glorious

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grace; others being left to act in their sin to their just condemnation to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925. It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This state-

ment shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ, it simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will." The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its only proper meaning, which is expressed above.

2. REPRESENTATIVE PREACHERS AND WRITERS.

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain . . . His (God's) program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, (Continued on page 7, column 1)

ONE OF GOD'S PROVIDENCES

BILLY BRAY was a quaint, old God-used soul winner. One day Billy was walking along when he saw a strong oak cupboard, at a mine, that he thought would make a grand pulpit for him. It was to be auctioned off. He prayed to his "Father" about it. He asked a stranger, who also was in the audience, how much he thought the cupboard would be for. "Oh, for about five or six shillings," was his reply. But Billy did not have the shillings. In a few moments, the stranger approached Billy, handed him six shillings, and said, "Here you are, friend, buy it if you want to." But when the cupboard was on sale, another man bought it for seven shillings. Billy was disappointed—and he wondered. He looked for the man who had given him the six shillings, but (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MAN'S LONG HOME"

"O that they would consider their latter end!" — Deut. 32:29.

I think I can say truthfully that not one of us like to think about death. There isn't one of us that likes to be reminded of the fact that we are going to die. However, in this song of Moses, Moses makes a portion of this song as a prayer, and he prays, "O that they would consider their latter end."

I have often been reminded of the banquet that was being held, when the little bird flew out of the darkness into the light, fluttered around the light, and then flew out into the darkness on

the other side. The old king, noticing this bird as it came from the dark, into the light, and out into the dark again, sat down his glass, and said, "Such is life. We come out of the darkness, we are here in the light for a little while, and we go out into the dark unknown of the future."

This is hardly true so far as the child of God is concerned, because we do know where we are going, and we do know that we are not going into darkness, yet there is a measure of truth there both for the saved and the unsaved, in that we come out of darkness and just for a little while, we understand the things

of life, and then we are passed from this life out into eternity.

As I say, most of us don't like to think about that passing. Most of us just don't like to think about the fact that there is going to come an end to life, and we are going to pass out of this life into another life — out of this world and into another world, yet it is a reality.

It is said that the Egyptians never had a banquet, but that they would have a skeleton seated at one of the tables in the banquet room so that those who were present might be reminded of this fact, that while (Continued on page 2, column 1)

LEANING TOWER . . . LEANING LIVES

"It may fall tonight, it may not fall for fifty years or more, but fall it will . . ."

"The world's most famous tower (Leaning Tower of Pisa, Italy) has leaned for 800 years without mishap, but even miracles must come to an end. Each year it leans a little more . . . Each year since June, 1911, a professor from the University takes a precise measurement of the slant of the tower. The saddening report is always the same; the tower has leaned a fraction of an inch more. Last year the 175-foot-high tower was leaning over an incredible 14 feet 10 inches out of the perpendicular. The explanation of its tilt lies in the unstable soil of Pisa which is a sponge of allu- (Continued on page 8, column 1)

"Man's Long Home"

(Continued from page 2)

he did, he just wouldn't go near it. I guess, beloved, there are a lot of folk that might reason thus, that if they knew the time and place, they just wouldn't go near that place for fear they would die. Let me tell you, I know the day, the time, and the place of your death. I know when you are going to die. You are going to die when God's time comes for you to die.

I turn to the Word of God, and find that Solomon says:

"A time to be born, and A TIME TO DIE."—Eccl. 3:2.

I believe your birth into this world came at God's appointed time; that you couldn't have gotten into this world one minute earlier you did, and you couldn't have been born one minute after you were born. The same thing is true so far as death is concerned. I believe you'll die when the time comes for you to die. All the doctors, and nurses, and hospitals, and wonder drugs that are on the market today will never withstand, nor hold back death one moment, when God's time comes for you to leave this world.

I find proof of this in God's Word, for we read:

"Verily, verily, I say unto thee, thou wast young, thou wast thyself, and walkedst wither thou wouldst; but when thou shalt be OLD, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst. This spake he, signifying by DEATH he should glorify God. And when he had spoken thus, he saith unto him, Follow me."—John 21:18, 19.

Jesus is speaking to Simon Peter, and He says, "Peter, when you were a young man, you put on your clothes, you went where you wanted to go, and you did whatever you wanted to do; but some of these days when you are old, another is going to gird you, and carry you whither you would not want to go. You are going to stretch forth your hand when he carries you there." To explain that text, John throws in this statement: "This spake he, signifying by what death he would glorify God."

Here was Simon Peter who was going the manner of his death was to be that of crucifixion. He knew when he was going to die, because Jesus said, "When thou shalt be old." Here was one man who knew he was going to die young. Here was one man who knew he was going to live a long time. Here was one man who knew he wasn't going to die until he got to be an old man. Beloved, I contend that the manner of the death of Simon Peter, then the Lord knows the time and the manner of the death of every one of us.

Notice again: "Seeing his DAYS ARE DETERMINED, the number of his months are with thee, thou hast appointed HIS BOUNDS that

WAIT 'TIL YOU HEAR THIS!

"I just had to tell you about the coming Bible Conference at Calvary Baptist Church, in Ashland, over Labor Day Weekend. You just must make your plans to attend."



he cannot pass." — Job 14:5.

Mark it down, beloved, your days are determined. God knows exactly how many days there will be in your life, and God knows exactly the number of months in your life. God has put a bound out there beyond which you cannot pass.

Listen again:

"If a man die, shall he live again? all the days of my APPOINTED TIME will I wait, till my change come."—Job 14:14.

This tells us that God has appointed a time for us, and when that time comes, then we are going to die.

Notice another Scripture:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath DETERMINED THE TIMES BEFORE APPOINTED, and the BOUNDS OF THEIR HABITATION."—Acts 17:26.

God says that He hath determined the times that He has already appointed in your behalf.

Beloved, God could tell you the exact second that you are going to die if He cared to do so. God could tell you the year, the month, the day, the hour, the minute, and the second in which you are going to pass from this life out into eternity. I tell you, it is determined of God. All the medicines and the doctors could never put off death, and could never prolong life one particle.

Oh, I would to God that you could realize that your life today is in God's hands. I wish to God that you could understand this truth, that in this very hour, your life is in the hands of God, and God alone, and so far as the time of your death, that is appointed by the Lord.

IV

THE TERRORS OF DEATH

There are some terrors so far as death is concerned. May I remind you that you are going to have to leave everything behind. It is a terror of death. Do you want to leave your wife, your husband, your children, your work, your church, your friends, your business? Do you want to leave those things behind. You think this morning about your children and your grandchildren. You desire to witness to them and minister unto them, that you might teach them the Word of

God, and teach them the things of the Lord. Beloved, I tell you, it puts a terror in death, when you remember that you are going to have to leave behind everything materially that this world has to offer.

I was thinking of it from the standpoint of my grandchildren. God has given me some wonderful grandchildren, and I am thankful to Him for each of them. I was thinking that if I were to die, somebody else would have to teach them the way of the Lord. If I were to die, somebody else would have to witness to them, and minister to them, and teach them the things of God. Therefore it came to me so forcibly this past week that I had better be teaching now every day, everything that I can, because when I die, everything is going to be left behind. Now that is one of the terrors of death.

Another terror of death is that there is an unknown future out before us. Isn't it true that since the future is unknown, this puts a terror in death. To be sure, the Lord Jesus Christ pulled back the veil in a few instances and gave us a picture of what Heaven is going to be like in brief. He also did the same so far as Hell is concerned. Even the Apostle Paul said when he was caught up into heaven, that he saw and heard things that was not lawful for him to mention. He didn't mean there was any law against it; it was just that he couldn't find the words to describe what he had seen, so that you and I who are here in this flesh would be able to understand. Therefore it was unlawful from the standpoint of the language to express, or tell, what he had seen in heaven.

I say, beloved, we don't know very much about the future. We know that God has pulled back the curtain and given us a picture of Heaven and Hell in a brief form. We still don't know much about the future, and the fact of that unknown element puts a terror into death.

Another terror of death so far as the unsaved is concerned is that there is a judgment and a Hell and a punishment awaiting them. I turn to the Word of God and I read of a man who cried and in substance said, Send Lazarus, that he might tell my five brethren about the torments of this place. Here was a man who, while he was in this life, had lived for this world. He had a new suit of clothes for every day in the week. He had a table that groaned beneath the weight of food that was in season, and out of season. He had drinks of all kinds in this life. Now that he dies, he doesn't even have as much water as would cling to a man's finger. He doesn't even have a drop of water that he can drink there in Hell. Worse than that, he is thinking about his five brethren who are "hotfooting" the road of vice, and he asks that Lazarus might be disturbed—that he might come back and tell those five brethren about what is in store for them.

I tell you, beloved, Hell is in store for that man that dies outside of Jesus Christ. Believe me when I say that one of the terrors of death is the fact that there is a Hell awaiting the man that is unsaved.

I am thinking this morning about a young woman whose funeral I conducted some years ago. I'll never forget the experience of that woman. She was just a young girl in her early twenties, but she had lived a terrible life of sin. When she came to die, I stood in the room where she was dying. Her mother couldn't stay with her, and she asked me if I would stay in there and watch her daughter die. Beloved, I tell you truly, that women grabbed for the cover to pull it up over her head, screaming that the demons of Hell were there sitting on her bedstead ready to take her soul into Hell.

I tell you, beloved, you can't

tell me that the thought of Hell doesn't put a terror into death. I have seen many saints of God die. I have seen a smile come over a wearied face that had not known a smile for many months, as death approached. I have heard individuals talk as they died about what they were seeing, and what was on the other side awaiting them. I have seen individuals come down to die with the sweetest, happiest expression in this world, but I have also seen a few die without Jesus Christ, and I tell you, the thought of Hell puts a terror into death.

V

THE WARNINGS AS TO DEATH

Death has already made its inroads into every family here this morning. There isn't a family here but that should be warned since death has already made its appearance into your family. As I stand here and look at you this morning, I can see those of you who have lost grandmothers, and who have lost husbands, and who have lost mothers and fathers, and who have lost children and grandchildren. I would remind you, beloved friends, that death has already made its inroads into every family that is here this morning. That in itself ought to be a warning to you that you too are going to die.

Then I would remind you that you have seen your friends die—maybe friends in school, or maybe friends that you have worked with, or maybe friends that have been associated with you, as close friends. Beloved, it ought to be a definite warning to you that death is going to come to you too.

Another warning as to death is the fact that our own bodies fail us. What person is there that has not come to the place that your body has already begun to fail you just a little? Oh, perhaps some of these boys and girls who are here this morning who are in the prime of life, or who maybe haven't even reached the prime of life, don't know anything about it, but those of you who have come to the years of maturity, and beyond, know what it is to wake up in the morning, when your "get up and go" has got up and gone. You know what it is to wake up in the morning and have aches and pains that you didn't use to have. I tell you, our own bodies failing us ought to be a warning so far as death is concerned.

Just think, beloved. You get 35 or 40 years of age and those eyes that have been giving you perfect satisfaction get to the place that you have to get two pieces of glass, or maybe three pieces of glass, in order for you to be able to see. The nerves become jaded and the body becomes weakly.

I tell you, the fact that death has come to our home, and that we have seen our friends die, and that our own bodies have begun to fail us, ought to be a warning to us that death is coming our way.

VI

THINK OF YOUR OWN DEATH

Thus far I have been talking in

generalities, but now I want to talk to you personally. I'd like for you to think this morning about your own death. You are going to die some of these days unless Jesus comes. Will you think with me about that hour when you come down to it. God has appointed it, and that hour, that time, that place that was appointed by God is now a reality, and you are soon going to leave this world. It may be that there is a doctor handy and he gives you some medicine—maybe morphine or at least some opiate. What is he doing? Beloved, he is drugging you so that you might be damned easily, if you are dying unsaved. He is just shooting a drug in your body so that you'll slip out of this life and be damned more comfortable.

Oh, may I ask you to think of your own death. Suppose it were to come today. Suppose on the way home today, driving in an automobile—suppose before you get to eat dinner today, you are out yonder in eternity. Wouldn't it be wonderful to have dinner with Jesus today? Beloved, if some of you were to die today on the way home, you wouldn't be having angel's food, and you wouldn't be enjoying the pleasures of Heaven, but you would be going into eternity unsaved. I ask you to think now on your way concerning your death.

VII

DEATH FOR THE CHRISTIAN

What a blessed experience death will be for a child of God! The Apostle Paul in two instances in his life made mention of it in a way that makes it so real and wonderful. When he wrote to the church at Philippi, he said:

"For to me to live is Christ, and TO DIE IS GAIN. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I know not. For am in a strait betwixt two, having a desire to DEPART, AND TO BE WITH CHRIST; which is far better."—Phil. 1:21-23.

Notice, death for the Christian means to be with Christ. This does not say one word about you being with your mother or your grandmother, or your husband or your wife. I didn't say one word about you being with your loved ones. Rather, Paul says to die means that the Christian departs to be with Christ. What a blessing the death of a Christian is!

Paul also discusses the death of the Christian when he says:

"We are confident. I say, and willing rather to be absent from the body, and to be PRESENT WITH THE LORD."—II Cor. 5:8.

Notice, when a Christian dies, he is absent from the body, but he is present with the Lord. I ask you, if you are saved, doesn't it thrill your heart when you think about this matter?

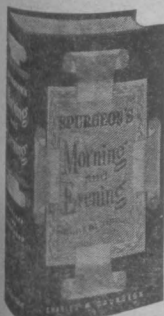
Years ago, Finley Gibson was pastor of the Walnut Street Baptist Church in Louisville, Kentucky. One day I heard him tell of a trip that he had recently made to Palestine. On his way (Continued on page 5, column 2)

MORNING AND EVENING

By
C. H. SPURGEON

744 PAGES

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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.

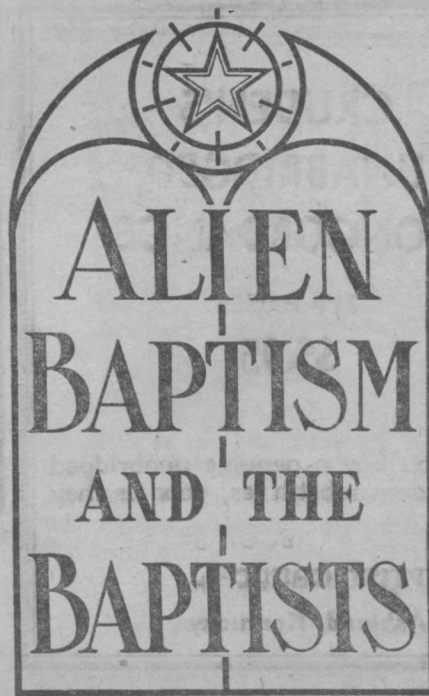
CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

APRIL 24, 1965

PAGE THREE



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 FORUM

"When a group of saved people meet and say, 'We want to become a church' do the baptized ones of that group constitute a church and therefore have the authority to baptize the others?"



ROY
MASON

Radio Minister
Baptist Preacher
Aripeka, Florida

I don't think so. For a group to act without proper church authority, is just as invalid as for one individual to do so. The churches of the Lord Jesus Christ are important institutions — the most important in all this world, and all sorts of irregularities should be avoided. I think of an instance in which a whole group of people withdrew from a church. They approached the church that I was then pastor of and asked us to receive them as members. Their plan was to eventually form a church, and this they did sometime later, but when they did so, it was in a regular manner, under church authority. It should always be so.

churches that should have known better than to try to give something they did not have. And a few years ago before they became contaminated by liberals from their Baptist schools they would have known.

Needless to say this church has been torn with strife continually. She has been sorely afflicted with what I term "Holy Holler Baptists" along with just about every other off brand of doctrine. She continues to be barren, and if she should ever succeed in bringing forth any offspring that offspring would be so apostate our Lord's saints would have no trouble in recognizing it as illegitimate.

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No. The word "ekklesia" which is called "church" in our English Bible actually means "a gathering of citizens called out from their homes into some public place." (Thayer). When used in connection with worship it means then a (local) gathering of citizens (Christians — Col. 1:13, and church members — Acts 1:15) called out (by the one who has spiritual leadership — Acts 20:28) from their homes into some public place (the meeting house).

Now my friends a group of people who are not citizens of a local group or who have not been called out in proper fashion and who meet without being called for a definite reason cannot be the church and cannot perform the duties of the church.



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So long as I am convinced that Eph. 3:9-10 means that our Lord works through His churches I must contend that a group of saved people, regardless of their number, can have absolutely no authority to do anything until they are duly authorized by a New Testament church. I know a group here in our city who call themselves a Baptist Church that was organized by a preacher apart from any church authority. This preacher later decided that his church did not have the proper authority. But since he had more zeal than knowledge he went to his Association for the authority that he felt the need of. And, believe it or not, the association voted to give him this authority. Where under heaven did this association get any authority. Where under heaven did this association get any authority to give to anybody? I had much rather have the Baptist preacher's authority (if he had any) than to have that of an association. I find quite a few Baptist preachers in my Bible, but as of now I have not found the first association in it. This association is made up chiefly of country



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

No, this is the error of Protestantism. Those who protested against the doctrine of the Roman Catholic Church, came out of the Catholic church, and established churches, and baptized those who made professions of faith, both of which they did without proper authority from the church that Jesus Christ founded.

"Upon this rock I will build my

church: and the gates of hell shall not prevail against it." Math. 16:18.

At the beginning of His earthly ministry the Lord founded His church, and at the close of His ministry He gave the same church (Baptist) orders to go and make disciples, baptize them and to teach them the "All things." Read Matt. 28:19-20. These commands were given to the apostles as a church. "And God set some in the church, first apostles," I Cor. 12:28.

The apostles made up the first church but they did not constitute a church until they were called out by the Lord and assembled and sung praises to God. They still were not a church until the Lord called them unto Himself. The apostles were baptized by John the Baptist (thus making them Baptist material).

They had no authority to organize churches or to baptize until they were given this authority by the founder of the church, Jesus Christ. Therefore for a group of saved people to meet and desire to become a church, they do not constitute a church any more than the apostles were a church before the Lord organized them into His church. There was a group of baptized believers who came to Paul at Ephesus. Paul became suspicious of their baptism and promptly questioned them concerning this, and learning that they did not have Scriptural baptism, directed them to the church at Ephesus which baptized them. Read Acts 19.

Some one who had been baptized by John the Baptist thought that being baptized gave him authority to baptize others but Paul corrects this by sending them to a true church which baptized them. When a saved person desires to become a member of the church, then he should present himself to a Baptist Church contending for the faith. If a number of them desire to become a church, then the church can grant that authority to them, but without church authority no person or groups of persons can establish churches and baptize.

Shorts

(Continued from page one)
in Hell. God's people are a peculiar people (Titus 2:14), and not wearing shorts even though the

rest of the world is wearing them is one of their peculiarities. God says wear "modest apparel" regardless of who or how many wear shorts.

"But I see no harm in wearing shorts." One day you will call for little Susie and she won't answer. The police will find her off somewhere in the thickets, mutilated and mangled and murdered by some sex pervert. And it may possibly be that your nakedness was the very thing that aroused the beastly lust which got hold upon the maniac. The Bible says, "Can a man take fire in his bosom, and his clothes not be burned?" Lady, you are an adulteress and a murderer if you arouse the fire of lust in the heart of a man and he then rapes and murders some woman or child. And wearing shorts will do it as you very well know.

I'm convinced that in the judgment it will be revealed that the majority of these rape cases will be charged against women who by their manner of dress aroused the passions of men to commit such crimes. Christian lady, you should be very careful how you dress. God says, "modest apparel, with shamefacedness, and sobriety; not with broided hair, or gold, or pearls, or costly array." "Modest apparel" rules out shorts, sweaters, off-the-shoulders, low necks, swim suits, and anything else that glorifies the figure or exposes the flesh, which of course includes those ungodly "see-more" blouses, etc.

"Shamefaced"

The word means extremely modest, bashful, shy; showing a feeling of shame or guilt—Webster.

The modern woman's appearance is far from being shamefaced. Her eyes are those of a Delilah. Her face is like that of Jezebel. (Ever since Jezebel, that wicked adulteress, painted her face and primped up, women have been following in her steps.) Her appearance is that of a harlot. She is past feeling any sense of shame or guilt. Let the preacher say something about her ungodly shorts, paint, short hair, etc., and like old Jezebel herself, she says, "carry him out, and stone him, that he may die." I Kings 21:10.

The modern woman dresses in as few and as small pieces of "clothing" as possible. She sets herself where all the passers-by may get an eyeful (Prov. 11:14, 15). In this day of gross immoral dressing, thinking, and living, "Who can find a virtuous woman?" Truly, "her price is far above rubies." Prov. 31:10.

All we hear about today is an ungodly beauty contest. American men have set up a bathing beauty as their goddess. And American women are broken-hearted if they are not that goddess. It seems to be the chief concern of modern women to catch the eye and arouse the passions of men. Perfumes bear the name of "My Sin" Lipstick is "No-Smear." Clothing is designed and advertised as being the knockout outfit.

These ungodly Paris bathing

suits ruined France and doing their part to ruin. Swimming pools are nothing but open-air adultery. Jesus Christ said, "Whoso looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. The woman who does such a manner as will lead a man to lust after her, she does it intentionally as if she had actually committed the act.

France

At the very naming of France we immediately identify her with the sin of immorality. France is literally with the sins of immorality ago, France made her choice between God and lust. A Bible tied to the tail of an ass driven out of the city of A. A nude harlot was carried set on the Cathedral, and French by their actions said be our god."

Rome

Historic Rome is also identified with gross sins of immorality. The time would fail us to tell the wickedness which paved her downfall. Suffice it to say that no nation ever yet had such a history of immorality, lust, etc., played a heavy part in her downfall. His wrath upon any nation bows the knee to this sin and Gomorrah were destroyed because of their sinful lust. Old world was destroyed flood for the same reason, and for the same reason, etc.

America

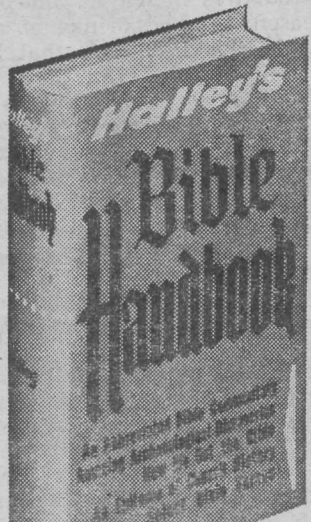
America is on the same path to destruction. Infidelity, immorality and immorality are proving to be her downfall. Christians are "the salt of the earth." Christian lady, do your savour by getting rid of shorts, etc. Stand for the Lord and God will reward you day. I Cor. 3:11-15. — T.

Providences

(Continued from page one)
couldn't find him. He went away, to pray about it; and he started home.

On his way home, he went to the cupboard. It was on the shelf, and some men were near it. As he neared, he heard a man say, "It is too large to go through the door or window. The man who had bid for it, 'I wish now I hadn't bid for it; but its too large to break up for firewood.' At that moment, it came to Billy's mind to offer the man the six dollars for it. 'Very well,' said the disgruntled man, 'you can have it.' The man even told Billy he could take it to his 'preacher's house,' loaded on his cart, return his horse and cart. Then Billy understood why the Lord permitted the other man to outbid him — that he had a way of getting the board to his church! How are the mysterious workings of our great God! — Selected

A CONTINUOUS BEST-SELLER



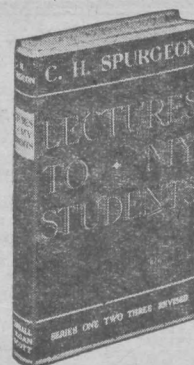
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Why does a man stop and listen when the fire bells ring, yet pays no attention when the Church bells ring?

THE DEVIL AND THE BAPTISTS

BY E. G. COOK

BIRMINGHAM, ALABAMA 35224

high onto two thousand years now the devil has been on the trail of the Baptists. Some fifteen centuries he tried to wipe off the face of the earth. But after untold thousands of them had been fed to hungry flames at the stake, beheaded, or buried he woke up to the fact that all this just the Baptists shine all the more brightly, that he was defeating his own purpose. In the sixteenth century he opened up his tricks and started the process of weakening the Baptists by means of imitating. He learned that his new churches were working on this thing of Baptist separation from the world.

As a result of this, many Baptists were re-confident by the middle of the nineteenth century. They no longer put on all the armor of God as they were commanded in 10-17. As a result of their over-confidence and lack of proper armour, old Satan was able to get a foothold in Baptist Churches.

Soon he made them feel that he was doing them a great favor by his taking over the duties that no one but the Lord has a right to perform. So long as they looked to the Lord to guide them, He kept the church into the study of that part of the Scriptures that the individual church needed. But, when they turned that part of church activity over to old Satan he did a wonderful job of selling them on the idea of being in his new churches, and in the same time. On the surface this seemed a wonderful thing. No matter where you might be, you could know before you destroyed just what Scriptures would be in the for that day. As we said, that seemed a wonderful thing, and Baptists really loved it. But, let us scrape the thin surface off this thing and give it a thorough examination. Would you dare say that all these Baptist churches were in the same spiritual condition and that they all needed the same thing? In 2 Tim. 3:16 we learn that, along with other things, the Scriptures are profitable for doctrine. If your church has some erroneous doctrine creeping into her midst, and my church has an altogether different one creeping in, would you say that our churches needed the same treatment? Still that is what the old devil is doing. It's like a physician prescribing the same medication for his pneumonia patient and his diabetic patient. That is the old devil's doctrine. The one who is prescribing the same medicine does not want them corrected.

That the old devil had his filthy feet set in the Baptist Churches and was using them like it, he was ready to go to work on them. As soon as he got this firm foothold he began to gradually crowd our precious out of His own churches. This is not to say that the devil overpowered our Lord and Him out. Not at all. It does mean, however, that when our Lord quickens His churches and furnishes them with all the armour,

instructions, and strength they need to withstand the wiles of the devil He places the responsibility of doing that upon them. That is why we (the Saints) must all stand before the judgment seat of Christ. 2 Cor. 5:10.

After a century of this privilege of telling our Lord's people what to study, and when, let us take a close look and see how well he has succeeded in doing what he wanted to do. Let us, for the sake of your time, skip his trail through the years and pick it up in the year 1964. This trail is so open and so brazen you do not need a trained Indian scout to locate it for you. In Jno. 3:7 our Lord said to Nicodemus, "Ye must be born again." In Heb. 9:22 we read, "Without the shedding of blood is no remission." In 1 Pet. 1:18-19 we find that we are redeemed, "With the precious blood of Christ," and in 1 Cor. 15:3-4 we read, "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Now let us pick up old Satan's trail in 1964 and see if that is the way he points out. In the Southern Baptist Sunday School Adult quarterly dealing with the lesson for June 7, 1964, you will find on page 38 these words, "Men will be judged by their lives and will be separated accordingly unto their eternal destiny." You will look at those words in vain for any hint of a "new birth," any faint shadow of Jesus Christ or of His Cross at Calvary, any slight stain of His precious blood, or any brief mention of His marvelous grace. These damnable words were written by Franklin M. Segler, a professor at Southwestern Baptist Seminary. Many unsuspecting Baptists feel that their lessons are written by "screened" Baptists. If that be true, it seems to me that the old devil did the screening in this case.

Just one short month later the old devil put his other foot down. And this time it seems that he slipped in his own filth and really left undeniable proof that he had been there. This time his track is seen in the Southern Baptist Young People's Training Union quarterly for July 5, 1964. On page six of this quarterly you will find a long list of books recommended to these Baptist young people by the Sunday School Board. These books were to be read in connection with the different lessons in the quarterly. On page 8 dealing with the lesson for July 5, 1964, Ross Coggins says, "If someone in your union has read NOBODY KNOWS MY NAME or THE FIRE NEXT TIME or ANOTHER COUNTRY by James Baldwin; THE STRENGTH TO LOVE by Martin Luther King, Jr., or BLACK LIKE ME by John Howard Griffin, ask him to report." By this Ross Coggins meant for some boy in this mixed group to tell what he had read in these books.

Let us just take one of these books, ANOTHER COUNTRY by James Baldwin and examine it closely to see if you would like to have a daughter sit in a union and hear a detailed report given on it. On page 23 and 24 of this book the author describes in detail every step by which a young Negro man enticed a young white woman to commit fornication with him. The author describes in very plain language the act itself, and the results of it. This author, the

brazen instrument of hell that he is, has this young white woman saying, "It was so wonderful" and kissing him.

We are told that some of the devil's heathen temples of the long ago had as many as a thousand prostitutes connected with the temple worship. Could it be that he has in mind converting Baptist churches into that kind of worship? If that is his goal, can you think of a better way for him to start his program than that which he did July 5, 1964? He seems to be working overtime in his efforts to convert our precious Baptist girls of today into his religious prostitutes of tomorrow. And what is so serious about the matter is that the parents of these precious girls seem to be sleeping so soundly. Certainly these young people have every right to trust the Sunday School Board, and to follow their suggestions so long as their parents remain quiet and pay their salaries. We need to put the blame for all this right where it belongs, right squarely on the shoulders of daddy and mother — and granddaddy and grandmother. If they are not willing — do not have the intestinal fortitude to do what God's precious Word tells them to do in a case like this, may our dear Lord have mercy on their children and grandchildren.

Someone may be thinking that I am trying to tear up the convention, but I assure you I have no desire to tear up the convention. I am persuaded that it will continue to grow and grow and grow. In fact, I am really glad that those who love all the things that are flourishing in the convention have it to enjoy. It is the few scattered here and there in the convention whose souls are vexed from day to day by what they see and hear that I am concerned about along with the unsuspecting youth who stand to suffer so much.

Lot chose the popularity and honor that Sodom heaped upon him, but what did he gain by it other than a couple of illegitimate sons by his own daughters and a couple of heathen nations for his offspring? He enjoyed the popularity and honor first, then suffered the shame and disgrace. My dear God-fearing Baptist parents how will it be with you? Will you continue to enjoy the fun and the fried chicken while your children and grandchildren slip into the filth and slime that you have ignored? It's up to you. I cannot conceive of a greater insult that could be thrust in your face than that which the old devil through his very efficient co-workers in Nashville thrust in your face July 5, 1964. Yes, I have heard about all that getting in the quarterly by mistake, but I have not found anyone gullible enough to believe it. Why should we believe it to be an honest mistake when the "FACTS" show that the Baptist young people were being prepared to accept this horrible thing during the preceding months? In their Sunday School quarterly for April May-June 1964 the writer justifies civil strife on page 34, endorses the Peace Corps, World Health Organization, and UNICEF on page 40, recommends student exchanges and wheat deals with communist countries on page 43, supports the UN and urges destruction of national sovereignty on page 44, and praises the ecumenical movement on page

50. Then in their training union quarterly for January-February-March 1964 our precious people were told twice on page 50 that the sex act itself is not wrong. If you want to know where this hellish teaching came from read pages 9 and 10 of the booklet CALLED TO RESPONSIBLE FREEDOM published by the communistic, Christ hating, and Bible denying National Council of Churches. When the Baptist leaders are confronted with this damnable stuff in the quarterly they tell us that they had the married couples in mind. That too is so thin God-fearing Baptist parents cannot eat it with a spoon. Since when did married couples have to be told that the sex act itself is not wrong? God commanded it in the Old Testament when he told Adam and Eve, and later Noah and his family to be fruitful, multiply and replenish the earth. He sanctioned it in the New Testament when He said the marriage bed is undefiled. Now these Baptist leaders with courage and conviction tell us, in effect, "the bed is undefiled" and try to make us think they did not have the single young people in mind. Baptist parents who are dupes enough to believe all these horrible things are honest mistakes may very well deserve to have prostitutes for daughters and granddaughters and whoremongers for sons and grandsons. Our Baptist young people deserve the best, so for the sake of these young people who think there can be nothing wrong with all this because "YOU" are giving it your support, why don't you do something about it while you still have your influence? As you recall, Lot waited until his sons-in-law laughed in his face when he was finally forced to warn them.

It will do very little good for you to just warn these young people. It has been well said that what you do sounds so loud I cannot hear what you say. Writing a letter to headquarters may soothe your conscience, but it won't deliver our precious youth from the devil's clutches. There is a way, however, and only one way that you can remove the responsibility of all this from off your shoulders. Don't let me, or any other man tell you what to do about it. Study your Scriptures on the subject and then do what you KNOW the Lord wants you to do. Jer. 5:30 says "A wonderful (an appalling) and horrible thing is committed in the land." Jer. 51:51 says, "We are confounded, because we have heard reproach, shame hath covered our faces for strangers are come into the sanctuaries of the Lord's house." Verse 45 of this same chapter says, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." 2 Cor. says, "Wherefore come out from among them, and be ye separate, saith the Lord." Rev. 18:4 makes it very plain, "And I heard another voice from Heaven, saying, come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues."

It won't be easy, but you will be awfully glad you did it when you come to 2 Cor. 5:10. "Fear ye not the reproach of men, neither be ye afraid of their revilings," Isa. 51:7b. May the God of all grace see fit to arouse us to our great danger before the devil and his leaders succeed in their nefarious undertaking.

"Man's Long Home"

(Continued from page 3)

home, he came back by way of England. He said that he wanted to see the beauties of northern England. He declared they left Birmingham one morning about 9:00 o'clock on a train, and that all day long, one of those fogs for which England is noted, had drifted in over the land, and they could only see a very few feet from the train. He said that all day, from 9:00 o'clock in the morning until 3:00 o'clock in the afternoon — for six long hours, all they could see was fog on the outside. The guide came back through the car about 3:00 in the afternoon and said, "We are going to go through a tunnel in just a moment, and when we come out of that tunnel, we are going to be in Scotland." When they went into the tunnel the fog and the rain and the clouds obscured all vision just as they had for six long hours. They were six minutes in that long tunnel passing under the mountain, and when they came out they were in Scotland. In the meantime the skies had cleared, the sun was shining, and the raindrops were glistening as so many jewels under a great incandescent light.

Beloved, I have often thought of that experience. We come down to die as a Christian, and the fogs and clouds are all about us. We can't see much so far as this life is concerned. We go into the darkness of death for just a little while, and when we come

out on the other side, we have come out into a new experience of joy and happiness and bliss in the Lord.

As the poet has said:

"Sunset and evening star,
And one clear call for me;
And may there be no moaning
at the bar,
When I put out to sea.
But such a tide, as moving seems
asleep,
Too full for sound or foam,
When that which drew from out
the boundless deep,
Turns again home.

Twilight and evening bell,
and after that the dark;
And may there be no sadness
Of farewell, when I embark.
For though from out our bourne
of time and place,
The flood may bear me far;
I hope to see my pilot face to
face,
When I have crossed the bar.

May I close this message with two very pertinent passages of Scripture:

"Therefore thus will I do unto thee, O Israel; and because I will do this unto thee, PREPARE TO MEET THY GOD, O ISRAEL." — Amos 4:12.

"In those days was Hezekiah sick unto death. And Isaiah the

prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, SET THINE HOUSE IN ORDER; for thou shalt die, and not live." — Isa. 38:1.

May I ask you this morning if you have your house in order. You say, "Brother Gilpin, I may live a long time yet. I may have a long time in which to set my house in order." I ask you again, do you have your house in order?

Did you see in the paper this last week that a little child six or seven years old had died mysteriously? "Set thine house in

order." Did you see in the paper this last week the report of the airplane wreck, when a great number of individuals died, of all ages? "Set thine house in order."

Did you ever think that death might be your experience before the week goes by? I tell you, "Set thine house in order."

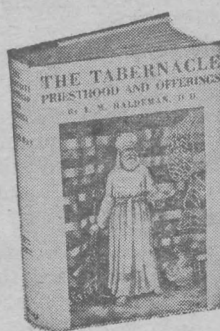
How can you have it set in order? Beloved, there is only one way. Jesus Christ died for your sins. May you receive the Son of God as your Saviour and be saved for Jesus' sake. May God bless you!

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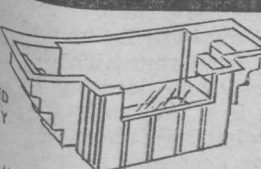
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"FIFTY YEARS IN THE CHURCH OF ROME"

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

I would never have published this letter, if I had foreseen its effects on the farmers of Canada. In a few days after its appearance their farms fell to half their value. Every one, in some parishes, wanted to sell their lands and emigrate to the west. It was only for the want of purchasers that we did not see an emigration which would have surely ruined Canada. I was frightened by its immediate effect on the public mind. However, while some were praising me to the skies for having published it, others were cursing me and calling me a traitor. The very day after its publication, I was in Quebec, where the Bishops of Canada were met in council. The first one I met was my Lord De Charbonnel, Bishop of Toronto. After having blessed me, he pressed my hand in his, and said: "I have just read your admirable letter. It is one of the most beautiful and eloquently written articles I ever read. The Spirit of God has surely inspired every one of its sentences. I have, just now, forwarded six copies of it to different journals of France and Belgium, where they will be republished, and do an incalculable amount of good, by directing the French-speaking Catholic emigrants towards a country where they will run no risk of losing their faith, with the assurance of securing a future of unbounded prosperity for their families. Your name will be put among the names of the greatest benefactors of humanity."

Though these compliments seemed to me much exaggerated and unmerited, I cannot deny that they pleased me, by adding to my hopes and convictions that great good would surely come from the plan I had of gathering all the Roman Catholic emigrants on the same spot, nothing to fear from heretics. I thanked the bishop for his kind and friendly words, and left him to go and present my respectful salutations to Bishop Bourget, of Montreal, and give him a short sketch of my voyage to the far west. I found him alone in his room, in the very act of reading my letter. A lioness, who had just lost her whelps, would not have looked upon me with more angry and threatening eyes than that bish-

op did. "Is it possible," he said, "Mr. Chiniquy, that your hand has written and signed such a perfidious document? How could you so cruelly pierce the bosom of your own country, after her dealing so nobly with you? Do you not see that your treasonable letter will give an impetus to emigration that our most thriving parishes will soon be turned into solitude? Though you do not say it, we feel at every line of that letter that you also will leave your country, to give help and comfort to our natural enemies."

Surprised by this unexpected burst of bad feeling, I kept my composure, and answered: "My lord, your lordship has surely misunderstood me, if you have found in my letter any treasonable plan to ruin our country. Read it again, and you will see that every line has been inspired by the purest motives of patriotism, and the highest views of religion. How is it possible that the worthy Bishop of Toronto should have told me that the Spirit of God Himself had dictated every line of that letter, when my good bishop's opinion is so completely opposite?" The abrupt answer the bishop gave to these remarks, clearly indicated that my absence would be more welcome than my presence. I left him, after asking his blessing, which he gave me in the coldest manner possible.

On the 25th of August, I was back at Longueuil, from my voyage to Quebec, which I had extended as far as Kamouraska, to see again the noble-hearted parishioners, whose unanimity in taking the pledge of temperance, and admirable fidelity in keeping it then, had filled my heart with such joy. I related my last interview with Bishop Bourget to my faithful friend Mr. Brassard. He answered me: "The present bad feelings of the Bishop of Montreal against you are not a secret to me. Unfortunately the low minded men who surround and counsel him are as unable as the bishop himself to understand your exalted views in directing the steps of the Roman Catholics towards the splendid valley of the Mississippi. They are beside themselves, because they see that you will easily succeed in forming a grand colony of French-speaking people in Illinois. Now, I am sure of what I say, though I am not free to tell you how it came to my knowledge, there

is a plot somewhere to dishonour and destroy you at once. Those who are at the head of that plot hope that if they can succeed in destroying your popularity, nobody will be tempted to follow you to Illinois. For, though you have concealed it as well as you could it is evident to everyone now, that you are the man selected by the bishops of the west to direct the uncertain steps of the poor emigrants towards those rich lands." "Do you mean, my dear Mr. Brassard," I replied, "that there are priests around the Bishop of Montreal, cruel and vile enough to forge calumnies against me, and spread them before the country in such a way that I shall be unable to refute them? 'It is just what I mean,' answered Mr. Brassard; 'mind what I tell you; the bishop has made use of you to reform his diocese. He likes you for that work. But your popularity is too great to-day for your enemies; they want to get rid of you, and no means will be too vile or criminal to accomplish your destruction, if they can attain their object.' 'But, my dear Mr. Brassard, can you give me any details of the plots which are in store against me?' I asked. 'No! I cannot, for I know them not. But be on your guard; for your few, but powerful enemies, are jubilant. They speak of the absolute impotency to which you will soon be reduced, if you accomplish what they so maliciously and falsely call your treacherous objects.'"

I answered: "Our Saviour has said to all His disciples; 'In the world ye shall have tribulation. But be of good cheer, I have overcome the world' (John 16:33). I am more determined than ever to put my trust in God, and to fear no man." Two hours after this conversation, I received the following from the Rev. Mr. M. Pare, secretary to the bishop: "To the Rev. Mr. Chiniquy, Apostle of Temperance. My Dear Sir,—My lord Bishop of Montreal would like to see you upon some important business. Please come at your earliest convenience. Yours truly, JOS. PARE, Secretary."

The next morning I was alone with Monseigneur Bourget, who received me very kindly. He seemed at first to have entirely banished the bad feelings he had shown in our last interview at Quebec. After making some friendly remarks on my continual labours and success in the cause of temperance, he stopped for a moment and seemed embarrassed how to resume the conversation. At last he said: "Are you not the father confessor of Mrs. Chenier?" "Yes, my lord. I have been her confessor since I lived in Longueuil."

"Very well, very well," he rejoined, "I suppose that you know that her only child is a nun, in the Congregation Convent?" "Yes! my lord, I know it," I replied. "Could you not induce Mrs. Chenier to become a nun also?" Asked the bishop. "I never thought of that, my lord," I answered, "and I do not see why I should advise her to exchange her beautiful cottage, washed by the fresh and pure waters of the St. Lawrence, where she looks so happy and cheerful, for the gloomy walls of the nunnery."

"But she is still young and beautiful; she may be deceived by temptations when she is there, in that beautiful house, surrounded by all the enjoyment of her fortune," replied the bishop. "I understand your lordship. Yes, Mrs. Chenier has the reputation of being rich; though I know nothing of her fortune; she has kept well the charms and freshness of her youth. However, I think that the best remedy against the temptations you seem to dread so much for her, is to advise her to marry. A good Christian husband seems to me a much better remedy against the dangers to which your

TIME ASIDE



lordship alludes, than the cheerless walls of a nunnery."

"You speak just as a Protestant," rejoined the bishop, with an evident nervous irritation. "We remark that, though you hear the confessions of a great number of young ladies, there is not a single one of them who has ever become a nun. You seem to ignore that the vow of chastity is the shortest way to a life of holiness in this world and happiness in the next."

"I am sorry to differ from your lordship, in that matter," I replied. "But I cannot help it, the remedy you have found against sin is quite modern. The old remedy offered by our God Himself, is very different and much better, I think." "It is not good that man should be alone; I will make an help meet for him," (Gen. 2:18), said our creator in the earthly paradise. "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband, (I Cor. 7:2), said the same God, through His Apostle Paul." I know too well how the great majority of nuns keep their vows of chastity, to believe that the modern remedy against the temptations you mention, is an improvement on the old one found and given by our God." I answered.

With an angry look, the bishop replied: "This is Protestantism, Mr. Chiniquy. This is sheer Protestantism."

"I respectfully ask your pardon for differing from your lordship. This is not Protestantism. It is simply and absolutely the 'pure Word of God.' But, my lord, God knows that it is my sincere desire, as it is my interest and my duty, to do all in my power to deserve your esteem. I do not want to vex nor disobey you. Please give me a good reason why I should advise Mrs. Chenier to enter a monastery, and I will comply with your request the very first time she comes to confess."

Resuming his most amiable manner, the bishop answered me, "My first reason is, the spiritual

good which she would receive from her vows of perpetual chastity and poverty in a nunnery. The second reason is, that the lady is rich, and we are in need of money. We would soon possess her whole fortune; for her only child is already in the Congregation Convent."

Send TBE to A Friend.

"My dear bishop," I replied, "you already know what I think of your first reason. After having investigated that fact, not in Protestant books, but from the lips of the nuns themselves, as well as from their father confessors, I am fully convinced that the real virtue of purity is much better kept in the homes of Christian mothers, married sisters and female friends than in the secret rooms, not to say prisons, where the poor nuns are chained by the heavy fetters summed by their vows, which the great majority curse when they cannot break them. And for a second reason, your lordship gives me to induce Mrs. Chenier becoming a nun, I am ashamed to say that I cannot conscientiously accept it. I have consecrated myself to priesthood to deprive respectable families of their legal inheritance in order to enrich myself, or anybody else. I know she has poor relations who need her fortune after death."

"Do you pretend to say that your bishop is a thief?" angrily rejoined the bishop.

"No, my lord! By no means. I doubt, from your high standpoint of view, your lordship may see things in a very different aspect from what I see them, in the position I occupy in the church. But, as your lordship is bound to follow the dictates of his conscience in everything, I also am obliged to give heed to the voice of mine."

(To be continued)

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FEEDING AND TEACHING

By Raymond Tatum
Star Route
Paducah, Ky.

And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children. Mat. 14:20-21.

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

When Jesus knew in himself that his disciples murmured at what he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend to where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his disciples went back, and walked no more with him. John 6:60-66.

Had Jesus confined his work to the restaurant business he would no doubt still be living on earth today. But he mixed teaching along with his feeding. Teaching can be dangerous. Sometimes those whom you think

are your best friends will turn against you. There are those who are going to believe what they want to, even if there is no scripture for it.

There are preachers today who feed and teach. Not long ago I visited a Baptist Church and the pastor took about one fourth of his time telling what a wonderful time they had at a fish fry the week before. There were five or six people there who had not been there before as a result of eating of the loaves and fishes.

Then he spent another fourth of his time telling about what a wonderful time they were going to have this week at another big feeding. He appointed committees to see that everything would go well.

He spent the rest of his time preaching. He did not say one thing that would offend anyone. No doubt he knew how to win friends and influence people.

There was something lacking in his preaching. Jesus knew from the beginning those who believed not. This man didn't know that. He preached a soft sermon that would not offend anyone.

Wouldn't it be wonderful today to belong to a Baptist Church where the pastor preached like Jesus preached? And let the chips fall where they will, and not flinch if many of his members turn back and walk no more with him?

Election

(Continued from page one)

... necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man, but it is most certainly and clearly taught in the Bible. Therefore believe it and rejoice in it.

Editor Livingston Johnston, Political Recorder, Raleigh, North Carolina: "Now that this is a most mysterious doctrine, I am ready to grant. How it can be reconciled with free agency, I have not been able to see; but they are undoubtedly taught in the Bible. The Bible and there must be some way of reconciling them. Finite minds were equal to the

head back beyond the vanishing point of the eternities. . . . With the aid of His power we become willing to do His will, then our election takes place in our own experience. I believe with Paul and rejoice with him in the fact that I did not merit such a display of His grace. . . . since I had nothing to do with it, and my name was mentioned back in the counsels of eternity before the world was."

Pastor Roy Mason, Tampa, Fla., Editor of Faith and Life, and author of "The Church That Jesus Built": "God in sovereign grace acting upon good and righteous grounds known only to Himself in eternity before the foundation of the world chose certain persons from among the race of mankind for Himself. At the same time that God UNCONDITIONALLY elected these unto eternal life He likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, the end—the salvation of the elect — is inseparably connected with the means ordained of God to bring to pass the thing He has ordained."

Evangelist S. J. Cannon, Louisville, Kentucky: "Missionary Baptists as a whole believe that God before the foundation of the world, of His own eternal purpose and good pleasure elected some to be saved . . . Baptists did not get the doctrine of elec-

tion from John Calvin, nor from any such man, but directly from the New Testament."

The late J. G. Bow, Louisville, Kentucky: "The enclosed slips give our position on election." And he enclosed slips containing relevant parts of the Philadelphia Confession of Faith.

Elder W. J. Puckett, Cave City, Kentucky: "Unquestionable unconditional election is the Baptist position as our theologies and confessions of faith abundantly show."

Elder F. F. Gibson, Louisville: "First, election is personal. Second election is eternal. Third, election was not a view of foreseen faith and good works."

The late George W. McDaniel, former president of the Southern Baptist Convention: "The Baptist position on election recognizes both divine sovereignty and free moral agency. The Baptists did not get their present position from John Calvin, but from the Apostle Paul."

The late J. J. Taylor, former Associate Editor of the American Baptist: "My own view is that means and ends are equally fore-ordained. Whatever God would bring to pass takes place according to His plans, and in eternity there is no before or after; only one eternal now. The finite mind cannot conceive it, but it is revealed."

B. H. Carroll, in Commentary on Ephesians, page 79: "To ordain is to decree, and foreordination is a decree before hand. Who were ordained? The individuals

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that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US; IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to His "determinate counsels," His electing love, or His distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that He did to those who are saved, He is justly chargeable with partiality and injustice. and if He saw fit, in the dispensation of His grace, when none would, if left to themselves, accept, or desire it, and indeed all

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have rejected it, to so influence the wills of some that they would seek His grace. He is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong and if it is plainly revealed that He passed by all the fallen angels, who will charge Him with sin and wrong had He passed by all of Adam's race? How then can He be charged with injustice if He saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrine," pages 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent of faith and good works, whereas faith and good works are Scripturally dependent on election. . . . The Arminian view is without foundation in the Word of God, for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan, in "The Doctrines of our Faith," page 128: "Are there conditions to God's choice? Does He choose because He foresees that men will repent, or on the condition of faith? No; in choosing to save men God is sovereign, free, untrammelled, gracious; acting on His own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because of their good works or because He foresees that they will believe the gospel when it is preached to them? Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not effi-

cacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in "Systematic Theology," page 427: "God of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value of him or them; but of His own good pleasure."

3. THE SCRIPTURES.

We turn now from the words of men to the Word of God. With Baptists the Bible is the court of last appeal, the supreme standard by which all human conduct, creeds, and opinions must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of His people was made in eternity and that it was not conditioned on anything He foresaw in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and should betray Him. And He said, Therefore said I unto you, that no man can come unto Me, except it were given him of the Father." (John 6:64-65).

"Ye believe not, because ye are not of my sheep, as I said unto you." (John 10:26).

"As many as were ordained to eternal life believed." (Acts 13:48).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are of the flesh cannot please God." (Rom. 8:7-8).

"The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; he cannot know them, because they are spiritually discerned." (I Cor. 2:14).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:15-16).

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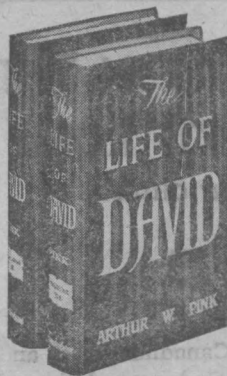
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reached immediately.

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OF THE 1000?**

Leaning Tower

(Continued from page one)
vail clay and sand, 60 per cent
water." (Travel).

So it is with this old, leaning
world—it is leaning for a final
and a fatal fall, one of these
days. The world is built on the
wrong foundation; it is not built
on Christ.

So it is also with every life
that is not built on Christ: it
leans, leans yet further and fur-
ther into sin and unbelief—until
at last it collapses and is dashed
to utter and eternal ruin.

"For other foundation can no
man lay than that is laid, which
is Jesus Christ." (I Cor. 3:11).

"Therefore whosoever heareth
these sayings of mine, and doeth
them, I will liken him unto a wise
man, which built his house upon
a rock . . . and it fell not; for it
was founded upon a rock.

"And everyone that heareth
these sayings of mine, and doeth
them not, shall be likened unto
a foolish man, which built his
house upon the sand: . . . and
the floods came . . . and beat

upon that house; and it fell: and
great was the fall of it" (Matt.
7:24-28). — Christian Victory.

Fred T. Halliman

(Continued from page one)
Adam is born into the world de-
praved. By universal I mean
there is no exception to this other
than the Lord Jesus, Who had not
a human father. By total I mean
that every part of our being is
depraved.

God sums up the meaning of
depravity in a single verse of
Scripture. "From the sole of the
foot even unto the head there is
no soundness in it: but bruises,
and putrifying sores: they have
not been closed, neither bound
up, neither mollified with oint-
ment." (Isa. 1:6).

THE GRACE OF GOD

In speaking of the grace of
God I could sum that up in ten
words, i. e., "By the GRACE OF
GOD I am what I am." (I Cor.
15:10).

The only difference between
man and devils is that man has
a body and devils do not. Man
has the nature of Satan—"Ye are
of your father the devil." Man
is as blind as Satan—"Ye were
sometimes in darkness." Man is
led and energized by Satan —
"The spirit that now worketh in
the children of disobedience." Therefore,

1. There is no good spark in
man. "It is the Spirit that quick-
eneth; the flesh profiteth nothing
." (John 6:63).

2. Man is saved by grace alone,
apart from any thing that he can
do. "By grace ye are saved" (Eph.
2:5, 8). "And if by grace, then
it is no more of works, otherwise
grace is no more grace." (Rom.
11:6).

THE SOVEREIGNTY OF GOD

1. In salvation. God has elected
a certain number to be saved and
all of these will eventually come
to know Christ as Saviour. "All
that the Father giveth me shall
come to me" (John 6:37). Man
cannot come to God of himself.
"No man can come to me, except
the Father which hath sent me
draw him" (John 6:44). All peo-
ple are not meant to be saved.
"Why do ye not understand my
speech? Even because ye cannot
hear my Word" (John 8:43). "For
there are certain men . . . who
were before of old ordained to
this condemnation" (Jude 4).

God does not love every in-
dividual, (Rom. 9:13). He has mercy
on whom He will have mercy.
(Rom. 9:19). No one has ever suc-
cessfully resisted the will of God.
(Rom. 9:18). No one has ever
changed the mind of God by
praying for that God had never
intended to save, (Isa. 40:13, Rom.
11:34).

2. God is absolutely sovereign
over the control of all men and
all things pertaining to this earth,
the heavens and the entire uni-
verse, (I Chronicles 29:11; Dan-
iel 4:35).

THE LORD'S CHURCH

1. Jesus Christ founded and
organized the first Baptist Church
during His personal ministry here
upon the earth.

2. To this church He gave the

commission to evangelize, bap-
tize, and teach the saved the
"all things" of the Bible. There-
fore I am not an "Evangelical, nor
a Fundamental," but I am a
BAPTIST who is endeavoring to
"Preach the WHOLE counsel of
God" not just 5 or 6 things.

3. A Baptist Church is the
only institution upon this earth
that has the authority from God
to: baptize, evangelize, and send
out missionaries. All mission
boards are foreign to the Scrip-
tures and an abomination to God.

4. A Baptist Church is inde-
pendent and sovereign in all its
decisions. It is local and most
universal. The only initial way
of entrance to the Lord's church
is by baptism.

5. The only two ordinances of
the Church are Baptism and the
Lord's Supper. Only born again
believers can be Scripturally bap-
tized. The Lord's Supper is re-
stricted to the membership of
any given church.

DID YOU ANSWER YOUR EDITOR'S LETTER IN THE ISSUE OF APRIL 10?

6. Baptists are not to unionize
and compromise the Word of God
in order to "get along" with the
worldly crowd, but rather, in love
they should denounce and expose
all known heresy and "stand for
the faith once for all delivered
to the saints." I would not sur-
render my pulpit to any but a
Baptist, and not to all Baptists.

7. I believe in a Baptist Bride,
though all the saved will go to
Heaven. I believe in the pre-
millennial return to Christ.

8. I believe and practice what
the Bible teaches about the wom-
an's place in the church and
while I do not make an issue of
it I believe the Bible teaches
that a woman should wear a cov-
ering in church, that her hair
should be long, and I believe our
Christian women could honor our
Lord far better by leaving off
all kinds of "make-up" alto-
gether.

All the things mentioned in
this statement of belief are
preached and practiced here at
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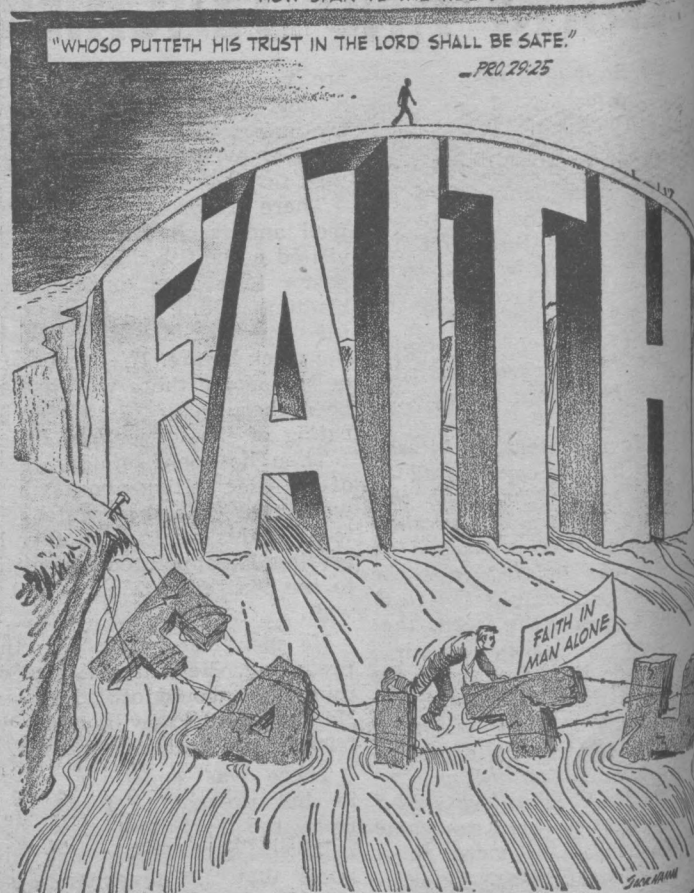
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HOW SPAN YE THE TIDE?



Not A Parable!

able IF WE WILL CALL IT A
HISTORICAL PARABLE. Some
of the parables are just STORIES
OR ILLUSTRATIONS, such as "a
sower went forth to sow." But
here we have an actual happen-
ing, for proper names are used,
Abraham mentioned, actually
lived. Moses and the prophets
actually lived. Yes—and Lazarus
and the unsaved rich man lived
too. READ LUKE 16:19-31. Note
several things:

"Certain rich man." Not im-
portant enough to name. God is
not impressed with riches. Some
call him Dives, but "Dives" is
simply the Latin for "rich man."

Verse 23—"In hell." The Greek
is "hades." Previous to the res-
urrection of Christ, there were
TWO PLACES in the realm
spoken of as hades—one a place
of happiness, called PARADISE;
the other a place of TORMENT.
The Bible seems to teach that
when Jesus arose and ascended,
he took with him into heaven,
the saved whom he found in
paradise. In other words, he moved
paradise to heaven. See Ephes.
4:8-10. Since that time, all wick-
ed dead go to the place of tor-
ment in hades, while all saved
dead go into the immediate pres-
ence of Christ. (Read such ex-
pressions as "absent from the
body—at home with the Lord."
"Having a desire to depart and
be with Christ.")

Now note some things that we
learn about the state of the un-
saved dead who go to hades.

Sense of pain . . . "tormented."
Sense of memory . . . "son re-
member."

Sense of loss . . . "seeth Abra-
ham afar off."

Sense of fear . . . "send Laz-
arus."

Anguishing thoughts . . . re-
membered he had brothers.

There are conversations . . .
"father Abraham."

Dead cannot communicate
the living. (v. 27-29).

No crossing from place of
to place of saved . . . "great
fixed."

This story kills more heresies
than any similar passage in
Bible. It is perhaps the most
concentrated of all passages.

Kills modernism, for it en-
sues Moses, which modernism
denies.

We
Covet
Your
Prayers!

Kills Christian Science, for
it teaches the reality of sick-
ness, which is denied by Chris-
tian Science.

Kills Russellism, for it de-
nies probation, which is taught
in Russellism.

Kills Spiritualism, by deny-
ing communication of dead with
the living.

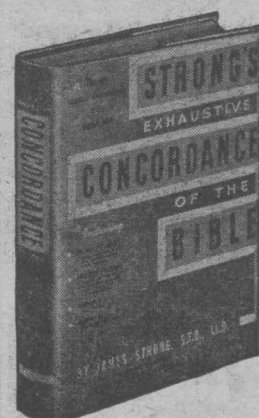
Kills Adventism, for it teaches
that the soul does not sleep.

Kills Hardshellism which teaches
that men can be saved
out the Word.

Kills Campbellism by teach-
ing that one does not have
to be baptized to be saved.

Kills Catholicism which teaches
prayers to saints, by showing
that prayers to Abraham are
unavailing.

This whole story should be
considered as authentic and in-
fallible and not as a parable in
the ordinary sense designed to
teach something vague and
definite.



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"Where do we go from here?" Let's go to Church!

Church Discipline

By ELDER LEE RECTOR
In Mansions Above

them dodge this heaven-ordained responsibility — what a travesty!

Since church discipline is divinely ordained, we insist that no preacher, no deacon, no prelate, no bishop, no spiritual functionary, no local church body, no assembly of Christians has any authority to junk it. Had the Lord willed that church discipline be debunked by His followers, surely He would have given instruction to that end. Search the Scriptures and no such instruction can be found.

To appreciate the doctrine of church discipline, we must remember that the sway of both the Lord and His eternal are at stake; that the conduct of His house be in harmony with His holiness; and that His churches should be kept clean. Accordingly, none of us should forget that the Lord is holy, and righteous, and true; that He is the sum of beauty and loveliness, being reckoned "the rose of Sharon," the "lily of the valley," "the bright and the morning star," and "the

chief of ten thousand altogether lovely;" and that the conduct of His blood-bought witness should comport with His holy, righteous, and benevolent nature, as well as with His beauty and loveliness. Accordingly, both truth and logic demand that His saints honor Him by keeping His houses clean.

Today, many churches are cursed with worldly-wise and carnally-wise leadership. Under such guidance, the grossest kind of offenses are being committed against the law of God, against the house of God, and against His holy and righteous name. Many churches have become cold and unresponsive, holding to a "form of godliness but denying the power thereof."

The divine challenge to churches to exercise discipline is seen in the character, the walk, and the work of the Lord. His regency, respectability and righteousness must be honored by His body.

REGNANCY

Eph. 1:22-23 clearly declares

the headship of Jesus Christ over His churches. Surely, as head, He is the Lord of them, and as the Lord, He would rule through them in righteousness. Accordingly, rules of decorum honoring His headship must be acknowledged and honored by God's witnesses on earth. The dominion of His will must be honored by His church bodies.

RESPECTABILITY

Since a local church founded by the Holy Spirit is the Lord's house and since such a body is the abiding place of God through the Spirit, Eph. 2:22, then surely the deeds of this house of witness should comport with His own holy nature. Thus, the church of the living God should remember, "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world," Jas. 1:27. The house of God must require nothing less than this from its membership. By deeds short of this, the skirts

of God's churches would become spotted with vices and corruptions and iniquities, and so they would shame our blessed God. God's churches can live above shame only by maintaining church discipline.

RIGHTEOUSNESS

Satan is set to destroy the sanctity of the Lord's houses. To achieve this, he seeks to move the world into the Lord's churches and so take over. The church at Pergamos, Rev. 2:12-17, illustrates what Satan does when he invades God's houses. For a church to refuse to exercise discipline clearly shows that carnally-wise and worldly-wise leadership has taken over God's house of witness, and that said church has settled down in the world, Satan having made it his sea. A church cannot maintain the righteousness of God by admitting the dominion of carnally-wise and worldly-wise leadership in its life. To keep a church honorable and upright, clean and (Continued on page 3, col. 4)

MISSIONARY

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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. 13

ASHLAND, KENTUCKY, MAY, 1, 1965

WHOLE NUMBER 1380

SALVATION BY CHARACTER — NO!

By T. T. MARTIN
At Home, Up Yonder

sin, charged against it. "The man that doeth them (the ten commandments) shall live in them."



Eld. T. T. MARTIN

But no one has ever kept the commandments. Where is the man? Where is the woman?

In the second place, these men who talk about "Salvation by

Character," from Chicago University on down, do not know what character is, do not know how character is formed. They, in line with their evolution, believe and teach that character is formed, is evolved, day-by-day, by deeds, by infinitesimal increment, our deeds doing the work.

The last one of these learned, mighty men who talk and write and preach about "Salvation by Character," believe and teach that character comes from deeds. A ten-year-old boy, if not in "the snare of the devil, who are taken captive by him at his will," if he will only think, will know that character does not come from deeds, that deeds do not form character. Proof—

First, a little boy, playing with (Continued on page 5, col. 5)

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Eld. ROY MASON

believe in predestination and in the absolute sovereignty of God far more than the hardshells do, in fact, because they don't really believe in the sovereignty of God. A sovereign is a king, and a king is boss. To accept God as Boss and King, is to be obedient to

Him. Hardshells are not, for they don't obey the Great Commission to take the gospel to the world.

A person can't believe the Bible fully and reject election and predestination, for the Bible teaches these too plainly to mistake.

Neither can a person believe the Bible fully and adopt a watered down version of election and predestination. Such as, "God votes for you, and the devil votes against you, and you cast the deciding vote yourself." That is a catchy saying, but it is pure piffle.

The Bible teaches that every person who will ever be saved, was elected to be saved back before the world existed. No escape from this if you accept Ephesians 1:4.

ELECTION CAN BECOME A DANGEROUS DOCTRINE

It is a dangerous doctrine in the hands of some people. A lot of good things can be dangerous if handled unwisely. Peter spoke of some people who wrested the writings of Paul "to their own destruction."

WHEN IS ELECTION MADE DANGEROUS?

It is dangerous when you TRY TO ATTEND TO GOD'S PART OF IT. Your part and my part is to believe it, and to leave God to handle His part of it. For instance, suppose one gets up to preach with this attitude: "No use to appeal to the lost — no use to press an invitation or to give one, for everybody who is to be saved will be saved anyhow." That is to cease doing what one should, in an attempt to mix into God's part of it. Paul (Continued on page 5, col. 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"EVERYTHING NEW"

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me write; for these words are true and faithful."—Rev. 21:5.

Might I say by way of preface that we certainly use a lot of words in a very loose way—even in a hypocritical manner, today. For example, we used to talk about a man being an undertaker, but now we refer to him as a mortician. There was a time if a person lived in an apartment that was up to the ground level, you referred to it as a basement apartment, but I noticed the other day that a fellow was advertising one of those for rent

and he referred to it as a garden level apartment. I can remember the time when we didn't have what is called a split level house, but we just said that we were living over a garage. I can remember the time when we used to talk about our old second hand jalopy that we drove, but now folk say that have a pre-owned car. I can remember the time when a woman that was just plain out sloppy fat said so; now then she has a figure problem. I can remember the time when a criminal was spoken of as a criminal; now they say that he is anti-social. I can remember when a fellow who was a sot

drunk was referred to as a plain drunkard; now they say he is sick and a problem drinker. I noticed the other day that the Chicago police refer to their dogs now, not as police dogs, but as "crowd engineers." Also I noticed recently that a fellow in Iron-ton, Ohio had died—a man who had swept and cleaned up around the bank for a long period of time. He had a janitor's job at this bank for a number of years, and when he died I noticed that they referred to him as the custodian of the bank. It actually sounded like that he was carrying the key to the vault and that (Continued on page 2, Col. 1)

Q's and A's ON THE RESURRECTION

Q. Did the Lord Jesus actually rise from among the dead?

A. "Christ died for our sins . . . he was buried . . . he rose again the third day according to the scriptures" (I Corinthians 15:3-4).

Q. Was His a bodily resurrection?

A. He said to His disciples, who supposed that they had seen a spirit: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his (Continued on page 7, Col. 1)

WHAT AMERICA REALLY NEEDS

By John F. West
Baltimore, Maryland

What a state this poor world is in! Tribulation, Lawlessness, Wickedness, Sorrow, Dis-peace, and Perplexity on every hand. Yet all we hear is talk of the brotherhood of man, and the brotherhood of God.

True peace can only come through righteousness man does not have in himself. God says, "There is none righteous, no, not one." Therefore, we never read of peace first, followed by righteousness, when we read the Word of God. The Bible always (Continued on page 7, Col. 2)

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.

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"Everything New"

(Continued from page one)

he had all the money at his disposal, whereas in reality, his job for years had been that of sweeping and cleaning around the building.

Well, I say that is the way people use words and phrases today.

Actually it is almost hypocritical the way in which they are used. The saddest thing that I know is that we are using words in the same manner religiously and spiritually. Instead of sin being spoken of as sin, most people talk about it as a mistake or an error. I can remember a preacher whom I talked with a number of years ago who said that he would never again use the word "sin."

Rather he always referred to it as a mistake or error.

Now, beloved, may I remind you that sin is still rebellion against God.

It is still punishable by God. The fires of Hell into which individuals go to as the result of their sin, are still hot. In spite of the fact that men prefer to change the name, it doesn't change the reality one particle.

Well, tonight, I don't want to speak euphemistically. I don't want to speak in a way that I'll be hypocritical. I want to be sure that what I have to say is plainly understood. Therefore, I come to my text immediately which says, "Behold I make all things new," and I'd like to show you a number of things that God has done, and God is doing with us, whereby that they are all new.

I

THE BELIEVER HAS A NEW BIRTH.

We read: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." — John 3:3.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the king-

dom of God. Marvel not that I said unto thee, Ye must be born again." — John 3:4, 7.

When we read these verses, you are brought face to face with the fact that the believer has experienced a new birth.

Now I am not saying that every individual in this world is currently a believer in the Lord Jesus Christ. However, I am saying that if you are a believer in the Son of God, then you have experienced a new birth.

I'll go further and say this, that if you are born once, you'll die twice; that is, you'll die physically and you'll die spiritually when you are cast into Hell, for that is called the second death. In contrast, if you are born twice—born once physically and born once spiritually—you'll die only once. So if you are born once, you'll die twice; if you are born twice, you'll die but once.

Beloved, our Lord says in my text that He is going to make all things new in our behalf and the first thing that I mention that is new is that you and I who are believers, have experienced a new birth.

II

THE BELIEVER IS A NEW CREATION.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor. 5:17.

The word that is translated "creature" in the King James Version, is literally the word for "creation" in the Greek. It says that if any man be in Christ, he is a new creation. If that be true, that we who are now believers are a new creation, then we are eternally secure because what has been created can never be uncreated.

If you will go back to the early chapters of Genesis, you'll find the story of the creation. You'll read in them, how that the creation came to pass. I often read those chapters and I am reminded: What God has created, man can't uncreate. What has been created can never be uncreated.

Then I come to II Corinthians 5:17, which says, "Therefore if

any man be in Christ, he is a new creature," and insist if what has been created can never be uncreated, then every one of us who are believers are eternally secure in the Lord Jesus Christ.

Beloved, I don't know anything that ought to fill our hearts more with gratitude, than to know that as a new creation, we can never be uncreated—that our spiritual life can never be changed, and that we are eternally secure in the Son of God.

III

THE BELIEVER HAS A NEW SONG.

We read:

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord."—Psa. 40:1-13.

David says, that when he was saved, God brought him up out of the horrible pit. He refers to his sinful experience as being a horrible pit. He goes further and says when God brought him out of this horrible pit, that God put his feet on a solid rock, and put a new song in his mouth. And what is that song? "Even praise unto God."

So I say to you, beloved, if a man is a believer, he not only has a new birth, he not only is a new creation, but he has a new song within his heart.

Notice again:

"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; and hast made us unto God kings and priests: and we shall reign on the earth." — Rev. 5:9, 10.

Yes, I say to you, beloved, that the believer has a new song. Right now God has put a new song in his mouth. Right now the believer has a new song, which is a song of praise, and out yonder in the days to come when we shall stand in God's presence, then we are going to sing another new song—a song whereby that Jesus Christ shall be eternally praised, in that we will say that He is worthy, in that He has been slain, and has redeemed us to God by His blood.

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THE BAPTIST EXAMINER

MAY 1, 1965

PAGE TWO

"I Should Like to Know"

1. What is the relation between salvation, converted, and conversion?

The word "convert" simply means "to change." The American industries after a war pass through the act of reconversion, or changing to peace time production. To speak of being converted means to have our attitude changed toward God and His Word. God pictures the condition of the unsaved man when He says: "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7-8). Herein we are spoken of as dead. Listen: "And you hath he quickened who were dead in trespasses and sins." (Eph. 2:1). When saved we are converted or changed to life in Christ.

2. Can a man be saved or converted more than once?

A man can be saved only once, but he can be converted many times. After one is saved, every time he sees a new truth, he is converted toward that new found truth.

3. If women are commanded to keep silent in church, would it not be wrong for them to teach in a Sunday School class?

No. The Scripture that has women keeping silent in church speaks of women in the house of God. The order of the house was that man should be the head of the race and woman an help meet for him. She was to be his companion in a religious service, call to pray, etc., in a mixed assembly, causes her to usurp authority over man.

As for women teaching in church, God's Word gives no command. Listen: "The aged woman, as becometh holiness, not as accusers, not given to much teaching, they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers of home, good, obedient to the Lord, as becometh holiness." (2:3-5).

IV

THE BELIEVER HAS A NEW FATHER.

I firmly believe that every man outside the Lord Jesus Christ has the Devil for his spiritual father. Listen:

"Ye are of your father the devil, and the lusts of your father ye will do." — John 8:44.

If you will read the preceding verses you'll find that Jesus is saying every individual has one of two fathers—he either has God for his father or he has the Devil for his father, and of these in particular, Jesus said, "Ye are of your father the devil."

Now, beloved, when a man is saved he gets a new father. He then has God as his father. Listen:

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

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." — I John 3:2.

You will notice this says that we are the sons of God, as if to say that there was a time when we weren't the sons of God. In other words, once we were the sons of the Devil, but now we are the sons of God.

We have the same truth presented again:

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

This plainly tells us that there are two classes of people in this world: one, the children of God; the other, the children of the Devil.

Now I recognize the fact that those who are the elect of God are referred to as children of God even before they are saved, for we read:

"And not for that nation only but that also he should gather

together in one the children of God that were scattered abroad." John 11:52.

In God's elective purpose every individual who is saved is looked upon by God already as a child of God. Actually he isn't a child of God in the elective purposes of God. He sees him as though he were a child of God. His child, but actually every individual outside of Jesus Christ is a child of the Devil until the day that God becomes his father.

Oh, what a blessed privilege it is for an individual to be saved, God for his Heavenly Father! What a marvelous blessing that comes to us when we realize that God is now our Heavenly Father! That means Jesus Christ is my brother. That means that Heaven is my home. That means that after we are saved, we are going to be with God the Father, and God the Son, and God the Holy Spirit, and out a never ending eternity.

V

THE BELIEVER HAS A NEW NATURE.

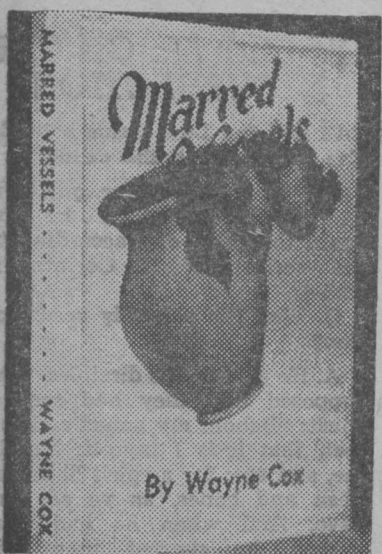
Peter speaks of the new nature that we have:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Peter 1:4.

When we are believers in Christ Jesus, we have been given a partaker of the divine nature.

Let me say this concerning the nature of the unsaved: an unsaved man has two natures. His physical, fleshy nature is definitely alive, but his spiritual nature is just as definitely dead. Now when he is saved, God makes that dead spiritual nature to become alive. This causes the individual to be a partaker of the divine nature as well as a physical nature. The saved man has two natures—a spiritual nature and a physical nature. (Continued on page 3, Col.)

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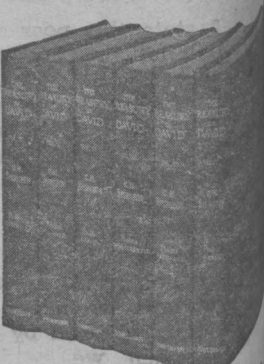
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Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

"Everything New"

(Continued from page 2)

live to God and a carnal nature that is still alive to this world. If you are saved, you know the meaning of this, when I tell you that there is a battle that goes on between those two natures day by day within your

There is an old gentleman who one of the charter members of our church, who now is mentally incapacitated, and who has been in an institution for the past two or three years. I shall never forget that man when he came to me on the streets of Ashland several years ago and said, "Brother Gilpin, the Lord saved me last Sunday night when I was listening to your broadcast." He said, "I have listened to it nearly every Sunday for some ten years and last Sunday night, I know that God saved me." I baptized him. Three Sundays passed after I baptized him, and I preached to the subject of the two natures to the believer. In that message I said that every saved man has two natures; that we have a nature that wants to do right and another nature that wants to do wrong, and that there is a warfare and a battle that goes on between those two natures all the time. After service was over this dear old man came to me, and put arm around me, and said, "Brother Gilpin, that is the most comforting message I have ever heard in my life." He said, "I began to wonder whether or not I was saved. My old nature is still so strong within me, but I know that I have trusted Jesus. I know that I have experienced a new birth. However, that old nature of mine is giving me much trouble since I have professed

Brother, sister, I say to you, the man who is saved still has that old nature that is going to give him trouble, and heartaches, and that is going to drag his flesh through the mud every time that he can. At the same time, thank God, the believer has a new nature, a divine nature, that has been given him of God, that has been made alive through the power of God.

VI
THE BELIEVER HAS A NEW MINISTRY.
Did you ever stop to think that your ministry changed the day that you were saved? Up to the time that you were saved you had one business, and that was to make a living so far as this world was concerned. If I understand, an unsaved man just makes one thing to do and that is to make a living. There's nothing that unsaved man can do except live for this world. However, when he is saved, he has a new ministry. He has a new standard of service. Listen.

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the **ministry of reconciliation.** — II Cor. 5:18.
This would tell us that when a man is saved, he has become reconciled of God. At the same

time, if he has been reconciled to God, then God has given to that individual the ministry of reconciliation, and he is then to go out, and seek to reconcile others unto God.

I say unto you, beloved when an individual is saved, everything is new about him. He not only has a new birth, he not only is a new creation, he not only has a new song in his soul, he not only has a new Father, he not only has a new nature, but, beloved, he has a new ministry. Before a man is saved he has only one thing to think about. Then he is seeking to extract the gold from the soil of this earth. That is all he has to think about—how he can make a living for himself and his family. That is all the service that he has to do. But when he is saved, God gives to him the ministry of reconciliation.

Oh, what a contrast between the ministry of a man of the world and the ministry of a man that has been saved! Whereas a man of the world lives for the world, the man that has been saved has one ministry, and that is the ministry of reconciliation.

VII
THE BELIEVER HAS A NEW COMFORTER.

We read:
"And I will pray the father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." — John 14:16, 17.
Notice how the Comforter is referred to as one that will abide with you forever. The word "comforter" means "one that goes along side of you—a helper," so the Lord Jesus Christ told His disciples that He was going to give them another Comforter. He was going to give them another One to go along side of them. He was going to give them another One who would walk side by side with them to help them.

Beloved, I say to you, when a man is saved he has a new Comforter, a new Helper, a new individual to walk by the side of him.

I feel sorry for that individual that is outside of Jesus Christ. The man that doesn't know Jesus Christ as his Saviour doesn't have a comforter. He may turn to his worldly friends and they may say that everything is going to be all right. He may turn to drink and thus try to drown his troubles. He may turn to the worldly crowd and they may offer some little sense of satisfaction, in that they tell him they will stand by him. Beloved, I say to you, the unsaved man has no comforter such as you and I possess, whereas the child of God has a genuine new Comforter who walks with him, walks beside him, and who supports him day by day.

I tell you, beloved, I don't know what I'd do if it were not for my Comforter. I look back across my ministry, and I think of some of the problems that I have passed through. I look out in the days to come, and I think of all the problems that we'll probably pass through. As I look backward and forward, I say this, how I thank God for the One that has walked beside me, for the One that has cared for me, for my Comforter from day to day. That Comforter was a brand new Comforter the day that Jesus Christ became my Savior.

VII
THE BELIEVER HAS A NEW PRAYER PRIVILEGE.

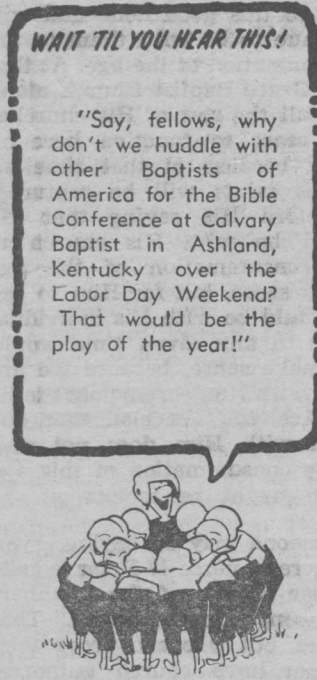
We read:
"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it to you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." — John 16:23, 24.
Yes, beloved, the believer has a new prayer privilege. I ask, can an unsaved man pray? You ought to know the answer to that. Do you hear the requests of the neighbor's children with the same degree of kindness that you listen to the requests of your own children? You know the answer. Beloved, when you and I are saved, we become God's children, and God hears the requests of His children.

I contend that God never listens, to answer, one time to the prayer of an unsaved individual. Now an individual may pray about something, and what he prays about may come to pass in the providence of God, but I say, God has never answered the prayer of that individual, for even a believer has to be living rightly in order to be on speaking terms with God. Listen:
"If I regard iniquity in my heart, the Lord will not hear me." — Psa. 66:18.
If a saved man has to be living rightly to be on speaking terms with God, then surely an unsaved man who is an enemy, and stands in opposition to the things of God, certainly could not in any wise at all say that he could pray, or that he was on praying ground.

I tell you, beloved, it blesses my soul whenever I come to realize that the day a man is saved, he has a new prayer privilege that he has never known before. That is why it is whenever a person is saved that I call on him to pray right then. I have a reason for it, for he has a new prayer privilege, and he ought to be learning how to use it. He has a privilege now that he has never had before, and he ought to learn how to make the most of that privilege just as soon as possible.

CONCLUSION
In the light of my text, when

THE BAPTIST EXAMINER
MAY 1, 1965
PAGE THREE



WAIT TIL YOU HEAR THIS!

"Say, fellows, why don't we huddle with other Baptists of America for the Bible Conference at Calvary Baptist in Ashland, Kentucky over the Labor Day Weekend? That would be the play of the year!"

Beloved, I say to you, when a man is saved he has a new Comforter, a new Helper, a new individual to walk by the side of him.

I feel sorry for that individual that is outside of Jesus Christ. The man that doesn't know Jesus Christ as his Saviour doesn't have a comforter. He may turn to his worldly friends and they may say that everything is going to be all right. He may turn to drink and thus try to drown his troubles. He may turn to the worldly crowd and they may offer some little sense of satisfaction, in that they tell him they will stand by him. Beloved, I say to you, the unsaved man has no comforter such as you and I possess, whereas the child of God has a genuine new Comforter who walks with him, walks beside him, and who supports him day by day.

I tell you, beloved, I don't know what I'd do if it were not for my Comforter. I look back across my ministry, and I think of some of the problems that I have passed through. I look out in the days to come, and I think of all the problems that we'll probably pass through. As I look backward and forward, I say this, how I thank God for the One that has walked beside me, for the One that has cared for me, for my Comforter from day to day. That Comforter was a brand new Comforter the day that Jesus Christ became my Savior.

VII
THE BELIEVER HAS A NEW PRAYER PRIVILEGE.

We read:
"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it to you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." — John 16:23, 24.
Yes, beloved, the believer has a new prayer privilege. I ask, can an unsaved man pray? You ought to know the answer to that. Do you hear the requests of the neighbor's children with the same degree of kindness that you listen to the requests of your own children? You know the answer. Beloved, when you and I are saved, we become God's children, and God hears the requests of His children.

I contend that God never listens, to answer, one time to the prayer of an unsaved individual. Now an individual may pray about something, and what he prays about may come to pass in the providence of God, but I say, God has never answered the prayer of that individual, for even a believer has to be living rightly in order to be on speaking terms with God. Listen:
"If I regard iniquity in my heart, the Lord will not hear me." — Psa. 66:18.
If a saved man has to be living rightly to be on speaking terms with God, then surely an unsaved man who is an enemy, and stands in opposition to the things of God, certainly could not in any wise at all say that he could pray, or that he was on praying ground.

I tell you, beloved, it blesses my soul whenever I come to realize that the day a man is saved, he has a new prayer privilege that he has never known before. That is why it is whenever a person is saved that I call on him to pray right then. I have a reason for it, for he has a new prayer privilege, and he ought to be learning how to use it. He has a privilege now that he has never had before, and he ought to learn how to make the most of that privilege just as soon as possible.

CONCLUSION
In the light of my text, when

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MAY 1, 1965
PAGE THREE

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WHEN HARRY RIMMER WITNESSED TO A MOHAMMEDAN

It is reported that when Harry Rimmer was travelling in Egypt he was introduced to a high official of the State — a moslem. The conversation presently took a religious turn, and Mr. Rimmer said, "We believe that God has given three revelations of Himself." The Moslem responded, "We too believe that." Then Rimmer continued, "We believe that God revealed Himself in creation." "We do too," said the Moslem. Rimmer continued: "We further believe that God revealed Himself in Christ." The Moslem responded — "We believe in the Koran and in Mohammed." "We believe," continued Rimmer, with earnest voice, "that Christ died for the sins of the people." The Egyptian answered, "We believe that Mohammed died for his people."

Rimmer had a final point: "Christ substantiated all of His claims by rising from the dead." The Moslem's weak response, about Mohammed, was — "We have no information about our prophet after his death."

"God's Son Jesus Christ . . . declared to be the Son of God with power . . . by the (His) resurrection from the dead" (Rom. 1:4).

John says, "I make all things new," I say that everything there is about a child of God is entirely new when he is saved. He has a new birth, he is a new creation, he has a new song, he has a new Father, he has a new nature, he has a new ministry, he has a new Comforter, and he has a new prayer privilege. What a blessing it is to be a child of God, and to know that all of these things are new in Christ Jesus.

May I say, as I bring this message to a close, that some of these days you and I are going to a new city, for we read:

"For he looked for a city which hath foundations, whose builder and maker is God." — Heb. 11:10.

This is a reference to Abraham. This Scripture declares that Abraham looked for a city "which hath foundations, whose builder is God." Some of these days, if everything has been made new here for you in this life—if you are a believer in the Lord Jesus Christ, you like Abraham, are going to go into a new city with the Lord Jesus Christ, to dwell forever. Could anything be more perfect than to know that there is a new city awaiting you out yonder, and it is waiting only for those who realize that everything has been made new for them here within this world.

May God bless you, and may God make these things that are new to be precious to you, is my prayer.

Church Discipline

(Continued from page one)
worthy, discipline must be indulged. Justice demands that sin be punished.

The Book of God declares "God is love," I Jno. 4:8 and 16. The same book, answering the inquiry, "What is the first commandment," says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment," Mark 12:30. We submit that no church honors this command which permits the world to invade God's house to vitiate and corrupt its life. Such a state of being declares the in-

fidelity of local church membership and testifies to its forfeiture of the truth for the sake of selfish expediency.

We submit that churches loving the Lord will demand that His house be an house of respectability; that it be an house of holiness; and that it be an house of righteousness. The reality of the Lord's heart demands that His churches be subject to Him and that they honor His holy and righteous purposes in their lives.

In the New Testament, we find the Master two times trimming out the temple worshippers at Jerusalem for the way they conducted His house. They corrupted the Lord's house of worship by making it a house of merchandise and a den of thieves, and the Lord applied discipline. At first He says, "Make not my Father's house an house of merchandise," Jno. 2:16. Second, He says, "but ye have made it a den of thieves," Matt. 23:8. These statements clearly show a retrogression in the walk of the temple forces, downgraderism dominating its life step by step. It descended from the Father's house to Israel's house. Israel was much disciplined for temple sins.

The worship in the Tabernacle of Witness, or in the Temple, constituted a type of the worship set up for churches of the living God. They worshipped in shadow and we in substance and thus it is.

Bible Instruction on Discipline

Now, having surveyed some verities involved in God's purposes in church discipline, let's look briefly at the occasion for, the urgency of, the kind of, and the consequences of church discipline.

THE OCCASION FOR CHURCH DISCIPLINE

The presence of unregenerate hearts, functioning in the life of a church body, explains one of the reasons for church discipline. These, not knowing the Lord in the free pardon of their sins and not being spiritually interested in the precepts of the Master, find themselves willingly running roughshod over God's laws, and over His church's rules of decorum. Flouting these, church discipline becomes a divine imperative in order to save (Continued on page 5, column 1)

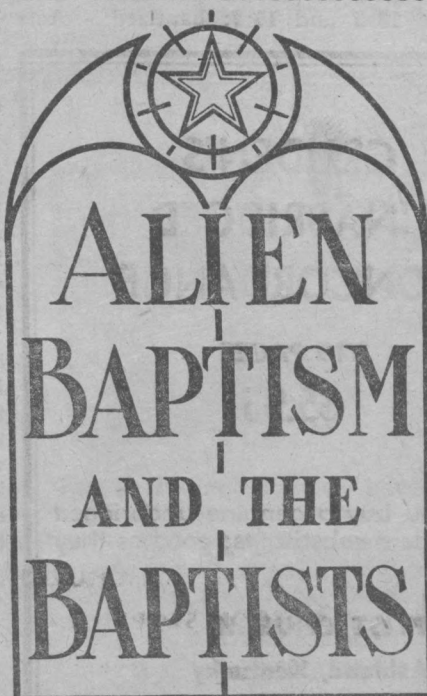
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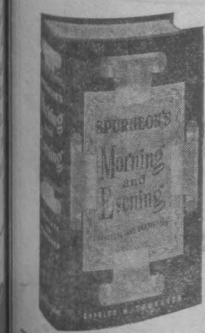
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The Baptist Examiner FORUM

Must one have designated authority from his church before he can baptize?



ROY
MASON

Radio Minister
Baptist Preacher
Aripeka, Florida

Certainly. Otherwise persons baptized are baptized on the mere authority of the person doing the baptizing. I think of a man who served as a pastor and who baptized a number of people. He was shown to be an immoral character and was expelled from the church that had ordained him, who also rescinded their action. The question was raised by some. "Are we properly baptized, since we are baptized by an immoral scoundrel?" Certainly they were, for they did not receive baptism on the authority of the immoral man, but on the authority of a church.

to have authority to baptize without authority from the Holy Spirit, and since the Spirit took up His abode in the church, therefore no one has authority to baptize without church authority. Those who go through the form of baptism without church authority do so on the leadership of the flesh — not the Holy Spirit. Further proof that church authority must be secured before baptism can be valid is given in Barnabas' and Saul's report to the church at Antioch after their first missionary journey.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts 14:27.

The church which had authorized their missionary work was the same church which they reported to. From this we can gather that men who are sent to do missionary work are still under the jurisdiction of that church which authorized the work to be done. Many declare that Philip did not have church authority when he baptized in Samaria, but this is in error. Philip did have authority to baptize, but not to organize churches, so the church at Jerusalem sent down a committee composed of Peter and John to finish the work that Philip had started. Read Acts 8:14.



AUSTIN
FIELDS

PASTOR,
Arabia Baptist Church
Arabia, Ohio

Yes. Baptism is a church ordinance. Therefore one must have the sanction of the church before he can administer the ordinance of baptism.

"As they ministered to the Lord, and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

In this verse the Holy Spirit is leading the church at Antioch to send Barnabas and Saul on a missionary journey. The Holy Spirit is the administrator over the work of Christ on the earth, and His habitation as the administrator, is in the Church of Jesus Christ.

"Even the spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth him; for he dwelleth with you, and shall be in you." —Jn. 14:17.

This is a prophecy concerning the coming of the Holy Spirit to take up His abode in the body of Christ or the church. This prophecy was fulfilled on the day of Pentecost.

How be it when he is come He will guide you into all truth. Jn. 16:13.

It would be impossible for one

16:15, 33; taught Acts 15:35; and established churches (see Acts and the Pauline epistles) Acts 16:5.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace Baptist Church
Birmingham, Ala.



In the light of what we have already said it goes without saying that the missionary must have designated authority from his church to preach and teach, to baptize believers and to institute new churches. Else he becomes an abomination instead of a missionary. The mystery of the church was to be made known through the church according to Eph. 3:9-10. All of our teaching whether orally or written should have the authority of the church behind it. There are sixteen miles of traffic between Grace Baptist Church and our home, so Grace Baptist Church gave me authority to teach the Tuesday Night Bible class that is now in its fifth year here* in our home. Before I began writing my book on Revelation my church voted to give me church authority for that task. I believe in that kind of authority. Unless my church gives me that authority for this feeble effort of teaching through this Forum as well as all other teaching my Lord will not use it to His glory.

I am familiar with the fact that there are those who say Philip did not have church authority in Acts 8:26-40, but I would like to know how anyone would go about proving that he did not have that authority? If we should admit that he did not have that authority (which we won't do) we would not be tearing down any fences from around our firm belief in church authority. You see Philip did not have the New Testament to guide him in his work as you and I have today. So there in this verse we see the angel of the Lord speaking directly to him giving him specific instructions as to what he was to do. So what would be the difference between his getting this authority direct or from the same source through the church? Who would dare say he did what he did on his own? Now that we have the full revelation from God in which He has told us all He wants us to know in this age, those who claim to be getting messages from the other world have just dialed the wrong number and don't know it.

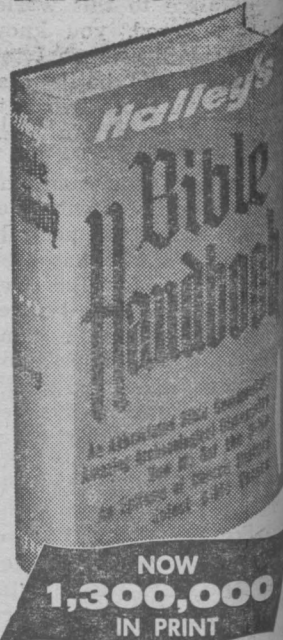
Then there are those who would question Peter's authority of those who went with him in Acts 10:44-48. We should remember that Peter was one of those who received the commission from the church. I know there are those who say that the commission was given to the disciples as individuals, but if it was given to them as individuals our Lord certainly was using very strange language. He tells them that He will be with them all the days even to the end, or consummation of the age. Those individual disciples to whom He was talking have long since gone to be with Him, not to the consummation of the age but throughout the ceaseless ages of eternity. So if He was talking to them as individuals why did He use that term "unto the consummation of the age"? On the other hand, if we understand that he was talking to them as a church, His expression makes sense. He has been with His churches all the

days to this good hour and will continue to be with them to the consummation of the age. At that time Grace Baptist Church along with all the rest of His churches will cease to function here on earth, because at that time all of His saints will be raptured. Therefore His saying that He would be with His church to the consummation of the age makes sense, but for Him to say He would be with His individual saints to any given time would not make sense, because we are to be with Him throughout eternity. Are you not glad that our union with Him does not stop at the consummation of this age which might be tomorrow?

Someone may be saying, "yes, but here in verse 47 Peter is calling for a vote of the members who went along with him." That is true, but who can prove they did not have church authority to do that. Let us remember that this was a momentous occasion in the life of the church. What was to be done here at this time would shatter and tear to shreds old established Jewish beliefs and customs. Our Lord knew how hard it would be for the Jewish saints to accept what would take place here, so He just had His church to authorize this group to accompany Peter and help him in any way he might need them. This situation did not slip up on our Lord's blind side, because He does not have a blind side. It is so hard for even the saints to understand the wonderful omnipotence of our great God. Peter was to use the keys which our Lord had given him (Mt. 16:19) to open the door of the gospel to the Gentiles, and our Lord was well able to have plenty of witnesses on hand for the occasion.

Then some fail to see any church authority connected with those who were scattered abroad in Acts 11:19-26. They seem to think that these people were so fearful for their own lives that they ran off before the Lord had any time to take care of the situation at hand. We need to look carefully at these and see our Lord working out His will for them. He had told His church to go into all the world and preach the gospel to every creature, but they, like so many of us were enjoying the sweet fellowship together there in Jerusalem so much that they were content just to stay together. So our Lord permitted His faithful servant Stephen, that preaching deacon, to be martyred in order that the others might go and do what He had told them to do. Some might say that was an awful way to treat one so faithful as Stephen was, but was it? In this age our Lord is seated at the right hand of the Father, but when this faithful one who was so dear to our Lord came into His presence we see the Lord of glory standing up to receive him. As Herbert Armstrong so glibly puts it, "If you don't believe it, see it for yourself right there in your own Bible," Acts 7:55. All this did not

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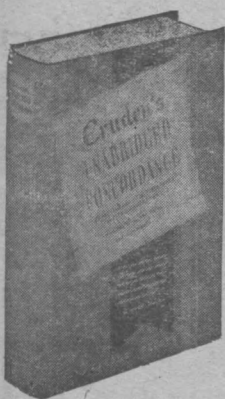
Calvary Baptist Church
Ashland, Kentucky

take our Lord by surprise, rather it was His own design we can rest assured that who went preaching the Jesus did so on the authority of the church since that was still His way of carrying out His work. It is such a beautiful scene as we see Barnabas sent by the church to encourage and undergird those who had begun the work there in Antioch and then to see Paul brought into the work there. Our Lord never starts anything He does not finish.

Some also go so far as to say Paul had no church authority for leaving the Jews in Acts 11 and establishing a work in the house of Justus, but it turns to Acts 13:2 we will see "the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them." Then in verse 3 we see the church sending them to do what the Holy Spirit called them to do. So here in Acts 18:4-11 we see Paul and what the Holy Spirit and church had sent him to do, proof that Paul was working under proper authority is evidenced by his vision in verse 10.

In Acts 19:1-10 we do have a case where some people had definitely been given unsound baptism. I am personally sure that Apollos had baptized disciples. At the time he did baptizing he was like a religious worker of today, like Paul's brethren in Rome 1-2. Paul says his brethren

(Continued page 5, column



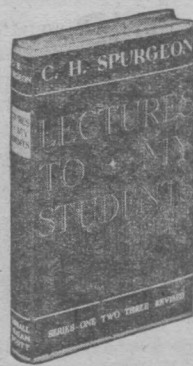
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MAY 1, 1965

PAGE FOUR

The Forum

(Continued from page 4)

zeal of God, but not according to knowledge." In Acts 18:25 we are told that Apollos was fervent in the spirit. The Philip's version says, "He spoke with burning zeal," but we are told that he knew only the baptism of John. Why those who use this Scripture to belittle John's baptism must have been pretty good in our Lord to walk some six miles in order to be baptized by him. It must have been pretty good for it to be an absolute requirement for the twelve apostles (see Acts 1:21-22). In fact, John had been sent from God (John 1:6) to do this baptizing and I thank my God that I have good opinion of it. But John had finished the work he had been sent to do and had been removed from the scene. The great one than he had now come on the scene. It may have been Apollos had been baptized by John and had then departed for his home in Alexandria, or had come up into the province of Asia before he ever came in contact with our Lord and His disciples and therefore he knew nothing of church truth. He had come to know the Lord through John's teaching no doubt and had been baptized, but not indoctrinated. He had the zeal, but not the knowledge. Therefore the baptism of these disciples had received was worthless. Paul had to baptize them in the name of Christ. One of Aquila and Priscilla had been taught the things he must know before he could be used by the Lord. After this we find Paul was a valuable servant of the Lord. It takes knowledge to take the zeal of any value. These men believe so long as you are here and need to come to know the Lord and then have an Aquila and Priscilla get hold of them. The preachers of today who are to be taken into the home of Aquila and Priscilla.

whether it be one (as a missionary), or a hundred, our work works only through His churches. Therefore, designated authority from the church is an absolute must.

Church Discipline

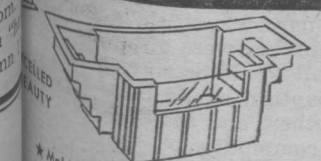
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the saints, is another reason for church discipline. The way of the flesh is the way of Satan, a yielding to it can but beget offenses against the divine laws of the Lord's house. Worldly-minded saints are offenders at this point.

The presence of untutored enthusiasts in our churches, clamoring for conformity to things practiced round about, brings in doctrinal corruption, and thus constitutes a third reason for the exercise of church discipline.

THE URGENCY OF CHURCH DISCIPLINE

The presence of spiritual rebellion and spiritual virus and dissipating influences in the life of a church demand action. These must be dealt with in their incipency else the spiritual life of the church will become corrupted and the testimony of the church played down to the level of the flesh and the carnal. For a church to dodge dealing with these down-grade influences spell spiritual ruin.

Members of churches have been heard to say, "O we can't exercise discipline in our church. If we did we would have to turn everybody out." Perhaps there is a large measure of truth in this word. The existence of such a church situation does not discount the doctrine of church discipline, but discredits the leadership of churches where such corruption obtains. The dominion of such carnality in our churches strongly challenges them to clean house, and at once. Churches must move to clean up, else we shall find ourselves in a universal apostate condition.

Kinds of Church Discipline

There are three classes of church discipline disclosed in the Scriptures. These deal with personal offenses, public offenses, and doctrinal offenses.

1. Personal Offenses:

Matt. 18:15-17 describes the procedure the Lord requires for personal offenses. The offended one shall go to the offender, and if the offender does not satisfy the wrong, then the offended one shall take one or two witnesses to the offender, and if he refuses still to satisfy the wrong done, then the offended one shall take the personal offense to the church, and if the offender refuses to satisfy the offense before the body, then the church shall "let him be unto it (thee) as a heathen man and a publican."

Please note that no committee is here named by the church to settle this problem, and none is needed.

2. Public Offenses:

I Cor. 5:1-13 describes the Lord's method of disciplining one who is guilty of a public offense against the house of God. The Lord by Paul instructs the church when it comes together, in the name of the Lord Jesus, to withdraw fellowship, and to do this upon the basis of a common report. Following this divine plan, no church can be sued for slander. Using a committee, following up a public charge of immorality against another member, subjects a local body to the possibility of a damage suit.

The Holy Spirit by the Apostle Peter did quick work indeed in His dealing with Ananias and Sapphira. His discipline there was just and complete. See Acts 5:1-11. We had better take note of the examples the Lord leaves us concerning public offenses.

3. Heretical Offenses:

Titus 3:10 shows the Lord's way of dealing with a doctrinal offender, or a heretic, after the first and the second admonition. The Lord expressly says, "a man that is an heretic, after the first and second admonition reject knowing that he that is such is subverted, and sinneth, being condemned of himself." He counsels withdrawal of fellowship.

Another example of the Lord's dealing with an offender against His doctrines, or divine doctrinal commitments, is set forth in II Thess. 3:6. Here the Lord reckons a failure to honor the apostles'

doctrine as disorderly conduct. Surely the disorderly conduct here is simply a refusal to honor the traditional teachings of the church of the living God. To illustrate: When men preach more than "one baptism" for us today, or when men proclaim instant "divine healing" for the sons of men today, they break with divine teachings and Baptist doctrinal tradition. For such offenses they should be disciplined. Surely this illustrates what the Holy Spirit means in II Thess. 3:6. We are also convinced that church discipline should be applied to all fleshly obstructionism appearing in the life of the church of the living God.

Please note that no church committee is authorized to deal with heretical offenses.

The practice of churches naming committees to effectuate discipline is completely without direct Scriptural sanction. Accordingly, such a practice being a human invention, has often betrayed churches into further and further trouble.

Someone might inquire, "Does not a church have authority to name a committee to serve it as its own will?" Yes, this authority is inherent in the divine "keys" the Lord delivered to His church by which it "binds" and "looses," Matt. 16:19; and Matt. 18:18. Nothing in these studies is intended to discount the divine authority granted the local church by the Lord Himself. We are insisting, however, that the Scriptures make no definite provision for committee function in church discipline. If one should reject this contention, the burden of proof is on him to show that the Lord has not been remiss in His instructions. We know the Lord is remiss, never.

Consequences of Church Discipline

Churches practicing discipline find the Lord maturing the spirit of love and the spirit of devotion to His house; find the Lord's house Holy Spirit led and cleansed, finds a unified and heaven blessed spirit in His house of witness; and find a courageous and conquering membership unfolding.

Churches practicing discipline will honor the expressed teachings of the Word about every aspect of its ministry, both in message and method.

Churches practicing discipline find two things obtaining:

1. They find the world and the worldly-minded church members frowning upon such action, and
2. They find the Lord and His faithful ones smiling upon and blessing such action. Let's all strive to merit the Lord's smiles and the sanction of the faithful.

Churches practicing discipline, under the leadership of the Holy Spirit, are "steadfast, unmovable, always abounding in the work of the Lord," I Cor. 15:58.

May it ever be so.

Election

(Continued from page one) didn't act that way and Jesus didn't either. Jesus cried out, "If any man thirst, let him come unto me and drink." Jesus cried, "Come unto me." Paul pushed himself night and day to preach to as many lost people as he possibly could.

Praise God, He will see to it that every reservation is filled in the end, but we must not forget that GOD USES MEANS. He not only uses means — He ORDAINS MEANS. When God elected us to salvation He at the same time elected every means that would be used in reaching us with the gospel. Are YOU willing to be used of the Lord to reach some lost person?

The great danger of Arminianism or "free-willism" is that it induces men in the ministry to

THE DIFFERENCE BETWEEN CHRISTIANITY AND RELIGIONS OF THE WORLD

In one of the villages in northern India a missionary was preaching in a bazaar. There is naturally a good deal of discussion after such meetings. A Mohammedan came up and said, "You must admit that we Mohammedans have one thing that you Christians have not. We at least can take our people to Mecca where they can see the coffin of Mohammed; but when you Christians go to Jerusalem you have no coffin. You have an empty tomb."

To this the missionary replied, "Praise God, you are right! That is the difference between our faith and yours. Your leader is in his grave; but our Lord Jesus Christ, whose kingdom is to include believers from all nations and kindreds and tribes, is not in any grave. He is risen! And He says from the resurrection side of an empty tomb, "all power is given unto Me in heaven and in earth" Matt. 28:18.

The world faces only one empty tomb, lest the issue be confused.

Our risen Lord, "Who ever liveth to make intercession for us" is "able to save them to the uttermost that come unto God by Him" (Heb. 7:25).

Our risen Lord also said, "Because I live, ye shall live also" (John 14:19).

resort to stunts and tricks and manipulation in an attempt to convert people. The danger of overemphasis of election is that men in the ministry sometimes have a tendency to take a good easy seat on election and do nothing. We have been in Hardshell services where the preacher seemed to be afraid that somebody might be saved. That is a wrong attitude entirely. A man is warranted in preaching to a congregation of dying men and women as if eternity were only a step away and if he expected every one of them to turn to the Lord, being perfectly sure that no one will be saved contrary to the eternal plan and purpose of God. No man can be too earnest or too vehement in warning sinners to flee the wrath to come.

HOW CAN A PERSON KNOW HE IS GOING TOO FAR IN HIS EMPHASIS ON ELECTION?

He can know it when —

- 1—He ceases to be fervently evangelistic in his preaching and attitude.
- 2—When he ceases to be fervently missionary.
- 3—When he comes to feel that prayer doesn't do much good — that things are all fixed anyway.
- 4—When he assumes a fatalistic outlook.
- 5—When he emphasizes the END, but not the MEANS.
- 6—When he ceases to have people saved under his ministry.
- 7—When he ceases to have Paul's attitude of, "I endure all things for the elect's sake."
- 8—When he gets so he feeds people on a continuous diet of election and predestination.
- 9—When he ceases to obey his orders to carry the gospel — to seek to make Christ known — to evangelize the lost world, and instead begin to try to attend to God's part of it.

To the writer of these lines, election and predestination is a great blessing. It guarantees results that are pleasing in God's sight when we preach the gospel; it assures one that God will see to it that all things work out for good in the end; it undergirds all legitimate efforts in carrying on the Lord's work. It serves to make us more evangelistic — more missionary — more zeal-

ous, for we want to be the means in God's hands for the doing and accomplishing of what He wants to accomplish through us.

Remember: OUR BUSINESS is to obey the commands of a Sovereign God. It is God's business to know just who are the elect, and to handle all of the eternal things in connection with election and predestination.

One thing we have found true: SOW GOSPEL SEED AND GOD WILL SEE TO IT THAT SOME OF THEM SPROUT. Our business is to sow. Making to sprout is His business.



Salvation - Character

(Continued from page one) a loaded gun, happens to touch the trigger and the gun goes off and kills his little sister. Is he a murderer? Why, the child is as innocent as an angel! His older brother is angered by some one and seizes his shotgun and blows the man's head off. He is a murderer; his little brother killed a human being too, but he is no murderer. Then deeds do not form character.

Second, three young men are courting the same young woman, the only daughter of a multimillionaire, and they are equally in earnest in their attentions. They meet together and agree to tell each other why they are courting the girl.

One says: "Fellows, I am not courting the girl because I love her; but I am going to give you fellows a run for your money; I am going to marry her if I can."

Another asks, "Why, then, are you courting her and are going to marry her if you can, if it is not because you love her?"

He replies, "Well, fellows, I've been examined by my physician, and he tells me I have heart disease, and must not work any more. I have nothing to live on, and I dread to go to the poorhouse or to starve to death. Her old dad is worth millions and she is the only child; if I can only marry that girl, her old dad would not let his son-in-law starve." His deeds in courting are then similar to the deeds in courting of the other young men; but isn't his character as a suitor contemptible and rotten? And

(Continued on page 6, Col. 1)



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Salvation - Character

(Continued from page 5)

God looking down from behind the stars, sees multitudes joining the church, from fear of Hell; following Christ in baptism, from fear of Hell; getting the second blessing, from fear of Hell; trying to live holy lives, from fear of Hell; and there is your fear-of-Hell character that is being formed.

The second young man says, "Well, fellows, I am not courting the girl because I love her, either, but I am going to give you fellows a run for your money; I am going to marry her if I can."

"Why so?" asks another, "if you dont love her?"

"Well fellows, ever since I was a boy I have wanted to be worth a million dollars. I know I cannot make it, but her father is worth many millions, and she is the only child. If I can marry that girl, I'll be worth more than a million dollars some day. I'll tell you, fellows, I've got my eye on the old man's long pocketbook."

The deeds in courting are there; but isn't his character as a suitor just rotten, just as contemptible as the character of the other? And God, looking down from behind the stars, sees multitudes joining the church to get to Heaven by it—they've got their eyes on God's long pocketbook; following Christ in baptism to get to Heaven—they've got their eyes on God's long pocketbook; getting the second blessing to get to Heaven by it—they've got their eyes on God's long pocketbook; trying to live high and moral lives to get to Heaven—salvation by character, they've got their eyes on God's long pocketbook. And God has a contempt for the whole crowd.

The third young man says, "Well fellows, you are going to call me a little sissy. I can't say

what you fellows say. I am not courting the girl because I am afraid I'll starve, or go to the poorhouse; I am not courting her because of her father's money. Let him lose every dime tonight and I'll marry her tomorrow if she will have me. I am courting her because I love her. I love her enough to die for her ten thousand times, over, if need be, and I could do it." And God looking down from behind the stars sees that there are some who are joining the church and being baptized and are trying to live holy lives, not from fear of Hell; not because they have their eyes on God's long pocketbook, salvation by character, hoping to gain Heaven thereby, but from pure love to Christ for dying for their sins and redeeming them from all iniquity.

Character does not come from deeds, but from the motive power that prompts the deed.

Listen to the Apostle Paul: "Though I give my body to be burned and all my goods to feed the poor, and have not love (not 'charity'), it profiteth me nothing." Not the love of feeling, but the love from principle. "A certain creditor had two debtors; one owed five hundred pence and the other fifty, and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?"

Now, the only thing that can produce the motive of love which is the only motive that produces the right character is believing that Christ died for our sins and resting on that for salvation.

But that would still leave the motive of fear of Hell, or the motive of getting to Heaven, if Christ died only for our past sins, and the motive of love would not be the molding motive of character. Hence, Christ died for our future sins as well as the past. (Continued on page 7, col. 3)

NO TURNING IT BACK

"SO TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS TO WISDOM." — PSA. 90:12



THE BRIDE OF CHRIST

Ed. Note: This is from an old manuscript. We are not sure as to its authorship. We agree with the author that none but Baptists will be in the Bride. However, we doubt if all Baptists will be. Surely the compromising, worldly, unionistic, feministic, thieving (non-tithing) crowd in Baptist churches will be no more in the Bride than the Catholics and Protestants who are referred to (Rev. 17) as the old whore and her harlot daughters.

There are many and manifold ideas about the Bride of Christ. There is the Catholic idea, that membership in the Catholic Church, evidenced by baptism and extreme unction, is necessary to become a part of the Bride of Christ.

Then there is the Pedo-Baptist position that the Bride of Christ includes the regenerate of all the various "branches" of the true church. Some go back and include Abraham and circumcision, while others start at Pentecost. Many Baptists of modern days, following the helps in Scofield's Bible, have accepted this Pedo-Baptist doctrine.

The Baptist Position

The position of Baptists of days gone by was the New Testament position. Baptists like J. N. Hall, J. R. Graves, Ray, Moody, and many others, rejected in toto the "branch" theory of the true church, which is necessary to accept in order to believe that those outside of true Baptist Churches compose a part of the Bride of Christ.

Baptists believe that there is but "one body" (Eph. 4:4 and 1:22) composed of the regenerate members of the true Baptist Churches. (I Cor. 12:12). Only people, born again, who have been "bound" (Mat. 16:19) on

earth into a local, visible, true Baptist Church, and not "loosed on earth" (Matt. 18:18) from that local, visible, true Baptist Church, will be a member of that ONE body in glory.

Let it be remembered that all the BORN AGAIN are going to Heaven. Those who have been bound by men into the harlot church of Rome, but who have been BORN AGAIN (Rev. 17:5) will one day be called to "come out of her," by a voice from heaven, (Rev. 18:4) and they will come to the Lord. All the SAVED in Methodist, Brethern, Presbyterian, and even the Born Again from the Christian Scientist and Jehovah Witness and Seventh Day Adventist, (if such exist) as daughters of the old Roman whore, will come out, attracted by the Omnipotent power of Jesus.

When these saved Pedo-Baptists, and others, get to heaven, of course they will be happy. BUT THEY WILL NOT BE ANY PART OF THE BRIDE OF CHRIST. These members of man-made organizations will not share with the Bride of Christ in heaven — that is, they will be no part of the Bride of Christ, and will not share the rewards and blessings given to the true chaste Virgin, nor experience the SUPREME happiness of the Bride. They will share a part of

Heaven, but not the blessings and rewards of heaven, that are showered ONLY ON THE BRIDE.

Pedo-Baptists have long recognized that unless they are a part of the true church on earth, they could be no part of the Bride in heaven. Hence, they have invented the "branch-church theory," to overcome the fact that any one church might be better than some other, or other man-made churches. The greatest desire has been to influential Baptist preachers leaders to subscribe to the doctrine that "the church was organized on Pentecost," and "the church is a branch of the church of Christ."

If one church is as good as another, and no church can trace its origin back to Christ and the Apostles, then why should not churches exchange members and recognize one baptism as good as any other, and the one church practicing restricted communion as a narrow, selfish, egotistic all churches were of equal origin then all would be on equality and one baptism would be as good as any other, and foolish would close communion.

The New Testament, which our Law Book, teaches clearly and positively that there is one Faith and One Body. (Continued on page 7, Col. 3)

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



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THE BAPTIST EXAMINER

MAY 1, 1965

PAGE SIX

If you ignore the privileges of fellowship with Churches on earth, you will be denied such privileges in the life to come.

"THE CHRIST OF THE BIBLE"

Is the CHRIST OF THE BIBLE the Christ of the Apostate Protestant Churches? Seems not so, for the Christ of the Bible was Virgin born!

Is the CHRIST OF THE BIBLE the Christ of the Roman Catholic Church? Seems not, for the Christ of the Bible made one sacrifice for sin—forever! (Heb. 10:10, 14).

Is the CHRIST OF THE BIBLE the Christ of the Jehovah Witnesses heresy? Can't be, for Christ the Son is co-equal and co-eternal with the Father.

—I. M. Taylor, Laceyville, Pa.

QUESTIONS AND ANSWERS ON THE RESURRECTION

(Continued from page one)

Q. What further proof of His physical resurrection did He give His disciples?

A. "He said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them" (Luke 24:41-43). Furthermore, He walked from Jerusalem to Emmaus a distance of 60 furlongs — about seven miles — (Luke 24:13-35).

Q. Was the resurrected body the same one that hung on the cross?

A. "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God" (John 20:24-28).

Q. On how many occasions did the Lord manifest Himself after His resurrection?

A. Ten.

(1) To Mary Magdalene (John 20:11-18).

(2) To Simon — also called "Cephas" (1 Corinthians 15:5, Luke 24:36-43).

(3) To the women departing from the sepulchre (Matthew 28:1-10).

(4) To two disciples on the way to Emmaus (Luke 24:13-33).

(5) To the "eleven" in Jerusalem (Luke 24:36-43).

(6) To the "eleven" and Thomas (John 20:26-31).

(7) To the fishermen at the Sea of Tiberias (John 21:1-25).

(8) To the 500 (1 Corinthians 15:6; Matthew 26:32).

(9) To James (1 Corinthians 15:7).

(10) To those who witnessed His ascension (Acts 1:6-12).

In addition to these appearances, He was seen in glory by Paul (Revelation 1:10-19); and Paul (1 Corinthians 15:8).

The resurrection of the Lord is proof of God's satisfaction with the sacrifice of Christ for our sins. "Because he hath appointed a day, in the which he will judge the world in righteousness; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31).

And the message to all mankind is: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him

from the dead, thou shalt be saved" (Romans 10:9).

The message for believers is: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:14, 15).—Now

America Needs

(Continued from page one)

speaks of righteousness first, then peace.

Lincoln said that this is a nation under God, and the Bible says, "Blessed is the nation whose God is the Lord." But let us ask ourselves, Are we doing the things that are pleasing in His sight? Is there humiliation, confession of sin, and sincere prayer and supplication to God, with thanksgiving? This is what God honors from those who have the righteousness of Christ. This is what should be done in Washington, in the White House, and in Congress, as an example for the whole nation to follow.

A prayer for peace, or for intervention, without deep humiliation and prostration before God, is at best merely beating the air with words. It was far different in past history of the United States, when godly men announced national days of prayer, with confession of individual and national sins. We need to ask God to be merciful to our land, for sooner or later He will deal in judgment with this land He has thus far so richly blessed. What America needs is a leader like Moses, who refused to be called the son of Pharaoh's daughter, but rather was willing to go with God. America needs leaders in our Armed Forces like Joshua, who knew God and could pray things to pass, rather than blow them to pieces with atomic energy. America needs a Food Administrator like Joseph, who knew God and had the answer to famines. America needs preachers like Peter, who would not be afraid to look people in the eye and say, "Repent or perish." America needs mothers like Hannah, who would pray for a child, that she might give him to God, rather than wayward parents with delinquent children.

America needs a God like Israel's, instead of the dollar god, the movie god, and the automobile god. To say this, is to say

that America needs the Saviour, Jesus Christ. For there is no such thing as having the God of Israel without having Jesus Christ as Saviour.

Sometime after the second World War, a group of forty businessmen met in New York City to discuss the economic needs of our nation. These men were outstanding Bankers and Industrialists; and after an all day conference the newspaper reporters asked the men, "What do you have for the people of America?" Their answer was, in part, that the cause of the world's disorder is spiritual; and that our nation will never get right until it gets right with God.

It is today more than "America awake"; it is "America repent." May God have mercy on us before it is too late. It must be Christ, or the world.

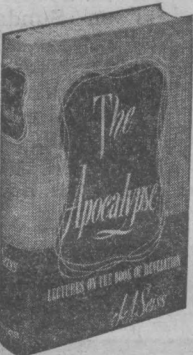
Salvation - Character

(Continued from page six)

"Our Saviour Jesus Christ who gave Himself for us that He might redeem us from all iniquity" — now note the result. "And purify to Himself a peculiar people, zealous of good works." Hence, "We love Him because He first loved us."

The Savior redeeming us from all iniquity produces, every time, the motive of love, and that is the only motive that produces worthy character in the sight of God. "Salvation by Character" people have no worthy character in the sight of God, and not one of them will ever be saved.

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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

The Bride Of Christ

(Continued from page six)

bodies with contradictory faiths, can not compose the one true church of Christ — or church which belongs to Christ. All true Baptist Churches form the one Body of Christ.

All thinking people recognize that in contradictory proposition, only one can be right. When the Bible says "ONE FAITH" (Eph. 4:5), then only the local churches believing and practicing that ONE FAITH are true churches! With churches, as with propositions, only one can be true. Methodist, Dutch Reformed, and many historians, including Alexander Campbell, have said that "The Baptists can trace their origin to the apostolic times and produce unequivocal testimony of their existence in every century down to the present time," Campbell - Walker debate, page 262. That rules out all except Baptists.

Jesus said, "ON THIS ROCK (See 1 Cor. 10:4) I will BUILD ("oikodomeesoo") MY church and (Continued on page 8, Column 1)

A FATHER'S HAND



The Tragedy Of Mixed Marriages With Catholics

Mutual FRIENDS HAVE ASKED ME to write you concerning your approaching marriage to a Catholic. I myself married a Catholic, so I can tell you firsthand what it involves.

"I too, was raised in a non-Catholic Church. It was an accepted fact that we attend church twice on Sunday, once on Wednesday night for prayer meeting, and very often a church "sing" on Sunday afternoon. Through the years I have heard many of the best known preachers. Bible discussions were always freely held in my parents home, and Christian publications were in abundance for us to read.

It was therefore quite a shock to my parents to learn I was dating a Catholic boy. They told me their feelings about marrying out of the Church. However, they realized it was my decision to make and left it up to me to work out my answer.

I sorely needed advice, for I was deeply confused. I hoped our minister might have a talk with me, for his sister was married to a Catholic. But since I was quite reticent, I didn't approach him with my questions. In search of answers I read many books but none contained the knowledge that I needed. Then I obtained a job in the same city as this young man in order to be near him, hoping this situation could be worked out.

There was never any question that we deeply loved each other, then or now. We had a wonderful courtship, enjoying concerts, dinners at places with atmosphere, and scenic drives. We enjoyed with few exceptions the same things, and hours were spent in conversation on endless subjects

—except religion. Neither of us faced the facts. This boy had been raised by Catholic parents, attended Catholic schools, knew why and what he believed, and lived up the Catholic beliefs.

We had already started the necessary procedure in order to be married by a Priest when I made an attempt to talk with a minister. Inside I was sick with wanting this person so much. I wanted to be his wife, have his children. But was I doing what seemed if only we could get married was right before God? Then it all would be well.

I "Gave Away" My Children

Would you like to know how my marriage has worked out? Before I continue this letter I'd like to quote the antenuptial agreement.

"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with John Doe, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word of honour that I will not in any way hinder or obstruct the said John Doe in the exercise of his religion, and that all the children of either sex, born of our marriage, shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said John Doe should be taken by death. I further promise I will marry the said John Doe only according to the marriage rites of the Catholic Church and that I will not, either before or after the Catholic ceremony, present myself before a civil magistrate (Continued on page 8, Column 2)

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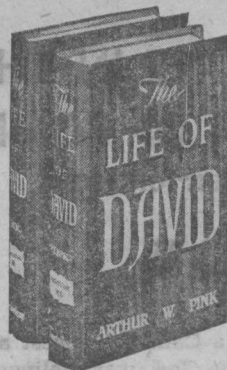
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The Bride Of Christ

(Continued from page 2)
the gates of hell SHALL NOT prevail against it" (Matt. 16:18). If Jesus told the truth, and He did, that church was not only BUILT (not "won") during His personal ministry on earth (John 17:4), but has had an unbroken line of existence through all ages since, and is in the world today. Only Baptists and Catholics claim an existence back to Christ. Surely, all must recognize that when John the Baptist baptized Jesus in the Jordan, (Matt. 3), OUTWARDLY he made Him a Baptist, as He already was INWARDLY. Therefore, being a Baptist outwardly and inwardly, the church Christ started must necessarily have been a Baptist Church.

Baptist Churches Compose Bride of Christ

"For the husband is the head of the wife, as Christ also (hos kai ho kephalee tees ekklesias) is the head of the church" (Eph. 5:23). Then, as the woman is the

wife of the husband, so the REGENERATE of the true churches compose the wife of Christ. There is no getting away from that logic. However, true logic and Scripture agree. Hence, we read in the letter written to a LOCAL BAPTIST CHURCH (II Cor. 1:1) located in Corinth, "I espoused you to one husband, that I might present you as a true virgin to Christ," (II Cor. 11:2). Mary was "espoused" BEFORE the wedding (Matt. 1:18). The wedding of Christ and the Regenerate who have been bound on earth in some true missionary Baptist Church, has not yet taken place — will not until AFTER CHRIST returns (I Thes. 4:13) and after the Tribulation (Rev. 4:1 and 19:6-8). Brother, I'm going to that wedding. If you go, and are a part of the Bride, you must get a Baptist Church NOW to bind you in, otherwise you will just be on the outside looking in.



Mixed Marriages

(Continued from page 7)
istrate or Minister of the Gospel." What a wonderful, glorious experience to have a baby! But my joy was shortlived.

Do you know what is said and done in a "christening"? In infant baptism, after questioning the sponsors, the Priest breathes upon the baby's face, saying "Depart from him, thou unclean spirit, and give place to the Holy Ghost, the Paraclete." Then he makes the sign of the Cross upon the baby's head and breast. Blessed salt is put into the child's mouth. The Priest again bids the unclean spirit come out of the child, repeating the sign of the Cross.

Continuing, he lays a hand upon the child's head and, holding his hand extended, prays again. The Apostle's Creed and the Lord's Prayer are repeated. Again the Priest bids the unclean spirit to depart. Then, taking a little saliva on his thumb, he touches the ears and nostrils of the baby. The baby is questioned, with sponsors answering the questions. The baby is anointed with oil on breast and shoulders. Then, with sponsors again answering questions, the Priest pours water three times on the baby's head saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit." The baby is anointed on the head, the sponsors are given a candle, and then all are dismissed.

I've witnessed this scene several times. The agony I suffered at my baby's baptism was almost unbearable.

Our Love Began To Wane

Slowly things started to change between my husband and myself. Without realizing it, we started a vicious circle—he drinking, and I nagging. By this time we had three small children. Where was the love that was going to work out all things? We both wanted the children to attend church with us. But there is no room for love if one is filled with hate, for as misery increases happiness decreases.

My husband, before marriage promised me our children would attend public schools. But they are not! Catholic teaching is included in all their subjects.

DEATH IS LOSS, BUT OH, WHAT GAIN

By C. H. SPURGEON

"For to me to live is Christ, and to die is gain." (Philippians 1:21).

Surely death is loss. When I look upon thee, thou cold corpse, and see thee just preparing to be the palace of corruption and the carnival for worms, I cannot think that thou hast gained!

When I see that thine eye hath lost its sight, and thy lip hath lost its joy, and they that looked out of the windows are darkened, the grinders have failed, and no sounds of tabret or harp wake up thy joys, O clay-cold corpse, thou hast lost, lost immeasurably!

YET — TO DIE IS GAIN

And yet my text tells me that it is not really so; it says, "To die is gain." It looks as if it could not be thus; and certainly it is not, so far as I can see. But put to your eye the telescope of faith, take that magic glass which pierces through the veil that parts us from the unseen. Anoint your eyes with eyesalve, and make them so bright that they can pierce the ether, and see the unknown worlds.

Come, bathe yourself in this sea of light, and live in holy revelation and belief, and the look, and oh, how changed the scene. Here is the corpse, but there the spirit; here is the clay, but there the soul; here is the carcass, but there the seraph. He is supremely blest; his death is gain.

WHAT DID HE LOSE?

Come now, what did he lose? I will show that, in everything he lost, he gained far more. He lost his friends, did he? His wife, and his children, his brethren in church-fellowship, are all left to mourn his loss. Yes, he lost

them; but, my brethren, what did he gain?

He gained more friends than he lost. He had lost many in his lifetime, but he meets them all again. Parents, brethren and sisters who had died in youth or age, and passed the stream before him, all salute him on the further brink.

There the mother finds her lost infant, there the father meets his children, there the venerable patriarch greets his family to the third and fourth generation, there brother clasps brother to his arms, and husband meets with wife, no more to be married or given in marriage, but to live together, like the angels of God.

Some of us have more friends in Heaven than in earth; we have more dear relations in glory than we have here. It is not with all of us, but with some it is so; more have crossed the stream than are left behind. But if it be not so, yet what friends we have to meet there!

Oh, I reckon on the day of death if it were for the mere hope of seeing the bright spirits that are now before the throne; to clasp the hands of Abraham, Isaac, and Jacob, to look into the face of Paul the apostle, and grasp the hands of Peter; to sit in flowery fields with Moses and David, to bask in the sunlight of bliss with John and Mary Magdalene. Oh, how blest! The company of poor, imperfect saints on earth is good; but how much better the society of the glorified! Yes, brethren, "To die is gain."

"They are supremely blest,
Hove done with care, and sin,
and woe,
And with their Saviour rest."

Church attendance at a specific Mass is required on Sundays. They are told what to wear, what to do, what to think. Now my eldest is preparing for his first holy communion. Sometimes I feel as if I cannot possibly see him do it. The following is copied from his paper which he has to memorize:

"Form For Confession"

Sign of the Cross "Bless me, Father, for I have sinned, I am

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taken care of me when I was sick. But when Sunday comes, and I sit alone in Church and see children a little older than my own being baptized as the Scriptures teach — well, . . . Do you know what my children want to be when they grow up? The girl, a sister (Nun), and the boys Priests!

Yes, we have each other, but I can never give my husband all I'd like to be able to give. A man needs a wife who can back him up in all things important to him. He would like me by his side at church, kneeling together, saying the same prayers.

We disagree about money given to church. Why should I like our money donated to build Roman Catholic Churches, convents and schools? How do you think my husband would feel about contributing to help our missionaries in Germany, Japan and especially Italy?

What Does God Think?

A neighbour lady who married a Catholic thought she would remedy the situation by joining the Catholic Church, but she is of all people most miserable. Although she did not have the good church training you and I have had, she at least knows enough about the Bible to know that much of their teaching is wrong and not according to Scripture, and she lives in constant conflict.

This has been an extremely hard letter to write, for I have had to face many difficult things that are now past. It would be

comforting if I could blame one else for having permitted to make a marriage with so many obstacles to happiness, but it was by my own wilful failure to meet the responsibilities that is irrevocably attached to Christian home.

Actually what has troubled me more than anything else is What does God think? God is a jealous God. I have read the Old Testament what happened to those who intermarried with those of other faiths. Are you aware that of the objects in the Catholic Church, and many rituals of their "Ember Days," are from pagan customs? I've seen strange things in Catholic Churches — glorying that each man again an unbloody crucifix of Jesus Christ, the boasting priest who said quite vehemently that he could spit on the mother of God.

Dear friend, it is a high cost to pay for love. —The Comforter



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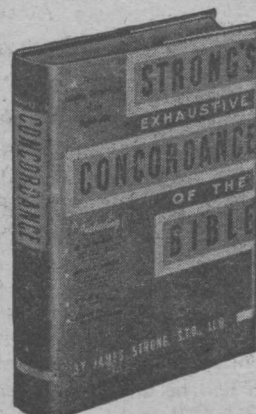
seven years old. These are my sins (names and number of sins). "For these and all my sins I beg pardon of God and penance and absolution from you Father" (the Priest). (Listen to what Father will say and to the penance he gives. After Father speaks, say act of contrition.) Before leaving say, "Thank you, Father."

In the circumstances under which I live, I can never be completely happy. My husband thinks Church once on Sunday is sufficient. He has no interest in discussing religion. He was taught to accept the Church as authority in all matters. We do not even pray alike. With the exception of our religious difference, which colours everything (even what you serve for dinner) I could ask for nothing more in a husband. He is kind, considerate, helpful with the children and me. He has

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