

When the outlook is dark, try the uplook.

TWENTIETH CENTURY
CHRISTIANITY IS
MOCKERY TO GOD

VANCE HAVNER

When the early church at Jerusalem was broken up by persecution, we read that "... they were scattered abroad went every where preaching the word." (Acts 8:4). The Jerusalem church had become ingrown and self-sufficient, and God used adversity to turn its members into missionaries.

We are told, however, that the apostles remained in Jerusalem; so these preachers were laymen, just Christians. Every one was a minister; every one was a missionary. Before Pentecost, the church was "behind closed doors for fear of the Jews." After Pentecost, they got out into the open; but it took persecution to get them out of Jerusalem. And they did not let the apostles do all the evangelizing; every Christian was an ambassador of Christ, every where he went!

Someone has said, "The early church was a company of lay businessmen. It has become a professional pulpitism, financed by lay spectators."

We suffer today from the delusion that all the preaching and ministering is to be done by what we call "fulltime Christian workers," who are paid a salary to do it, while the rest of us sit in church on Sunday and watch them do it. There is indeed a special ministry. Our Lord has given to the church apostles, prophets, evangelists, pastors, teachers. But what for? "For the perfecting of the saints, FOR THE WORK OF THE MINISTRY, for the edifying of the body of Christ." The business of these special ministers is to perfect the laymen FOR THEIR MINISTRY. Every Christian is a minister. Our text tells us that EVERY Jerusalem Christian went everywhere preaching the WORD.

We are all called to "fulltime Christian service." We are not all called to be prophets, evangelists, pastors or teachers; but we are all called to live for Christ every hour of the day, every day of the week, every month of the year — and that is fulltime Christian service. We may have some other way to make a living, but this is our chief vocation. One may be a merchant, mechanic, lawyer or farmer, but his first business as a Christian is to know Christ, and make Him known, while he works his other business to pay expenses. What a revolution in our church, if on some Sunday morning we woke up and discovered that every Christian is a missionary! But, unfortunately, Christianity nowadays is to so many an experience, but a performance. We sit in the pews, and pay the preacher and his staff to perform while we look on. We fancy that we have discharged our responsibility with an hour at church, and a check in a duplicate envelope... a tribute and

LOVES US AND PROVES
IT BY THEIR ACTION

I certainly hope this little note shall be more tonic for you. The West Griffin Baptist Church of Griffin, Ga., voted unanimously to contribute ten dollars a month to The Baptist Examiner, as a home mission contribution for the printing of the paper. As the Pastor of this church I don't know of a better place to make a contribution than The Baptist Examiner. In other words we have adopted this great paper, as our paper, and feel like it is our responsibility to support it. I endorse the words of Bro. George Duncan, the Lord used to lead me and Christ, who says TBE is the very best paper in print. — Gordon Buchanan, Ga.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

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WHOLE NUMBER 1382

CHINIQUEY DISMISSED AS PRIEST

BISHOP ANGERED AT CHINIQUEY'S STAND FOR RIGHT, INTERDICTS HIM WITHOUT TRIAL, WITHOUT STATING HIS CRIME AND HIS ACCUSERS

By Charles Chiniquy

From "Fifty Years In The Church Of Rome"

The first week of September, 1851, I was hearing confessions in one of the churches of Montreal, when a fine looking girl came to confess sins, whose depravity surpassed anything I had ever heard. Though I forbade her twice to do it, she gave me the names of several priests who were the accomplices of her orgies. The details of her iniquities were told with such cynical impudence, that the idea struck me at once, that she was sent by some one to ruin me. I abruptly stopped her disgusting stories by saying: "The way you confess your sins is a sure indication that you do not come here to reconcile yourself to God, but to ruin me. By the Grace of God, you will fail. I forbid you to come any more to my confessional. If I see you again among my penitents, I will order the beadle to turn you out of the church."

I instantly shut the door of the small aperture through which she was speaking to me. She answered something which I could not understand. But the tone of her voice, the shaking of her hands and head, with her manner of walking, when she left the confessional, indicated that she was beside herself with rage, as she went to speak a few words to a carter who was in the church, preparing himself to confess. The next evening, I said to Mr. Brassard that I suspected that a girl was sent to my confessional to ruin me.

He answered: "Did I not warn you, some time ago, that there was a plot to destroy you? I have not the least doubt but that that girl was hired to begin that diabolical work. You have no idea of my anxiety about you. For I know your enemies will not shrink from any iniquity to destroy your good name, and prevent you from directing the tide of immigration from Canada to the valley of the Mississippi." I replied, "That I could not partake of his fears; that God knew my innocence and the purity of my motives; He would defend and protect me."

"My dear Chiniquy," replied Mr. Brassard, "I know your ene-

mies. They are not numerous, but they are implacable, and their power for mischief knows no limits. Surely, God can save you from their hands; but I cannot share your security for the future. Your answer to the bishop, in reference to Mrs. Chenier, when you refused to send her to the nunnery, that he might inherit her fortune, has for ever alienated him from you. Bishop Bourget has the merited reputation of being the most re-

GLAD FOR THE STAND WE TAKE

I am enclosing two dollars, which I realize is only a drop in the bucket, but trusting that God will get both glory and honour — even though it be only a small donation, that it will be of some help and a blessing to you in your work. It seems so few people have the courage to stand up for their convictions. But you do have the courage to stand up for your convictions in spite of all opposition. Pray that I might have more courage in standing and doing the will of God. I enjoy reading your sermons, the writings of Spurgeon, Gill, Pink, Fuller, and various others. I enjoy reading "I Should Like To Know." — J. L. Sadler, Fla.

vengeful man in Canada. He will avail himself of the least opportunity to strike you without mercy." I answered, "Though there should be a thousand Bishop Bourgets to plot against me, I will not fear them, so long as I am in the right, as I am today." As the clock struck twelve, I bade him goodnight, and ten minutes later, I was sound asleep.

The following days, I went to deliver a course of lectures on temperance to several parishes south of Laprairie, till the 28th

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is the speaker for each broadcast

of September, after which I came back from St. Constant to rest for a few days, and prepare to start for Chicago. On my arrival, I found, on my table, a short letter from Bishop Bourget telling me, that, for a criminal action, which he did not want to mention, committed with a person he would not name, he had withdrawn all my priestly powers and interdicted me. I handed the letter to Mr. Brassard and said: "Is not this the fulfillment of your prophecies? What do you think of a bishop who interdicts a priest without giving him a single fact, and without even allowing him to know his accusers?"

"It is just what I expected from the implacable vengeance of the Bishop of Montreal. He will never give you the reasons of your interdict, for he knows well you are innocent, and he will never confront you with your accusers; for it would be too easy for you to confound them." "But is not this against all laws of God and man? Is it not against the laws of the church?" I replied, "Of course it is," answered he, "but do you not know that, on this continent of America, the bishops have, long ago, thrown overboard all the laws of God and man, and all the laws of the church, to rule and enslave the priests?"

I replied: "If it be so, are not Protestants correct, when they say that our church has rejected the Word of God to follow the traditions of man? What can we answer them when they tell us that our church has no right to be called the church of God? Would the Son of God have given up His life on the cross to save men, that they might be the property of a few lawless tyrants, who should have the right to take away their honour and life?"

"I am not ready to answer those puzzling questions," he answered, "but this is the fact. Though it is absolutely against all the laws of the church to condemn a priest without showing him his guilt, and confronting him with his accusers, our modern bishops, every week condemn some of their priests without specifying any fact, or even giving them the names of their

(Continued on page 3, col. 4)

"ONCE IN GRACE,
ALWAYS IN GRACE,"
A BIBLE DOCTRINE

By JAMES F. CRACE
Ashland, Kentucky

I am convinced that many folk rebel against Scriptural doctrines merely because they have been taught falsely and have never studied the Word of God for themselves. It is with this thought in mind that I set forth this simple declaration of the Scriptural fact of the eternal security of every person who becomes a child of God. We do not hesitate to use the term "once in grace, always in grace" even though many despise the term. Since grace is really undeserved mercy which God bestows upon undeserving individual persons we see no basis for saying or



ELD. JAMES F. CRACE

thinking our sinfulness will move God to the removing of that grace.

Here, then, are several reasons for the doctrinal truth of "once in grace always in grace."

1. Because God said so. John 10:27-28.

"My sheep hear my voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand."

2. Because we are kept by the power of God. I Peter 1:3-5.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

3. Because salvation is not in any wise at all determined by our works of righteousness. Titus 3:5.

"Not by works of righteousness which we have done, but according to (Continued on page 8, Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"ONE YEAR TO LIVE"

"Therefore thus saith the Lord: Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord."—Jer. 28:16.

This is a marvelous and an unusual passage of Scripture. Two prophets met to discuss the future. One of them by the name of Jeremiah was sent of God, and preached God's Word; the other, named Hananiah, was not preaching the Word of God.

I presume that there have always been individuals like Hananiah who wanted to be popular and who wanted to preach the things that would be pleasing in

the ears of the people. I am certain that I know enough about mob psychology that I could be a popular preacher myself if I wanted to be. I am sure if I never said anything about Easter and Christmas — if I never said anything against the Arminians and the Feminists — if I always bragged on people and told them how wonderful and nice they were, I am sure my popularity would change considerably from what it is at present.

I am positive there have always been preachers just exactly like this man Hananiah who wanted to be popular. Hananiah did the type of preaching that

would make him popular. He said, "Babylon, our old enemy, is going to be destroyed, and the yoke is going to be broken off our necks. All these nations of the world that have been conquered by Babylon are going to come into their own now; they are going to cast off Babylon so that the yoke that we have been wearing is going to be broken." He took a wooden yoke and struck the ground to break it and said, "That is how easy it is going to be, and it will happen within two years' time."

"Jeremiah, the prophet of God, looked at him and said, 'Han-

(Continued on page 2, column 1)

MISSED US, SO SHE HAD TO RENEW

My subscription expired several months ago and since I am kept quite busy with my four little ones, plus being very active in church affairs, I decided not to resubscribe, but I have missed your weekly sermons so much I just have to subscribe again.

We have practically always had The Baptist Examiner in our home since I was a child so it has become a habit with me. Hope my children learn to enjoy it as well as I do.

Am enclosing a check for \$7.00 for five years plus \$2.00 extra for some back issues and assorted tracts. — Mrs. William Murphy, Ohio.

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JOHN R. GILPIN Editor

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A CORRECTION

In the issue of April 24 we had a brief doctrinal statement by Brother Halliman.

In that portion of his statement referring to "The Lord's Church," appeared the following: "4. A Baptist Church is independent 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."

This should have read:

"4. A Baptist Church is independent and sovereign in all its decisions. It is local and not universal. The only initial way of entrance to the Lord's church is by baptism."

I have a feeling that all of our readers realize that this was a typographical error and yet for the benefit of any who live at a distance, who do not know Brother Halliman, we are printing this statement so as to clear up any possible misunderstanding.

"One Year To Live"

(Continued from page one)
anah, what you have preached is a lie."

While Hananiah would preach peace to the people and say, "You have everything to look forward to, because in two years our enemies' necks are going to be broken, and we are going to be in the saddle ourselves," Jeremiah preached just the opposite. He said, "You may break a yoke of wood, but remember the yoke of Babylon is a yoke of iron, and you can't break it. God is in this thing, and when you say that we are able to break this yoke of Babylon, you are just literally saying that we know more than God does, and that we can do things, that God hasn't planned for us." Then he turned to Hananiah and said, "Hananiah, God is going to give you one year to live. In one year you are going to die."

Beloved, I don't know whether Hananiah died the next day, or

that he died 365 days later, but I know that sometime in between one day and 365 days, within the next year, Hananiah died, because the Word of God says so. Jeremiah's prophecy was that Hananiah had just one year to live.

May I remind you that our lives are in God's hands, and you are going to live just as long as God enables you to live. Listen:

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and A TIME TO DIE; a time to plant, and a time to pluck up that which is planted." —Eccl. 3:1, 2.

Our lives are in God's hands. You are not going to live as long as the drug store stays open, so that you can get miracle drugs, and wonder pills, to keep yourself going. You are not going to live as long as you are able to get Vitamin A, B, C, and D. You are not going to live as long as you have nurses and doctors to depend upon, and all kinds of medicines that you can take. Rather, beloved, you are going to live until God's time comes for you to die.

God's Word says that there is a time to be born and a time to die, and I contend that when that time comes, you can't go one step beyond that time, for we read:

"And as it is APPOINTED unto men ONCE TO DIE, but after this the judgment." —Heb. 9:27.

There is an appointment out there before you known as death, and there is a second appointment known as judgment, and when the time comes for you to die, you are going to keep the appointment that God has made for you. Sometimes you make appointments, and don't keep them, because you are physically unable to do so, but this is one appointment that God has made for you that you are going to keep. God made the appointment for you, and you are going to keep God's appointment.

Listen again:

"Seeing his DAYS ARE DETERMINED, the number of his months are with thee, thou hast

appointed his bounds that he cannot pass." —Job 14:5.

This text declares your days are determined, and the number of your months are known to God. So far as you are concerned, God has put a boundary out here in your life and beyond that boundary you cannot go.

Now I don't know whether I'll live another year or not. I don't know how long I will live. But I know one thing, God right now has determined the days of my life. He has determined the number of my months, and He has placed a boundary beyond which I cannot take one step.

Notice 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.

Job refers to the days of his life as appointed days, or to his time as an appointed time. I have a very firm conviction that you and I are tonight right where God wants us, and if God had wanted you someplace else, you would be someplace else tonight. The fact that you are here is proof to me that God wanted you here tonight, and you are in the will of God in this place tonight. I have just as firm a conviction so far as your life is concerned that God is determining every event of your life, for we read:

"Known unto God are ALL HIS WORKS from the beginning of the world." —Acts 15:18.

Beloved, nothing ever comes to God by surprise. Nothing ever takes God by surprise. Nothing ever comes to pass in your life or mine that would ever cause God to say, "Well, I just never thought about it happening in that way." I say to you, beloved, everything that comes, was known unto God before the foundation of the world, and our lives are definitely in God's hands.

Now I don't know your life, and I don't know what is in store for any of us who are here. However, I rather imagine that in the providence of God, doubtless some one of us has just one year to live. I would think out of a congregation this size, that in all probability some one of us would be in eternity on April 11, 1966—one year later. I may be mistaken about it. It might be that we will all live and defeat the law of averages. It could be that every one of us will be alive a year from now. In view of the fact that it could be you and it could be me, may I ask you this simple question, suppose you had just one life to live? Suppose you knew that one year from tonight, your time of walking on grass would be over. Suppose you knew that one year from tonight, others would be reading your tombstone, and that others would perhaps be wondering, "Here is his body, but where is his soul?" In view of this fact, I ask you, if you knew that you had only one year to live, what would you do? How would you act? Would you make any changes in your life? Would you do things differently to that you have done in the past year? Suppose you only had one year to live, how would you live it? Beloved, I want to offer some suggestions.

I
YOU OUGHT TO GIVE THE BIBLE ITS RIGHTFUL EMPHASIS.

If a man knew that he only had one year to live, he certainly ought to give the Bible its rightful emphasis in his life. Does the Bible mean to you what you think it ought to mean? Remembering that one of these days you are going to stand in the presence of God to be judged, not only of the things that are written in the books about your life, but with the Book of God itself, if you had only one year in which to live, you ought to certainly give the Bible its rightful emphasis.

"I Should Like to Know"

1. We should like to know if we do wrong in not taking the Lord's Supper in our church when they serve soda crackers and grape juice?

No, you most certainly do not. On the other hand, you would do wrong to partake under such circumstances. The fact that your pastor says he does not think it wrong to serve soda-pop would seem to indicate that there is little hope for your church under his leadership until he changes. Ask God to show you clearly what course you ought to pursue. I had just as soon practice sprinkling for baptism as to use soda-crackers and grape juice in the Lord's Supper.

2. What is your opinion of "Psychiana?"

"Psychiana," Inc., is seemingly headed by Frank B. Robinson. It is located at Moscow, Idaho. Mr. Robinson denies the Bible, blasphemes the God of the Bible, rejects Jesus Christ, and makes light of the church Christ founded. He is one of the deceivers of the last days propagating the doctrines of the devil. He is the No. 1 religious racketeer of America today.

He baits his dupes at first with free literature until the fangs of his deadly poison are securely imbedded in their minds, then he sends a "Membership Application" requiring a fee of \$35.00 cash (\$45.00 paid in installments) for which he sends a "course of religious instruction" which

I believe the Bible is inspired. Every word of it from Genesis 1:1 to Revelation 22:21 is the inspired Word of God. I don't put any question marks about any portion of it. Rather, I accept it all as the Word of God.

We read:

"ALL SCRIPTURE is given by INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." —II Tim. 3:16.

I believe the Word of God is final. Listen:

"For I testify unto every man, that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." —Rev. 22:18, 19.

This would tell us that we are not to add to the Word of God, and we are not to take from the Word of God, but that the Word of God is final in every particular. Beloved, whatever the Word of God has to say, you can be certain of one thing — all the books of the world can't change it. It is final.

I believe the Word of God has no errors. Rather it is pure and true in every particular. Listen:

"EVERY WORD OF GOD IS PURE: He is a shield unto them that put their trust in him." —Prov. 30:5.

Notice, it doesn't say "almost every word," but it says "every" (Continued on page 5, column 2)

will lead them to know how "may use the power of God"

Thus this atheistic, blasphemous anti-Christ is fattening pockets with the hard earned money sent in by his deluded followers. "Psychiana" poses a new discovery of truths that could have been made at any other age." To all of his offenses Mr. Robinson adds when he says in his introductory letter, "You have nothing I can do for me," No, he wants not at all, just \$35.00. No wonder he can say "I have everything I need — and that is more than I had before. My family is enough to eat — and that is more than they had before. I am to take a trip around the world whenever I want to — and is something I never was able to do before." So here is a man that could not make a living at honest work, reveling in wealth accumulated from those he deceives.

3. Is Saturday the Lord's Day? There are a lot of people in our community who say so.

No. Saturday is the seventh day on which fell the Old Testament Sabbath. Sunday, the first day of the week, is the day of the resurrection. We keep it in commemoration of the resurrection. We are not under Old Testament law, but under the law of Christ (Gal. 3:21).

The folk you speak of in our community are probably members of the Seventh Day Adventists. Ask them to point out where Christ or the apostles commanded the keeping of the sabbath. This sabbath of the Old Testament was a type or shadow of the rest of believers in Christ (Heb. 4), and it, along with the Old Testament Sabbaths, is blotted out on the cross (Col. 2:14-17). We, following the example of the early churches (Acts 13:14-17), in the Spirit (Rev. 1:10) keep the Lord's day.

4. Is the "one baptism" of water baptism or Spirit baptism?

It is most certainly water baptism. Water baptism is the necessary, usual baptism. When baptism is mentioned without qualification, we understand it to be water baptism. If we speak simply of baptism, we mean Irish potatoes, we speak of milk, we mean milk. If we mean sweet potatoes or butter milk, we stipulate. This must suffice here, for we have not space to go fully into the heresies taught today concerning Spirit baptism.

5. Does the Bible give the name of Cain's wife?

No. He, no doubt, married a sister or a niece. The Bible does not say that he married a woman, but that he married a sister or a niece. He married immediately after going into the land of Nod.

6. What caused Judas to betray Jesus?

The answer is sin. Judas never anything more than a man in character (John 6:70). When he fell, he simply fell from an office and not from a position. The one who asks this question says he does not believe in eternal security. We urge him to read John 4:13, 14; 6:37; 10:28; John 5:4; Jer. 32:40.

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MAY 15, 1965

PAGE TWO

Treasury of David

A Commentary on the Psalms

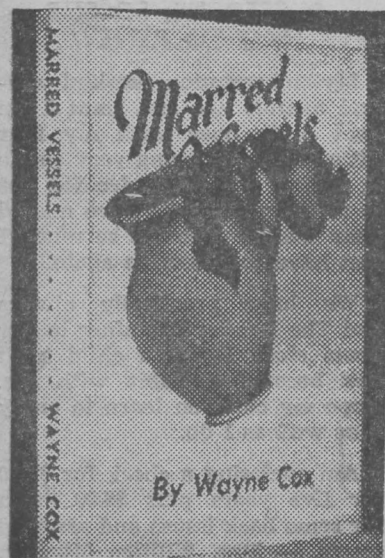
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Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky



The Baptist Examiner FORUM

"If we cannot trace a definite linked-chain of churches back to the Lord, can we hold to and require a linked chain of baptisms? And one who has been scripturally baptized then go out and baptize and establish new churches without specific designated church authority?"

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY
Kings Addition
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bus as described in Acts 13. Things were not done in an incoherent, irregular, haphazard manner. The church at Corinth was guilty of some irregularities, and these were rebuked by the inspired Paul.

Historical evidence suggests a linkage of true churches clear back to Christ. The burden of proof is on the person who denies that there was such a linked chain. Personally, I don't have to have overwhelming historical evidence of this to enable me to believe in the perpetuity of Baptist Churches. I have the definite promise of Christ (Matt. 16:18), that His church will never go out of existence. His bare word would be enough for me, but it is a fascinatingly interesting thing to find so much actual historical evidence that exactly corroborates His word.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



The answer to this question hinges on the question, "Who is responsible for the purity of our Lord's churches?" The head of a home is responsible for the conduct of that home. In like manner the Head of the church is responsible for the purity of His church. If our Lord had left the purity of His churches up to us they would be stinking to high heaven today just as the other fellow's churches are doing.

We poor finite creatures may not always be able to see an unbroken chain of churches back to the one at Jerusalem, but it has been well said that "man's extremity is God's opportunity." If we follow the examples set forth for us in God's Word, and depend upon Him to guide us in doing so we need have no worry. Since He is able to turn wicked kings whithersoever He will we can rest assured He can do as much in the case of His own people. We will never know just how many times our Lord has led us as a church unknowingly to do some certain thing that He wanted done. Some member of the church may pat himself on the back thinking he was the one who thought up the idea, when in reality he had no

more to do with originating the idea than Caesar Augustus had in originating the idea to have all the world taxed in Lk. 2:1.

If we ever get around to recognizing the fact that our Lord is not head over all things to the church in word only but in deed as well, that will solve a lot of perplexing problems for us. I believe we will then see that the only way a New Testament church can be established is by following the blue print given us in the New Testament. Any other way will be utterly disgusting to us. Most certainly we will see that Scriptural baptism does not authorize an individual to institute a new church by any means.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



Though we cannot trace a link chain of true churches back to the Lord, we should hold to and require a link chain of baptism. Though we cannot trace the church, that is church by church, back to the days of the Lord, that is no indication that she did not exist.

"And the gates of hell shall not prevail against it." Mat. 16:18.

To state that there was a break in the chain is to deny the promise that Christ gave to His church that death would not swallow up His church. The Head of the church has kept His promise that the gates of hell (death) shall not prevail against the church, and historians have given much evidence that in every century there were churches who contended for the faith once de-

WAIT TIL YOU HEAR THIS!

"SAFE! . . . and I hope both of you boys and I have a safe trip to Ashland for the Bible Conference at Calvary Baptist Church over the Labor Day Weekend."



livered unto the saints.

If we were to declare that the chain was broken, we not only state that Christ failed in His promise, but also we become guilty of advocating the failure of the Holy Spirit in administering the works of Christ. Since the day of Pentecost the Holy Spirit has directed the works of Christ on the earth through the church.

In whom ye also are builded together for an habitation of God through the Spirit. Eph. 2:22.

If the church failed to exist, then we have the Holy Spirit without a body to dwell in. Then He would be homeless, but we know that that could not be true, therefore the only conclusion that I can come to is that there has been a link chain of churches or habitation of the Spirit back to the Lord.

The Holy Spirit is busy build-

MABLE CLEMENT

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ing up the church of Jesus Christ, whereas the members of all man made churches are busy building up the works of the men who founded them. The Methodists are busy building up the works of the Wesley's, Church of Christ is engaged in building up the works of Alexander Campbell, Mormons are building the Church of Joseph Smith. Any church founded by man without designated church authority is building up the works of man rather than of God.

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Fifty Years

(Continued from page one)

accusers."

"Mind what I tell you," I replied. "I will not allow the bishop to deal with me in that way. If he dares to trample the laws of the Gospel under his feet, to accomplish my ruin, and satisfy his venegance, I will teach him a lesson that he will never forget. Thanks be to God, it is not the gory cross of bloody Inquisition, but the emblem of the British Lion, which I see there floating on the tower, to protect our honour and life, in Canada. I am innocent; God knows it. My trust is in Him; He will not forsake me. I will go immediately to the bishop. If he never knew what power there is in an honest priest, he will learn it to-day."

Two hours later, I was knocking at the bishop's door. He received me with icy politeness. "My lord," I said, "you already know why I am in your presence. Here is a letter from you, accusing me of a crime which is not specified, under the testimony of accusers whom you refuse to name! And before hearing me, and confronting me with my accusers, you punish me as guilty! You

not only take away my honour with that unjust sentence, but my life! I come in the name of God, and of His Son, Jesus Christ, to respectfully ask you to tell me the crime of which I am accused, that I may show you my innocence. I want to be confronted with my accusers, that I may confound them." The bishop was, at first, evidently embarrassed by my presence; his lips were pale and trembling, but his eyes were dry and red, like the tiger's eyes, in the presence of his prey. He answered: "I cannot grant your request, sir."

Opening then my New Testament, I read: "Receive no accusation against a priest, except under two or three witnesses" (1st Tim. 5:19). I added: "It was after I had heard this voice of God, and of His holy church, that I consented to be a priest. I hope it is not the intention of your lordship to put aside this Word of God and of His church. It is not your intention to break that solemn covenant made by Christ with His priests, and sealed with His blood?"

With an air of contempt and tyrannical authority, which I had never suspected to be possible in a bishop, he answered: "I have no lesson of Scripture or canonical law to receive from you, sir, and no answer to give to your impertinent questions; you are interdicted! I have nothing to do with you."

These words, uttered by the man whom I was supposed to consider as my superior, had a strange effect upon me. I felt as if awakening from a long and painful dream. For the first time, I understood the sad prophecies of Mr. Brassard, and I realized the horror of my position. My ruin was accomplished. Though I know that that high dignity was a monster of hypocrisy, injustice and tyranny, he had, among the masses, the reputation of a saint. His unjust sentence would be considered as just and equitable by the multitude over whom he was reigning supremely; at a nod of his head the people would fall at his feet, and obey his commands to crush me. All ears would be shut, and all hearts hardened against me. In that fatal hour, for the first time in my life, my moral strength and courage failed me. I felt as if I had just fallen into a bottomless abyss, out of which (Continued on page 4, column 3)

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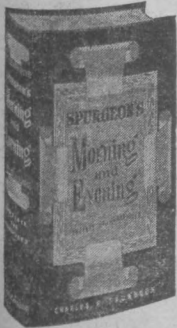
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THE BAPTIST EXAMINER

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PAGE THREE

New Guinea Photo Story

By FRED T. HALLIMAN

NOTE: Not too long ago I sent an article and some pictures to T.B.E. on my trip to the Solomon Islands. At the time I sent the pictures I had not received all of them back from the photographer. This series of pictures are some more of those I made while there.



In this picture can be seen the three that I baptized while there. I am in the process of baptizing Brother Uming's wife in this picture. At the left of this picture stands the two men, Brother Joshua Montoru in the foreground and Brother Daniel Kakapasa in the background. If I believed like some of the brethren today my services here would have been useless, for this woman could have baptized the two men and one of them in turn could have baptized her, but I believe in church authorized baptism and that is exactly what you see taking place here in this picture. **"Unto Him be glory IN THE CHURCH by Jesus Christ throughout ALL AGES, world without end. Amen, (Eph. 3:21). We do not claim this work to be perfect for human hands have to do with it, but one thing we do claim, we keep it as near the New Testament teaching as we know how. Down through the years we have not changed, you are still supporting the same kind of mission work as you heard about when I was visiting your churches over 5 years ago and told you what I would preach and teach when I came here. All of this work is done under the authority of a New Testament Church and that without the help of a mission board.**



I owe an apology to the old man in this picture and to our readers in that I got him mixed up with another individual. If you remember in the other series of pictures I sent the picture of an elderly man and mentioned that he at one time was one of the chief tribesmen on Bougainville Island and that he had killed many men in the day of his power. The old man that you see in this picture actually is the one that I meant to send the picture of the other time. His name is Rate and he lives in Tonu Village. He is 75 years old or past. What might appear to be a knot or growth on his chest is actually his leg doubled up and his chin resting on his knee. His eyes are dim and his days are truly numbered here upon this earth. He has been a Methodist for nearly half a century but does not know the Lord as his Savior. Please pray for this old man that he might forsake his religion and receive Christ as his Savior.



This is an old woman who also lives at Tonu Village. She is in appearance as old as the old man Rate and is nearly blind. She was trying to sweep her yard as I made this picture. She also is a hyper religionist but does not know Christ as her Savior.



In these two pictures are village scenes. As can be seen from these pictures the Island is ultra tropical. Coconut trees abound every where and that is one of the main foods of the natives there. While the trees are growing in every direction you look, every tree has an owner and no one, even though he might be very hungry, would dare take a coconut from another person's tree without first asking permission. Besides coconut trees which supply much of their food, there are numerous other kinds of tropical fruits and nuts that grow there. Many European vegetables have been introduced there and most of these do well, however some will not grow. As a rule their diet is much better than that of the native folk here in the Southern Highlands of New Guinea.



God has honored this work because we have honored Him in doing every thing through the Church. He also will honor each of you folk who has so faithfully stood by us and supported us with your prayers and monetary offerings. We are thankful too that we are not hampered in our efforts to serve the Lord here by mission board bosses. We reconfirm our aforesaid statements which we have made many times that we prayerfully seek the Lord's guidance each day as we use the money that is sent for this work, and while it may seem to many of you that we are getting rich, the Lord being our witness we can assure you this is not true. We try to use every dollar where it will count most and we consider our personal comforts as nil. When Brother Crace came he brought two cases of Coke for us and we appreciated this bit of extras. When our children

get candy it is the kind we make out of Nestles Condensed milk by simply boiling the contents of the can, in the can, water with nothing added. It is both nourishing, less harmful to the teeth, and satisfies, to some extent, their desires for sweets. We are not complaining, we are we bragging that because we have to do without these things that we will be greater blessed of the Lord. I simply thank the Lord that He has given us grace to do without these things and at the same time not miss them. Just as God given you folk back there to live with those things more or less to expect them. So He has given us grace to do without them and not to expect them. Isn't it wonderful? God knows how to balance every thing so that it will work just right, EVERYTIME.

Fifty Years

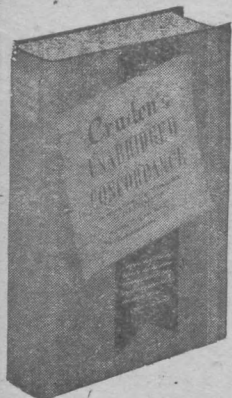
(Continued from page 3) it was impossible to escape. What would my innocence, known only to God, avail me, when the whole world would believe me guilty? No words can give an idea of the mental torture of that horrible hour.

For more than a quarter of an hour, not a word was exchanged between the bishop and me. He seemed very busy writing letters, while I was resting my head between my hands, and shedding torrents of tears. At last I fell on my knees, took the hands of the bishop in mine, and, with a voice half-choked with sighs, I said: "My lord, in the name of our Lord Jesus Christ, and in the presence of God, I swear that I have done nothing which could bring such a sentence against me. I again implore your lordship to confront me with my accusers, that I may

show you my innocence."

With savage insolence, the bishop withdrew his hands, as if I had contaminated them, and said, after rising from his chair: "You are guilty; go out of my

presence." A thousand times I have thanked my God that I had no dagger with me, and would have plunged it into his heart. But strange to say, (Continued on page 5, column 1)



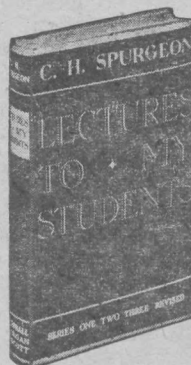
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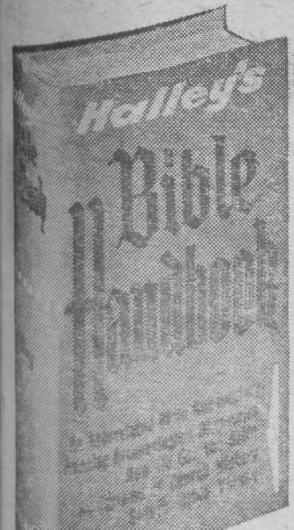
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Fifty Years

(Continued from page 4)

holical malice and dishonesty that depraved man suddenly brought back my former self-respect and courage. I, at once, took the stern resolution to face the storm. I felt, in my soul, that the strength which often God himself implants in the breast of the oppressed, when he is in the presence of his merciless tyrant, seemed that a flash of lightning had passed through my mind, after having written in letters of fire, on the walls of the palace: "Mystery of iniquity."

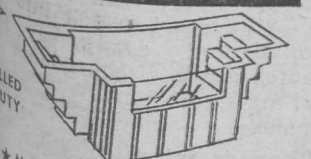
Relying entirely on the God of truth and justice, who knew my innocence and the great perversion of my oppressor, I left the throne without saying a word, and returned back to Longueuil, to my dear Mr. Bassard with my resolution to fight the Lord to the end. He burst into tears when I told him what occurred in the bishop's palace.

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demned," he said. "The infallible proof of your innocence is the cruel refusal of allowing you to be confronted with your accusers. Were you guilty, they would be too glad to show it, by confounding you before those witnesses. But the perversity of your accusers is so well known that they are ashamed of giving their names. The bishop prefers to crush you under the weight of his unmerited reputation for justice and holiness; for very few know him as we do. My fear is that he will succeed in destroying you.

Though innocent, you are condemned and lost; you will never be able to contend against such a mighty adversary."

"My dear Mr. Brassard, you are mistaken," I replied. "I never was so sure of coming out victorious from a conflict as today. The monstrous iniquity of the bishop carries its antidote with itself. It was not a dream I saw when he so ignominiously turned me out of his room. A flash of lightning passed before my eyes, and wrote, as if on the walls of the palace: 'Mystery of iniquity!' When Canada, the whole of Christendom, shall know the infamous conduct of that dignitary; when they shall see the 'mystery of iniquity' which I shall stamp upon his forehead, there will be only one cry of indignation against him; Oh! If I can only find out the names of my accusers. Now I will force that mighty tyrant to withdraw that sentence, at double quick. I am determined to show, not only to Canada, but to the whole world, that this infamous plot is but the work of the vile male and female slaves by whom the bishop is surrounded. My first thought was to start immediately for Chicago, where Bishop Vandeveld expected me. But I am resolved not to go until I have forced my merciless oppressor to withdraw his unjust sentence. I will immediately go to the Jesuit College, where I purpose to spend the next eight days in prayer and retreat. The Jesuits are the ablest men under heaven to detect the most hidden things. I hope they will help me to unearth that dark mystery of iniquity, and expose it to the world."

"I am glad to see that you do not fear the terrible storm which is upon you, and that your sails are so well trimmed," answered Mr. Brassard. "You do well in putting your trust in God first, and in the Jesuits afterwards. The fearless way in which you intend to meet the attacks of your merciless enemies, will give you an easy victory. My hope is that the Jesuits will help you to find out the names of your false accusers, and that you will make use of them to hurl back in the face of the bishop the shame and dishonour he had prepared for you."

(To be continued)

"One Year To Live"

(Continued from page 2)
word." I say, therefore, there are no errors, nor contradictions, nor inconsistencies in the Word of God, but from the beginning to the end, every word is pure. Some preachers talk about the mistakes of the Bible, but actually the mistake is not in the Bible, but in the preacher himself.

Furthermore, believing that the Bible is inspired, that it is final, and that there are no errors in it, then surely it behooves you and me that we ought to read it — that we ought to study it from day to day. We read:

"Seek ye out of the book of the Lord, and READ."—Isa. 34: 16.

Most of us spend our time in the newspaper, or our periodicals, or the magazines, or our books. Mighty few of us spend the same equivalent time in the Word of God. Sometime ago I got the habit of working the crossword puzzle in the daily paper. I got to thinking of recent date, as to what a waste of time this was in that I spend about twenty min-

utes every evening working the crossword puzzle. I'd be a whole lot better off if I laid it aside and spent that same twenty minutes in the reading of the Word of God. Then I got to thinking how many of God's people spend their time on other things rather than the reading of the Word of God.

Brother, sister, I ask you, in view of the fact that the Bible is inspired, that it is final, that there are no errors in it, and that we are commanded to seek it out and read it — in view of that fact, I ask, are you giving the Bible the proper emphasis that it ought to have? If you had just one year to live, would you make any change so far as the Bible is concerned?

II

YOU OUGHT TO CONTENT AGAINST RELIGIOUS ERRORS.

If you had just one year to live, you certainly ought to contend against every religious error more consistently and pronouncedly than ever before. I'll name a few of those errors and see what the Word of God has to say.

Suppose we start with that crowd who believes that you can be saved today and lost tomorrow — the crowd who believes in a "falling from grace" religion. I might say that they usually practice what they preach. Let's notice what God says within His Word:

"And I give unto them ETERNAL LIFE: and they shall NEVER PERISH, neither shall any man pluck them out of my hand."



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My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John 10:28-30.

Beloved, in the light of this text if I knew I had just one year to live, I'd certainly want to tan the britches of the "falling from grace" crowd every time I had an opportunity.

Then there is the crowd that are very closely akin to them, that we speak of as **Arminians**. They believe that a man is saved partially by what he does, and partially by what the Lord Jesus Christ does, and that their salvation depends to a great extent upon their own action — their own free will. Let's notice what God's Word says:

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

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

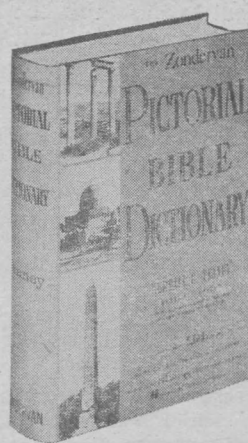
In this great sermon, as recorded in the sixth chapter of John, Jesus preached the absolute sovereignty of God. He preached election, He preached security, He preached salvation by grace through faith, and He preached the absolute helplessness of man

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PAGE FIVE

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in the realm of salvation. The day before there were 5,000 men, not counting the women and children, to eat dinner with Him, but when the Lord Jesus Christ finished His message, there were a dozen preachers sitting around, and all the balance of that crowd had taken their departure. We read:

"Then said Jesus unto the twelve. Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—John 6:67, 68.

Oh, that crowd of Freewillers who wanted what Jesus could give them by way of free food — they now took their departure! I tell you, beloved, a preacher who knows that he just has one year to live ought to let that year count for God in "setting the hair" on all the Arminian heretics who believe in freewill.

Let's think of another group that is given over to religious errors — the false churches. Maybe I ought to whisper it. Maybe I shouldn't speak loudly about false churches. It has gotten to the place that if you speak a word against anybody today you are not a true Christian yourself, so maybe I ought to just whisper the fact that there are some people in the world that aren't exactly right on church truth. Beloved, we don't find our Lord whispering as to what is going to happen to the false churches. Revelation 17 tells us about an old whore and her harlot daughters. These represent Catholicism and the false churches that have come out of Rome. Beloved, God doesn't in any wise at all pull any punches; He doesn't apologize for what He has to say, He doesn't whisper it. He just deliberately says that Rome is an old whore and that these Protestant churches that have come out of Rome are the harlot daughters of Rome. Then he finishes by saying:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her DESOLATE and NAKED, and shall EAT HER FLESH, and

BURN HER with fire."—Revelation 17:16.

Can you think of anything that is any more complete so far as destruction is concerned? I'll grant you we are living in a day when you don't dare say anything like that publicly, for people would surely think you were "off your rocker" if you were to say that Catholicism and the "wonderful" Protestant churches were all going to come to naught. Beloved, they are working so close together today that it just looks like that Protestantism and Catholicism are all going to get together — and they are. They are going to come right back to the same place they started from. The Protestant lamb is going to lie down on the inside of the Catholic lion. The Ecumenical movement will ultimately be successful to Catholicism. In spite of that, God has already said that there is a day coming when they are going to be destroyed completely. It is likened unto destruction by fire. What is left when fire comes? Ashes. What is left, beloved? Nothing, so far as life is concerned. God says that is what is going to happen to these false churches.

We read:
"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 15:13.

He doesn't say that they may be rooted up, but He says that they shall be rooted up. I am expecting some of these days to see this. I may not live that long, but if I don't, I'll have a ring-side seat yonder in the skies when it takes place. Beloved, I am going to see this take place. I am going to see it come to pass, when all these false churches are rooted up.

You say, "Brother Gilpin, that is figurative language." Beloved, it is not figurative language. It is the language of our Lord, and I believe it. Since God said it, I'll believe it, and that settles it. If a preacher just has one year in which to live he surely ought to preach against these false churches.

(Continued on page 6, column 1)

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"One Year To Live"

(Continued from page five) churches.

Also, he ought to preach against the universal church heretics. I feel sorry for them that any man could read the Word of God, and then believe in the universal church, yet the majority of people do. Jesus said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Beloved, He didn't wait until the day of Pentecost to do it, but He built it then. He didn't wait 1600 years for Martin Luther or John and Charles Wesley to do it, but He built it then. He didn't wait for the Protestant reformation to come, but He built it then.

I tell you, beloved, if I had just one year to live I'd want that year to be used in preaching against any heresy relative to a universal church. I believe my God started a local church, and I believe it was a Baptist Church. I believe that church is going to continue to the end because Jesus said, "I'll build my church;

and the gates of hell shall not prevail against it."

I haven't time to mention all of these religious errors, beloved, but if a preacher only had one year to live, he surely ought to preach against the mission boards. He surely ought to show that the work of the Lord Jesus Christ wasn't given to a mission board, but was given to His church. He ought to certainly preach against the Feminists, and put the women in their places, and make them realize that their position in every Baptist church is that of a position of silence. He certainly ought to preach against the Unionists and all that crowd that would unionize together, remembering the words of Paul as he wrote to the church at Rome:

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

Certainly, beloved, if a man only had one year to live he ought to preach against the lodge crowd that is always speaking of the Fatherhood of God and the Brotherhood of man. If a man only has one year to live he certainly ought to speak against all these religious heresies of today. If I knew I just had one year to live, I'd preach just like I am preaching now, and I'd want to preach against every heresy in this world. I'd want my last year to be a year of testimony against religious error and heresy. The reason I'd want it to be that way is because I know there are so few people that are going to be preaching this in the days to come.

III

YOU OUGHT TO DO MORE PRAYING.

If a man knew that he only had one year to live he ought to do more praying than he has ever done before. I am afraid that the most of us pray all too little. I am sure that the majority of us fail to realize the value and the worth of prayer. Jesus said:

"If ye shall ask any thing in my name, I will do it."—John 14:14.

Now what does that mean? Does it mean that when I pray, and I come to the end of the prayer, that I am to say, "In Jesus' Name. Amen"? No, no, beloved. For me to pray in Jesus' Name when I pray in His Name, I am asking for what He would ask for, if He were the one that was uttering the prayer.

When I read this Scripture and I think about what is accomplish-

ed by prayer, I am amazed that you and I pray so little. I ask, how much time did you spend in prayer this last week? Think about it. How much time did you spend in prayer? How much time did you spend making a living? How much time did you spend sleeping and resting? How much time did you spend relaxing? How much time did you spend with the things of this world? How much time did you spend praying? Beloved, I dare say that every one of us didn't spend as much time in prayer this last week as we spent eating one meal. In fact, I suspect that I am most liberal in what I say.

The poet has said, "More things are wrought by prayer than this world dreams of."

I have often said that I am amazed at my own lack of prayer in view of the fact that I know what God does when we pray. Beloved, if a man knew that he just had one year to live, he should spend a lot of time praying, whereas most of us are busy spending it in other things.

IV

YOU OUGHT TO SEEK TO BE RECONCILED TO ALL MEN.

If a man knew he only had one year to live he certainly ought to seek to be reconciled to all men. I turn to the Word of God and I find that Jesus, after He had established His church, had something to say about the discipline of that church, and how that we need to be reconciled to one another. Listen:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Mt. 18:15-17.

I think, beloved, that is exactly what every child of God ought to put into effect. He ought to seek to be reconciled to all men. But do you realize that there are some men that you can't be reconciled to? Long ago I came to realize this truth, that there are some folk that I could never be reconciled to until I stand at the judgment bar of God.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he had done, whether it be good or bad."—II Cor. 5:10.

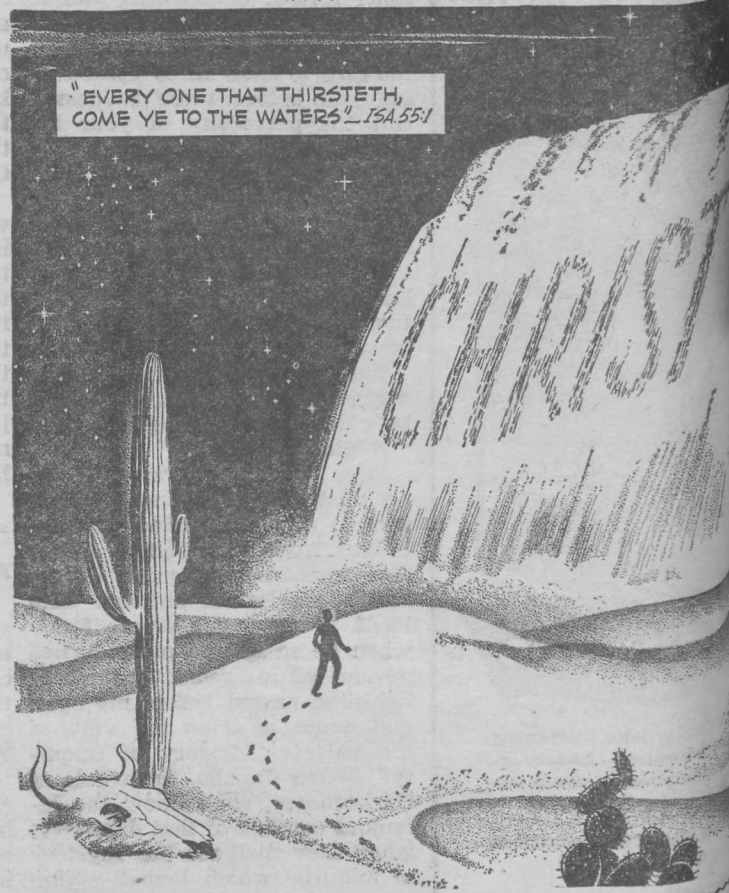
I came to this conclusion a long time ago, that there are a lot of people we could never be reconciled to, until we stand at the judgment bar of God, but you and I, and every other Christian, ought to live every day in the light of II Corinthians 5:10. We ought, I say, seek to be reconciled to all men to whom we can be reconciled.

Let's see, have we any enemies? You say, "Brother Gilpin, suppose you ask yourself if you have any enemies." Yes, there is the Convention crowd. Most of them don't think much of me because I am not a Convention man. Then there are the Arminians. Every once in a while I pick up a paper and find that somebody has taken a slap at me, and referred to Gilpin as a "Hardshell." I suppose there isn't a week goes by but that some one of the papers we get refer to me as a Hardshell. I have some enemies not only among the Convention crowd, but among the Arminians.

Then there is the mourner's bench crowd that believe you have to pray through in order to be saved. A lot of them don't exactly like me. Then there is the Feminist crowd who believe that it is perfectly all right for a woman to be unbridled, and to

IN AN ARID WORLD

"EVERY ONE THAT THIRSTETH, COME YE TO THE WATERS."—ISA. 55:1



say and do anything that she wants to say and do in church. They don't have too much use for me either. Then there are all these false churches the Catholics and the Protestant churches that have come out of Rome. Every once in a while one of them says something about me, and I get the opinion that they don't like me too much. Then there is the Mission Board crowd who believe that you can't do mission work apart from a mission board. They fail to realize there never was a mission board until the 17th century and the first one was established by the king of England as an act of the English Parliament in order to carry on mission work among the Indians. It was a political proposition rather than religious, to start with, yet the majority of the mission boards are not conscious of that fact. Because I have said a few things about them, I don't think they like me very much.

Then there is the lodge crowd. I know they don't like me. A short time ago we got a contract to print eight books for an organization out of Louisville. The organization had taken the contract and couldn't fulfil it, and I had bid on it and got it. I printed the first one but a man here in Ashland who is a strong Mason found out that I had printed it. Beloved, they cancelled my contract on the other seven books just because he was a strong Mason. He said he wouldn't let a man that talked about the Masons like I did print a book with which he had any connection. I don't believe he likes me very well.

Now, beloved, who is there that isn't my enemy? After I mention all that crowd, who do I have left? I don't know anybody else except this little crowd here in front of me and the folk that read THE BAPTIST EXAMINER. I haven't got very many but what I need to be reconciled with, but I couldn't be reconciled to any of them tonight, because I can't submit to what they believe, and if I were to be reconciled to one of those enemies, I'd have to say

that I was wrong in what I have been preaching in order to have their reconciliation. Beloved, I can't have reconciliation with any man at the price of dishonoring the Word of God.

I used to say that my family meant an awfully lot to me, and I think all of you know that has been true — that my family meant much to me. I used to wonder if I were put to the test if I could stand for the things of God if my family were involved.

I didn't know what the answer would be. You don't know what the answer would be in your case. The fact of the matter is, nobody knows what he will do until the time comes when he is put to the test on anything. Don't you say, "I'll do this," or "I wouldn't do that," because you don't know what you will do until the time comes. Now, I know what I did was because God gave me grace to do it. If I had it to give over, I'd take the same stand that I took on the 27th day of May of last year, to say heresy cannot be tolerated so as this church is concerned.

I will not preach as I have preached my life and then compromise my life and then tolerate any balance of Arminianism. I certainly will not repudiate the church that Jesus built. Though a portion of my family may say I am a Catholic, Campbellite or a sellite group is as much a church as Baptists, I will not accept an heretical position.

Yes, this past year, my family has been torn into shreds because of doctrinal issues, so that I am absolutely no family friend, ship such as we used to be, and thank God for.

I wish we might have reconciliation today, but that can be for I will not compromise my Arminianism and Universal Church-ism to dishonor the Word and my Jesus' church and his ordinances.

There is going to be a reconciliation someday in one of these places. We are either going to be reconciled in the air or go up, or else we are going to be reconciled at the judgment. (Continued on page 7, column 1)

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"One Year To Live"

(Continued from page six)

of Christ. Everything will be reconciled that day. A lot of differences in life will be reconciled in the air, but those that are not reconciled in the air will be finally reconciled at the judgment bar of Christ. If a man had just one year to live, he ought to seek to be reconciled to every man with whom he has differed, reconciliation could be had.

V

YOU OUGHT TO BE MORE ACTIVE IN SOUL-WINNING.

If a man had only one year to live he certainly ought to be more active in the realm of soul-winning. I am afraid that too many times we are not concerned enough about people. We are more concerned about doctrines than we are about the people who are to receive the doctrines. I am afraid that too many times we are concerned about what we are going to stand for and preach, rather than individuals that are going to hear the word when we preach. I say, beloved, we ought to be more active as to soul-winning.

We read:
"And they that be wise shall shine as the brightness of the firmament; and they that TURN MANY to righteousness as the stars for ever and ever." — Dan. 12:3.

Every once in a while at night I look up into the skies and I note the moon as it takes its place in the heavens. I see the stars as they file out one by one as the golden sentinels of the night to look down upon us. As I look up into that sky to observe those golden stars shining above, I think how that one day you and I can outshine even the stars, if we have been faithful in turning many to righteousness. Listen:

"He that winneth souls is wise." — Prov. 11:30.

"He that withholdeth corn, the people shall curse him." — Prov. 11:26.

Notice, the man that withholds the corn, or the fruit, and does not offer it, someday he is going to be cursed. I wouldn't be a bit surprised but that many a Baptist preacher will have his name blasphemed and cursed in Hell thousands of times because he walked by someone time and time again, and never said one word to him about Jesus Christ. Beloved, "he that winneth souls is wise." Therefore I say that if you just had one year to live, you ought to be more active in the realm of talking to the lost.

Most of you have heard me speak of my old friend T. T. Martin who was a great evangelist. I don't mean to say that I believed everything that T. T. Martin preached, because he and I have argued considerably about some things. He at least plowed a gospel furrow that the average evangelist doesn't plow today, and certainly he preached that sin has to be paid for. The average evangelist doesn't preach that today. T. T. Martin had a brother John who was a lawyer. He died of T.B. One day, three weeks before he died, his brother John leaned his head over on his desk and cried like his heart would break. T. T. Martin said that he went over to where his brother sat and asked him what was the matter. He said that he was thinking about his death. He knew it was soon to come to pass. T. T. Martin said, "Well, you are saved, aren't you?" He said, "That is not what I am worried about." He said "The thing that grieves me is the fact that I have lived my life as a lawyer, and in all that period of time I don't remember one single person that I ever spoke to about Jesus Christ. I am sure that I have never won one soul to Jesus." The last three weeks of his life he sat and dictated letter after letter, day after day, to T. T. Martin who acted as a secretary for him. He wrote to business friend after business friend all over the country, whom he had known for years, to witness to them in the last weeks of his life. He died three weeks from the day he laid his head on his desk to sob because he realized he had never won a soul to Jesus, and when they took him out to the cemetery, a man came up to T. T. Martin and said, "I got the letter that you wrote." Brother Martin said, "I may have written it, but it wasn't my letter. It was John's letter. All I did was to act as his secretary." The man said, "Well, then, thank God, I am one of John Martin's converts."

I want to tell you beloved, instead of waiting until three weeks before you die, remember this might be your last year. Have you ever won a soul to Jesus? Have you ever led a single person to the Lord Jesus Christ? What would it be like for you if tomorrow the doctor were to look at you and say

EQUIPPED FROM WITHIN



"FOR GOD HATH NOT GIVEN US THE SPIRIT OF FEAR; BUT OF POWER, AND OF LOVE, AND OF A SOUND MIND."

— II TIMOTHY 1:7

that you have just one year to live? What effect would it have on you? I tell you, beloved, you ought to be more active in soul-winning.

CONCLUSION

As I have reflected on this message for one week's time I have asked myself this question several times, if you just had one year to live, what would you do differently? What changes would you make?

After I have carefully scrutinized my own life, and my preaching, in the light of this text, I'll answer and say to you tonight that if I had one year to live, or if I had one century to live, or if I had a millennium to live, or just one hour or one minute to live, I'd live it just as I am living now and preaching to you this hour. I'd like to be a better Christian and a more devout servant of our Lord. Other than that, I have nothing to change. I know of nothing I'd want changed if I had only one year to live. I'd want my life to be lived as it has been lived. The only change that I'd want to make is that I'd want to be sure that I continue to stand firm for everything that I have been standing for in the days gone by.

I don't know when this man died that Jeremiah talked of, whether he died immediately or whether he died a year later. I do know that within a year he died. Now I may die within a year, or I may die tonight, or I might die tomorrow. Beloved, you may die within a year. In view of that fact I ask you, if you just had one year to live, how would you want to live it? Would you want to make any changes? Would there be anything that you would want to make any changes? Would there be anything that you would want to make different? As I have reflected on this message this past week, I say to you frankly, the greatest joy that I have ever

had in this world is the joy of looking at my life and my ministry as I have tried to live and to say to you that God helping me, I want my life and ministry for the next year to be just like my life is tonight.

If you are a Christian and there is anything wrong, make it right. If you are a sinner, you ought to receive Jesus Christ, as God gives you the grace to do so, and be saved. You will not get salvation after you die. In spite of the fact that the pope and all his little altar boys may tell you that your soul might be prayed out of purgatory, you take it from an individual who believes the Bible, "papa" and all his helpers can never pray one soul out of purgatory. If you are ever going to be saved, you had better be saved before you die. Now is the day of salvation. Now is the accepted time.

One year to live! What will it bring forth in your life? What will it bring forth in my life? I don't know, but it is out before you. You may not have more than one year. You may not have a whole year. Regardless of how long it may be, may God help you that it shall be lived for Jesus.

May God bless you!

Twentieth Century

(Continued from page one)

a tip! Maybe we need another persecution to scatter us everywhere, preaching the word!

It is as much the laymen's business to get the gospel out, as it is the business of any salaried minister. The minister has a special ministry, and we support him so that he may be free from other cares, to devote all his time to it. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (I Cor. 9:14). But we have another responsibility besides the upkeep of the ministry. We have our own ministry as a Christian witness.

We cannot pay a preacher to do OUR talking for us. We cannot pay a missionary to do OUR missionary work.

We are all ministers and missionaries. Strictly speaking, we are all deacons; for a deacon is simply a servant, and we are all on the deacon board!

We need to cure ourselves of the notion that our service to Christ is just something we take care of at church on Sunday. It is the daily living of the gospel, and the daily witnessing by lip and (Continued on page 8, column 2)

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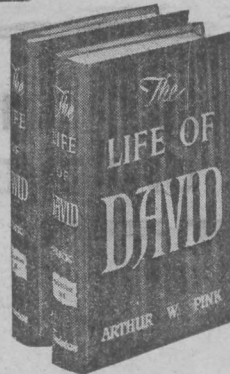
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OF THE 1000?

"Once In Grace"

(Continued from page one)
ing to His mercy He saved us,
by the washing of regeneration
and renewing of the Holy Spirit."

4. Because we have passed from
a state of spiritual death into a
state of spiritual eternal life when
we are saved. John 5:24.

"Verily, verily, I say unto you,
he that heareth My word, and
believeth on Him that sent Me,
hath everlasting life, and shall
not come into condemnation; but
is passed from death unto life."

5. Because we are children of
God and such a relationship can
never be undone. I John 3:2.

"Beloved, now are we the sons
of God, and it doth not 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."

6. Because we were delivered
from punishment for our sins
when Christ was punished in our
place. I Peter 2:24.

"Who His own self bare our
sins in His own body on the

tree, that we being dead to sins,
should live unto righteousness;
by Whose stripes we were heal-
ed."

7. Because Christ died the eter-
nal death His people ought to die.
Romans 5:8.

"But God commendeth His love
toward us, in that, while we were
yet sinners Christ died for us."

8. Because He obtained eternal
redemption for us. Hebrews 9:12.

"Neither by the blood of goats
and calves, but by His own blood
He entered in once into the holy
place, having obtained eternal
redemption for us."

9. Because when we sin after
we are saved we are not utterly
cast down. Psalm 37:23-24.

"The steps of a justified man
are ordered by the Lord; and he
delighteth in His way. Though
he fall, he shall not be utterly
cast down; for the Lord uphold-
eth him with His hand."

10. Because Christ makes inter-
cession for us. Romans 8:20-27.

"Likewise the Spirit also help-
eth our infirmities; for we know
not what we should pray for as
we ought; but the Spirit Himself
maketh intercession for us with
groanings which cannot be utter-
ed. And He that searcheth the
hearts knoweth what is the mind
of the Spirit, because He maketh
intercession for the saints accord-
ing to the will of God."

11. Because absolutely nothing
can separate us from the love
of God. Romans 8:35-39.

"Who shall separate us from
the love of Christ? shall tribu-
lation, or distress, or persecution,
or famine, or nakedness, or peril,
or sword? As it is written, For
thy sake we are killed all the
day long; We are accounted as
sheep for the slaughter. Nay, in
all these things we are more than
conquerors through Him that
loved us. For I am persuaded,
that neither death, nor life, nor
angels, nor principalities, nor
powers, nor things present, nor
things to come, nor height, nor
depth, nor any other creature,
shall be able to separate us from
the love of God, which is in
Christ Jesus our Lord."

Friends, in the face of these
Scriptures it is only left for you
to believe it. Having stated these
facts I can only say you are will-
ful rejecters of the Word of God
if you continue to hold to the
doctrine of being able to fall
from grace. Such a doctrine is
right out of the mouth of the
Devil. I exhort you to flee from
Satan's teachings and simply
believe God.

May the Lord bless you.

Twentieth Century

(Continued from page 7)

life. That can be done in any de-
cent business or profession. In
fact, it sometimes can be done
more effectively by a doctor or
business man, than by a regular
minister. People expect it of the
preacher, and they have their
guard up; but a lay witness takes
them by surprise.

Anyway, that is how it started.
Every Christian was a witness,
and the early Christians — from

the lowest servant, to Caesar's
household — "gossiped the Gos-
pel." They infiltrated the Rom-
an Empire. Communism has
borrowed our technique, and to-
day Communists work in "cells"
the world over, and every Com-
munist is a fervent missionary.
Paul wrote to the Philippians,
"Our citizenship is in heaven."
He thought of those saints as
heavenly colonists, making an
early colony in Philippi. He called
them "the saints IN Christ
Jesus which are AT Philippi."

Too many today are saints IN
the world just AT church on
Sunday.

The early church started out
every Christian a missionary, and
they swept the world. If we had
what they had, we would infil-
trate Communism instead of be-
ing infiltrated by Communism.

The trouble is that we pay
George to do it. It is not the busi-
ness of the preacher to fill the
Church on Sundays. It is his
business to fill the pulpit, and
the business of church members
to fill the church by being there
themselves, and bringing others.

For all our new projects and
gadgets and methods for increas-
ing attendance, the best way is
still for one to bring another;
arithmetic shows that any church
would be filled in a few Sun-
days. This means more than an
occasional spree of visitation. It
means more than appointing a
committee to do it, "a group of
the unfit appointed by the un-
willing, to do the unnecessary."
It means waking up to the fact

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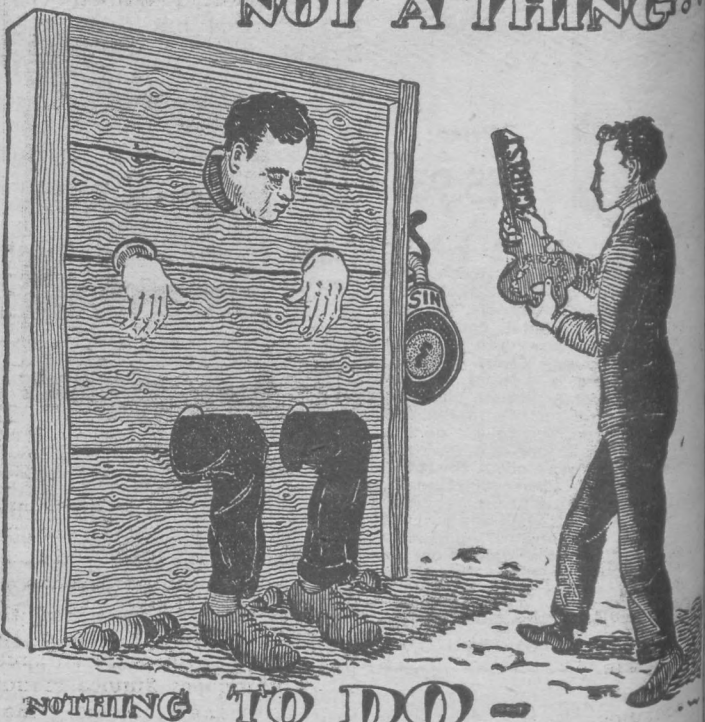
that we are all fishers of men
(Matt. 4:19), and gatherers of
souls (Matt. 12:30). This is not a
field limited to pastors, teachers
and evangelists. It is every Chris-
tian's business. If we are not
fishing and gathering, something
is wrong with us, for that is His
program for us. And if we gather
not with Him, we scatter abroad.
That means there is no such
thing as an inactive church mem-
ber for he either gathers or scat-
ters; and either is activity . . .
for Christ, or against Him. The
power of the Holy Spirit was
given that Christians might be
witnesses (Acts 1:8). Power must
be joined with performance, re-
sources with responsibility, dy-
namic with duty.

Too many sit in prayer meet-
ings and say, "Lord, send the un-
saved to church." I doubt that
He will send many, unless we go
after them. Our Lord came to
seek as well as to save the lost,
and He expects us to seek them,
that He may save them. A. C.
Dixon used to say that we have
a new version of the parable of
the lost sheep: We put up a
sheepfold, otherwise known as a
church, and a sign, "Any Lost
sheep straying in this vicinity, if
it will report here, will be taken
care of."

Gypsy Smith used to say, "Too
many church members come in

WHAT CAN A SINNER DO to be freed from his bondage???

NOT A THING!



to sit, instead of going out to
serve." We need to get from be-
hind closed doors. We need to
get out of Jerusalem. While we
support missionaries abroad, we
ought to support some more at
home — OURSELVES! It is true
that the light that shines bright-
est away from home shines
brightest at home. We need our
spiritual bifocals today to see
both the near and the far, across
the street as well as across the
sea. He is a strange Christian who
pays to send a witness across the
sea, but will not witness across
the street.

We must get over the delu-
sion that Christian service is the
exclusive business of so-called
full-time Christian workers. It is
every Christian going every-
where to preach the Word. A. J.
Gordon used to say that in times
of spiritual dearth, the singing of
the church is done by paid per-
formers in a choir loft, but that
when revival comes, it spreads
into all the congregation. We
read of no special choirs in the
New Testament . . . it was ALL
choir! And when revival comes
again, we won't let a few preachers
and singers do all the work.
Every Christian will be a mis-
sionary. Nor will this service be
limited to "church visiting,"
bringing people to church to let
the minister work on them. These
early Christians scattered every-
where, had no church to take
people to until a fellowship was
formed. They brought them first
to Christ. They won them where
they were. They were out on
their own by the Holy Spirit. The
New Testament says little about
sinners coming to church, but it
sends us after them. If you can-
not win them on the spot, bring
them to church where they can
be exposed to the gospel. If you
do win them, bring them to
church, where they can join the
fellowship of the saints.

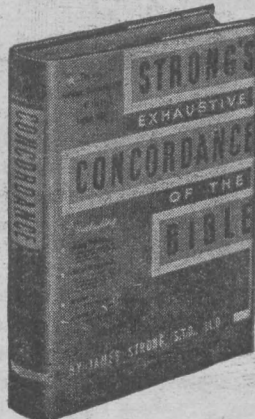
I do not know whether or
it will take persecution to
ter us Sunday-morning
warmers everywhere preach-
ing the Word. There is a place
worship and instruction, but
stops there, we grow stag-
nant and become an ingrown reli-
gious club, settled on our lees
needing to be emptied from our
sel to vessel. It has been said
the gospel is not primarily
thing to come to church to
but something to go from church
to tell. It is not a secret to be
hidden, but a story to be heard
ed. It is a day of good tidings
we hold our peace. If it is
suffering to get us out of
smug American game of "chur-
ing church" in order to
missionaries of us, it will
worth all it costs.

There is only one way to
the menace of godlessness
day, and that is by sending
wave of Christian witnesses
only abroad, but at home,
just paid special workers but
Christians. We have some-
they do not have. We have
Answer, JESUS CHRIST.
we have the Power, the
Spirit. The greatest power in
world today has not been
ploded in the South Pacific,
not atomic, but apostolic.

But our main business is
combating Communism,
carry out the orders of our
to preach the Gospel to
creature, and make disci-
all nations.

That will not be done
tively until Christians stop
satisfied to pay somebody
to do it, and become in
what they already are in the
of God — ministers and mis-
aries and full-time Gospel
whose business in this world
to know Christ, and make
known.

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