

It is a great sin to tolerate a little sin.

RALLY DAY . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1385

HOW SATAN COUNTERFEITS THE BIBLE

By ROY MASON
Aripeka, Florida

We have a book which we call the Bible, and which is different from all other books ever written, in that it is divine. It is inspired of God. (See II Peter 1:21). Again we read, "All Scripture is given by inspiration of God." Proof that the Bible is inspired of God is shown in the marvellous UNITY of the Bible. Composed of 66 books, written through the instrumentality of many men, over a period of centuries, it is in reality ONE book, telling one story—the story of redemption.

Another proof of the inspiration of the Bible is the POWER OF THE BOOK ON HUMAN LIVES. All down through the centuries it has been changing human lives. Vicious wicked men have read the book, been convicted of their sins, have turned to the Christ of whom the book speaks, and have lived changed lives.

Yet another proof of inspiration is THE FULFILLMENT OF PROPHECY. Events foretold in Scripture have been fulfilled—often after the lapse of many years, in the most detailed and elaborate way, such as to preclude the possibility of the Scripture predictions having been mere shrewd guesses.

To the believer a further proof of inspiration, is the statement made by Jesus. "Moses wrote of me" He said (See also Luke 24: 25-27).

One could add many things more. As in all other things, Satan has sought to counterfeit God's book. Let us take note of some of his counterfeits:

1 — HIS OWN DISTORTED MISQUOTATIONS. Whole false systems of religion have been based on misquotations and misinterpretations of the Scripture. Satan quoted Scripture in an attempt to prove that Jesus should leap from the pinnacle of the temple. (Matt. 4:5-7). Catholicism

takes the passage "this is my body" and builds the doctrine of transubstantiation on it. Bald literalism is attached to the statement, which is designed to be figurative. The same literalism attached to the words of Jesus, "I am the door" and "I am the

SPECIAL ENVELOPES FOR RALLY DAY

In this issue of TBE you will find an envelope printed with red and green ink. This is our special envelope for Rally Day.

In the last two issues we have made announcements concerning Rally Day. As a result we already have a few offerings in behalf of TBE for Rally Day.

From now on until July 6, everything that is received within the envelope enclosed in this issue will be considered as a special Rally Day offering. We would implore each of you who read and love the truth of this paper to use this envelope and send us an offering for Rally Day that would be equal to the blessings you have received through the reading of the paper, or at least the best offering which you can make.

vine" would put them into immediate trouble.

2 — FALSE BOOKS PURPORTING TO BE INSPIRED. Among these is the Koran. Mohammed trained a white pigeon to pick peas out of his ear, when people saw the white bird hovering about his ear they said, "It

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PASTOR JOHN R. GILPIN
is the speaker for each broadcast

is the spirit speaking to him." Millions of Moslems regard the Koran as from God. Other false prophets have arisen to palm off writings on the gullible. THE BOOK OF MORMON is a fake Bible. Mrs. Eddy's "Science and Health and Key To The Scriptures" is another. Mrs. White's writings are in the nature of false Scriptures. It used to be that Pastor Russell's writings were regarded as almost in the light of Scripture, then he died and others aspired to be big men, so his writings have been supplanted by those of others.

3 — TRANSLATIONS THAT ARE WARPED. Much has been said about the "New Bible" — The Revised Standard Version, gotten out recently. This is plainly a Modernist translation. Modernist "scholars" predominated as translators — men who were not only untrue to historic Christianity, but were listed as being connected with subversive pro-communist organizations. The virgin birth is played down, and likewise the supernatural element of the Bible, while attempt is made to make the Bible self-contradictory. The money derived from the sale of this edition of the Bible, goes as profit to an affiliate of the National Council of Churches — the most baleful modernistic religious organization known to this nation today. So skillfully was this new translation built up, that many orthodox pastors were led to give their approval to it, when they had never really read it. Then having approved it, they felt that they must back up their approval.

4 — "CHIMNEY CORNER SCRIPTURES." The devil has circulated a lot of statements as from the Bible, when they are not in the Bible at all. Such as "The Lord helps them who help themselves." "Every tub stands on its own bottom." "The time will come when we can only tell the seasons by the falling of the leaves." Then he has circulated

(Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LAUGHING ONE'S WAY INTO HELL"

"Fools make a mock at sin." —Prov. 14:9.

It is my own personal conviction that if there were ever a time when this passage of Scripture were being fulfilled, it is today. Fools make a mock at sin. I don't know whether you realize it or not, but that is exactly what is taking place in the newspapers, and over the radio, and television, and I'll judge likewise, in the movie houses. Sin is being made fun of and mocked at. In making fun of it, it is to cause people to laugh.

I am sure you recognize that entertainment is definitely in the

air. In walking from our printing shop here to preach to you, I noticed a billboard as to one movie that is advertised, wherein it was stated that it was hilarious and was the funniest comedy of the year. The pictures that accompanied it would indicate that it was likewise reeking with sin and suggestiveness. Now that is how fools make a mock at sin. They take things that are sinful and try to make them funny, in order for people to be able to laugh their way into Hell. I am sure you recognize that the same is certainly true of television and radio. I am sure you recog-

nize that the majority of programs on television today are for the purpose of causing people to laugh, and usually it is a sinful suggestion that is twisted and distorted in order to cause people to laugh.

For example, this past week I only watched television on two short occasions, and in each instance, I noticed drunkenness mimicked or portrayed by way of acting, all for the purpose of causing the viewers to laugh.

A few weeks ago in passing through the lobby of a hotel, I noticed on one particular televi-

(Continued on page 2, column 1)

Why I Support TBE On Rally Day And Every Day

Dear Brother Gilpin:

I would like to say a few words about The Baptist Examiner, which I have been getting for several years. So far as I am concerned, it is the best Baptist paper in print. No one who reads its pages need remain in ignorance concerning the Word of God. There are always reasons why



Eld. WM. CRIDER

people do things, so I would like to mention a few reasons why I support The Baptist Examiner. I support it because it is a sound, Baptist paper. Many people are blessed in the knowledge of the Word of God by it. Also, people are built up in the faith by its pages. Spiritual persons, who want spiritual food, are helped and blessed spiritually by reading this paper. The writings of many able men of the past fill its pages, and so they, like Abel, being dead yet speak. Heb. 11:4. And who can say that Abel's message was not a message of salvation by faith in the shed blood of the Lord Jesus Christ. Also, men who are now living write in the pages of The Examiner, many of whom I know personally and believe to be true children of God. Their messages are food for the soul and build God's people up in the most Holy faith. Those who disagree with its teachings could be helped, taught, and made more useful servants for the Lord if they are saved, by the reading of its pages. I recommend the Baptist Examiner for young people who need to be established in the truth.

The great doctrines of the Word are taught in its messages by godly men. Its message is sound Scripturally. I believe its teaching concerning missions and missionaries, that missionaries are to be sent out by the local church (Continued on page 5, column 5)

WORSHIPPING GOD OR MAN

The story goes that one Sunday Henry Ward Beecher had to be absent from his pulpit, and his brother preached for him. The church auditorium was crowded, but when it became evident that the eloquent Henry Ward Beecher was not going to be present, many began to leave the church.

The brother of Mr. Beecher was not disturbed. Calling for silence, he said, "All who came this morning to worship Henry Ward Beecher may leave now. The rest will remain to worship God." No one left after that.

—Selected.

Why I Support TBE On Rally Day And Every Day

First of all it must be noted that I do not support THE BAPTIST EXAMINER very much from a financial standpoint, though this is not of my own volition. However, I seriously doubt whether there is any one that prays for T.B.E. any more than I do unless it would be Brother Gilpin. Also I am



Eld. FRED T. HALLIMAN

to be able to say a few words in behalf of this great herald of the truth and give my support to it in that manner. Some have been so bold to say to me that the Devil said to me regarding Job in the first chapter of Job, i.e. that I back the BAPTIST EXAMINER because it backs me. I would like to refute this again as being completely false and untrue from every standpoint, and add, that if the BAPTIST EXAMINER carried another article of mine nor had another word to say about me I would still feel the same. I repeat what I have said, I do not support the Examiner because of the man behind the work that he is doing.

I support THE BAPTIST EXAMINER because, It is worthy of support. It is worthy of support. It has a well rounded presentation of the truth, It is error free. It gives Bible teaching, and not man's opinion, for that is what it contends for. I support it because, It is missionary. Few of the other than the editor are in position to know from a first hand report just how much good the paper is doing from a missionary point of view. People come to me from almost every part of the Union and from more than 40 countries (Continued on page 8, column 3)

THE COOPERATIVE PROGRAM

Just got through reading The Southern Baptist Convention and Cooperative Program.

I knew that it was rotten but didn't know how really rotten it was. My pastor has preached about the evils of the S.B.C. and I thank God for the stand he takes concerning the same. I consider it a privilege to follow him as my pastor.

God richly bless you for leading for the Truth.

David Goldstein (Illinois)

Note: This book of 52 pages sells for \$1.00. Baptist churches should be sowed down with it.

RALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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AN APPEAL FROM BRO. CRACE . . .

CONCERNING RALLY DAY

Eld. JAMES CRACE
Ashland, Kentucky

In the past we have published TBE with the thought in mind that an annual Rally Day would help us both financially and spiritually. The financial burden is great in the sending forth of TBE each week. As we have said in the past, so we say again that subscriptions, regular support, and occasional offerings from friends are not sufficient to take care of the expenses involved in the publishing of The Baptist Examiner.

From time to time we find it necessary to ask you, the readers of TBE, to rise up and help us. This year is no different to the years gone by. We still publish TBE on a faith basis. We are not ashamed to have to pour out our hearts to God on behalf of this missionary work, nor are we ashamed to tell you of our needs. We endeavor to "trust the Lord, and tell His people." We do not ask our Lord for an easy time. Rather, we merely want to be able to continue sending TBE to the many hundreds of readers each week.

In order to do this a great sum of money is needed each week. Since regular support does not cover this required amount we again turn to you who receive TBE. We need not remind you that the time has come when only a few love the truth. The majority have reached the place of not being able to endure sound doctrine. God's enemies are increasing daily. For this cause those to whom the Lord has given grace to love the truth have a greater responsibility. There are fewer of us who love the truth now than in the years gone by. Yet the cost of sending out TBE is greater than ever before. This being true we ask you to give more than ever before.

We will do all we can to continue to give you a sound, Christ honoring paper. We will not com-

promise the Lord's Word, nor will we "shun to declare the whole counsel of God." If you love the truth then I'm sure you want to see TBE go forth as it has in the past. We need your help this Rally Day. As in all other things, God requires that the means to an end be used. In this case the cost of printing and mailing TBE must be met if this work is to continue.

We challenge anyone to truthfully say TBE is not the greatest missionary work today. It is worthy of your support. Help us keep it in the mail. By our great God's grace we will keep The Baptist Examiner sound in the faith. May God be pleased to move you all to pray for, and send financial support, to The Baptist Examiner this Rally Day. The Lord bless you all!



"Laughing Into Hell"

(Continued from page one)
sion program a woman, who was very scantily attired (that is, if her clothes could be called attire). She came out onto the stage, made some suggestive contortions with her body, told a story that was itself intended to have a double meaning, and everybody in that audience that was invisible to me, laughed loudly as a result of what had been said and done.

You can't tell me, beloved, that fools are not making a mock of sin. They are causing sin to appear as funny, in order that people will forget their troubles, and drown their sorrows, and thus laugh their way into Hell. I recognize that the Bible says:

"A merry heart doeth good like a medicine."—Prov. 17:22.

Beloved, I believe this, and I try to practice it myself, but I don't need a dose of such medicine twenty-four hours out of the day. Sometimes I need to be serious. Sometimes I need to stop,

and think seriously. Yet, in America everybody is laughing. The attempt on the part of the newspapers, and radios, and television stations, and movie houses is to cause people to laugh.

A fellow goes to the races, loses his money betting, comes home and tells how he lost his shirt at the races, and everybody laughs at it. Fools are making a mock of sin; they are laughing at sin.

Or here is an individual on television who never once says anything of a spiritual nature until he waves his hand to you at the end of the program and say, "May God bless," yet for almost 200 hours on television he has done nothing but try to get people to laugh, and most of the things that he has used as a basis of laughing are sinful. Fools make a mock of sin.

Or here is a fellow that literally staggers out of a football stadium, or maybe even gets out onto a baseball field where he has no business to be. As a result, he is put off of the field, and he goes off singing, and everybody in the grandstand laughs and thinks how funny it is. Fools make a mock of sin.

Even the political leaders of America (you'll notice I don't say statesmen, because that is a word that can only be found in the dictionary) are caricatured on both radio and television, and their sins and their shortcomings are held up before us. Why? To make people laugh. Fools make a mock of sin. I say to you, beloved, America is laughing its way into Hell.

Solomon had something to say about this, for we read:

"Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun."—Ecc. 8:15.

Beloved, that is certainly the way the world looks at the situation today. In Solomon's day, and in every day in between—it is considered that the only thing to do is to eat, drink, and be merry, and laugh at what is coming to pass.

Everybody seems to think that the action of Bob Hope around the Xmas season every year is the most commendable thing in the world—that he takes off from his work, and takes an entourage of individuals with him, travels across the waters by airplane, and entertains the soldier boys in the various camps. He helps them to enjoy their Xmas away from home. He says his goal for the trip is, to make the boys laugh. His idea is — after all, they may die tomorrow; therefore why not laugh today?

That is what Solomon is talking about when he says that fools make a mock of sin. They use sin as a basis that they might make something funny of it, and making something funny out of it, causes people to laugh at sin. I tell you, beloved, sin is not something to be laughed at. Whether it be drinking, or gambling, or whatever it may be, sin is a serious matter, and it needs to be considered as such. It is not to be laughed at.

I

I turn to the Word of God and find that what is true today has been true all through the years—that men leave God out of consideration. They try to solve their problems by laughing, and by thinking about the things of this world, and they thus attempt to more or less just ignore God, and ignore the things that pertain to the Lord. The Word of God tells us of a man who is spoken of as a rich fool. Listen:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will

F.T.H. TELLS OF BLESSING GOD SENT UPON WORK

SOULS HAVE BEEN SAVED AND BAPTIZED BOTH IN NEW GUINEA AND SOLOMON ISLANDS

Dear friends in Christ:

We do not have much to report this time as I have been busy most of the time that I could spare from the mission work for the last month getting the lumber prepared in the final stages so that I can start building our house. I am happy to report that I have most of it cut up into 2 x 4's, one inch planks etc. I still have to size some of the planks for flooring and wall and weather boards but I consider this to be a minor job compared to what I have already done. I have no set day to get started with the actual building, as I plan to make a trip into the Levani Valley and also in the Lake Kapiago area where we have work, before I get started on building the house, but I feel that I am well on the way to getting the house up now. We ask you folk to continue to pray for us that God will give us the extra strength needed for this task in the months that lie ahead. Our mission work must go on unhindered and yet we must get our house up as soon as possible for our present house will not stand up much longer.

17 BAPTIZED

As has been mentioned in some of our previous articles, we have quite a number that have been saved for several months and now we have begun to baptize some of these. At one of our outstations 17 had professed to be saved and after our usual Bible teachings prior to baptism we administered baptism to them two weeks ago. In the near future another Baptist Church will be organized with this group. As there was no water immediately available near their area they came down to the Mission Station on a Sunday morning and we went down to the river near here and held morning services and baptized. There were several elderly people in this group, one of them being a head-tribesman.

GOD CONTINUES TO SAVE SOME

I spent this week end away from home visiting three of our outstations which are located in the Tumbuda River Valley. Several times I have spoken of a place in this Valley by the name of Yettiyama. For nearly three

I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. And he said unto his disciples, Therefore, I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment."—Luke 12:16-23.

What does this tell us, beloved? It tells us that there is more to life than what you get out of it, to put on your back, or to fill your belly, or to cause you to laugh at its experiences. (Continued on page 4, Column 5)

years now I have been going to this place and knowing nothing among them save Jesus Christ and Him crucified. At times I have spent several days at a time with them and they have come very dear to my heart. It was not until this week end that any of them had ever seen any evidence that God had worked grace in their hearts. We had there this week end four of the two men and two women that they had been saved. Again I you folk to pray for this group of people for there are many people, both men and women, in this group that will not be here too much longer. After we had preached there I came down the Valley to another place where we hold services and preached to a large crowd of there. One man professed to be saved at that place. I left that place and came on to another place and preached to yet another crowd and there were many there that said they had received Christ as Saviour. Recently we have had some folk from the Levani Valley visiting the Station here and while here they attended the services. Two or three of them have been saved here.

GOD IS BLESSING THE WORK IN THE SOLOMON ISLANDS

We have frequent letters from the two preachers in the Solomon Islands where we went in February and the reports to us that God is blessing in the work there. Brother Uminga is a Sunday School service station where he preaches and Brother Montoru is having services at village besides preaching at other places. These people ask prayers of you folk back home concerning their work and especially concerning their school children. The only schools are anywhere near enough to the young children to attend operated by the Methodist Mission. The Mission charges a tuition fee for each semester, which would not seem very much to but a lot to a native that does not have hardly any money any way of getting it. Since we came from there in February two preachers report that the Methodists have raised the tuition fee of all the children attending the Baptist services 500 per cent above what that attend the Methodist services have to pay and have they will cast them out of schools if they do not pay an extra amount. Brother Uminga and Brother Montoru are trying to recruit a native that holds teaching certificate and get their own school started for their children. Pray for them that we will relieve the situation in this matter.

We hope to be able to report to you again in two or three weeks as to our progress in the Lord's work here. In the meantime we covet your prayers as we likewise pray for you.

Sincerely,
Fred T. Halliman

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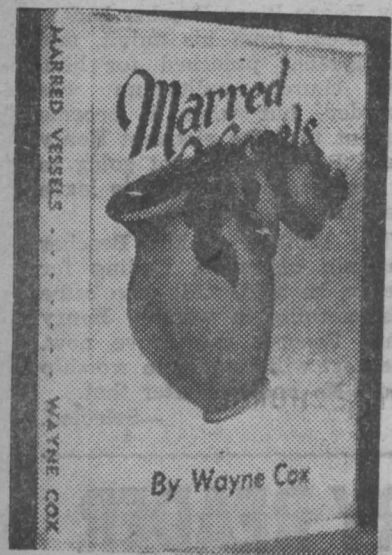
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JUNE 5, 1965

PAGE TWO



Treasury of David

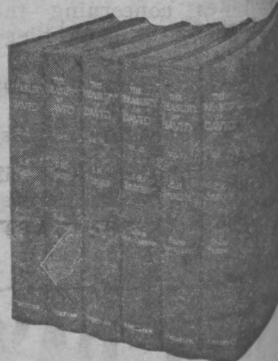
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Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

"FIFTY YEARS IN THE CHURCH OF ROME"

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

Though I had kept my departure from Canada as secret as possible, it had been suspected by many; and Mr. Brassard, unable to resist the desire that his people should give me the expression of their kind feelings, had let the secret slip from his lips two days before I left. I was not a little surprised a few hours before my taking leave of him, to see his whole parish gathered at the door of his parsonage, to present me the following address:

TO THE REV. CHARLES CHINIQUY:

Venerable Sir, — It is only three years since we presented you with your portrait, not only as an expression of our gratitude for your labours and success in the name of temperance in our midst, but also as a memorial, which would tell our grandchildren the good you have done to our country. We were, then, far from thinking that we were so near the day when we would

WAIT 'TIL YOU HEAR THIS!

"Calvary Baptist Church says to tell all of you that there will be free meals and rooms for every one who wants to attend the Bible Conference over Labor Day Week-end!"



have the sorrow to see you separating yourself from us. Your unforeseen exit from Canada fills us with a regret and sadness, which is increased by the fear we have, that the reform you have started, and so gloriously established everywhere, will wither from your absence. May your merciful God grant that your faithful co-labourers may continue it, and walk in your footsteps. While we submit to the decrees of Providence, we promise that we will never forget the great things you have done for the prosperity of our country. Your kindness which is in every Canadian family, will tell the future generations what Father Chiniquy has done for Canada.

We console ourselves by the assurance that, wherever you go, you will raise the glorious banners of temperance among those of your countrymen who are scattered in the land of exile. May these brethren put on your forehead the crown of immortality, which you have so well deserved for your noble work in our midst. Signed, L. M. Brassard, Priest and Curate. H. Hicks, Vicar, and 300 others.

I answered: Gentlemen, — I thank you for the honor you do me by your address. But allow me to tell you, that the more I look upon the incalculable good resulting from the temperance reform I have established, nearly from one end of Canada to the other, the more I would deceive myself, were I to attribute to myself the whole merit of that blessed work.

If our God has chosen me His so feeble servant, as the instrument of His infinite mercies towards our dear country, it is because He wanted us to understand that He alone could make the marvellous change we see everywhere, and that we shall give all the glory to Him.

It is more to the fervent prayers, and to the good examples of our venerable bishops and curates, than to my feeble efforts, that we will owe the triumph of temperance in Canada; and it is my firm conviction that that holy cause will lose nothing by my absence.

Our merciful God has called me to another field. I have heard His voice. Though it is a great sacrifice for me to leave my own beloved country, I must go to work in the midst of a new people, in the distant lands of Illinois.

From many parts of Europe and Canada multitudes are rushing towards the western territories of the United States, to secure their families the incalculable treasures which the good providence of God has scattered over those broad prairies.

These emigrants are in need of priests. They are like those little ones of whom God speaks in His Word, who wanted bread and had nobody to give them any; "I have heard their cries, I have seen their wants." And in spite of the great sacrifice I am called upon to make, I must bless the Good Master who calls me to work in that vineyard placed by his own hands in those distant lands.

If anything can diminish the sadness of my feelings, when I bid adieu to my countrymen, it is the assurance given me by the noble people of Longueuil, that I have in Canada many friends whose fervent prayers will constantly ascend to the throne of grace, to bring the benedictions of heaven upon me wherever I go.

I arrived at Chicago on the 29th of October, 1851, and spent

six days with Bishop Vandeveld, in maturing the plans of our Catholic colonization. He gave me the wisest advice, with the most extensive powers which a bishop can give a priest, and urged me to begin at once the work, by selecting the most suitable spot for such an important and vast prospect. My heart was filled with uncontrollable emotion when the hour came to leave my superior and go to the conquest of the magnificent State of Illinois, for the benefit of my church. I fell at his knees to ask his benediction, and requested him never to forget me in his prayers. He was not less affected than I was, and pressing me to his bosom, bathed my face with his tears, and blessed me.

It took me three days to cross the prairies from Chicago to Bourbonnais. Those prairies were then a vast solitude, with almost impassable roads. At the invitation of their priest, Mr. Courjeault, several people had come long distances to receive and overwhelm me with the public expressions of their joy and respect.

After a few days of rest, in the midst of their interesting young colony, I explained to Mr. Courjeault that, having been sent by the bishop to found a settlement for Roman Catholic immigrants, on a sufficiently grand scale to rule the government of Illinois, it was my duty to go further south, in order to find a most suitable place for the first village I intended to raise. But to my unspeakable regret, I saw that my proposition filled the heart of that unfortunate priest with the most bitter feelings of jealousy and hatred. It had been just the same thing with Rev. Lebel, at Chicago.

The very moment I told him

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the object of my coming to Illinois, I felt the same spirit of jealousy had turned him into an implacable enemy. I had expected very different things from these two priests, for whom I had entertained, till then, most sincere sentiments of esteem. So long as they were under the impression that I had left Canada to help them increase their small congregations, by inducing the immigrants to settle among them, they loaded me, both in public and in private, with marks of their esteem. But the moment they saw that I was going to found, in the very heart of Illinois, settlements on such a large scale, they banded together to paralyze and ruin my efforts. Had I suspected such opposition from the very men on whose moral help I had relied for the success of my colonizing schemes, I would have never left Canada, for Illinois. But it was now too late to stop my onward march. Trusting in God alone for success, I felt that those two men were to be put among those unfortunate obstacles which Heaven wanted me to overcome, if I could not avoid them. I persuaded six of the most respect-

able citizens of Bourbonnais to accompany me, in three wagons, in search of the best site for the center of my future colony. I had a compass, to guide me through those vast prairies, which were spread before me like a boundless ocean. I wanted to select the highest point in Illinois for my first town, in order to secure the purest air and water for the new immigrants. I was fortunate enough, under the guidance of God, to succeed better than I expected, for the government surveyors have lately acknowledged that the village of St. Anne occupies the very highest point of that splendid state. To my great surprise, ten days after I had selected that spot, fifty families from Canada had planted their tents around mine, on the beautiful site which forms today the town of St. Anne. We were at the end of November, and though the weather was still mild, I felt I had not an hour to lose in order to secure shelters for every one of those families, before the cold winds and chilly rains of winter should spread sickness and death among them.

The greater part were illiterate and poor people, without any idea of the dangers and incredible difficulties of establishing a new settlement, where everything had to be created. There were, at first, only two small houses, one 25 by 30, and the other 16 by 20 feet, to lodge us. With the rest of my dear immigrants, wrapped in buffalo robes, with my overcoat for my pillow, I slept soundly, many nights on the floors, during the three months which it took to get my first house erected.

Having taken the census of the people on the first of December, I found two hundred souls, one hundred of whom were adults. I said to them: "There are not three of you, if left alone, able to prepare a shelter for your families, this winter; but if, forgetting yourself, you work for each other, as true friends and brethren, you will increase your strength tenfold, and in a few weeks, there will be a sufficient number of small, but solid buildings, to protect you against the storms and snow of the winter which is fast coming upon us. Let us go to the forest together and cut the wood today; and tomorrow we will draw that timber to one of the lots you have selected, and you will see with what marvellous speed the houses will be raised, if your hands and hearts are perfectly united to work for each other, under the eyes and for the love of the God who gives us this splendid country for our inheritance. But before going to the forest, let us kneel down to ask our Heavenly Father to bless the work of our hands, and grant us to be of one mind and one heart, and to protect us against the too common accidents of those forests and building works."

We all knelt on the grass, and, as much with our tears as with our lips, we sent to the mercy seat a prayer, which was surely heard by the One who said: "Ask and it shall be given you" (Mat. 7:7), and we started for the forest.

The readers would scarcely believe me, were I to tell them, with what marvellous rapidity the first forty small, but neat houses were put up on our beautiful prairies. Whilst the men were cutting timber, and raising one another's houses, with a unity, a joy, a good-will and rapidity, which many times drew from me tears of admiration, the women would prepare common meals. We obtained our flour and pork from Bourbonnais and Moline, at a very low price; and as I was a good shot, one or two friends and I used to kill, every day, enough prairie chickens, quail, ducks wild geese, brants and deer, to feed more people than there were in our young colony. These delicious viands, which would have been welcomed on the table of the king, and which would have satisfied the most fastidious gourmand, caused many of my poor, dear immigrants to say: "Our daily and most common meals here are more sumptuous and delicate than the richest ones in Canada, and they cost almost nothing."

When I saw that a sufficient number of houses had been built to give shelter to everyone of the first immigrants, I called a meeting, and said: "My dear friends, by the great mercy of God, and in almost a miraculous way (thanks be to the unity and charity which have bound you to each other till now, as members of the same family) you are in your little, but happy homes, and you have nothing to fear from the winds and snow of the winter. I think that my duty now is to direct your attention to the necessity of building a two-story house. The upper part will be used as the school house for your children on week days, and for a chapel on Sundays, and the lower part will be my parsonage. I will furnish the money for the flooring, shingles, the nails, and the windows, and you will give your work gratis to cut and draw the timber and put it up. I will also pay the architect, without asking a cent from you. It is quite time to provide a school for your children; for in this country, as in any other place, there is no possible prosperity or happiness for a people, if they neglect the education of their children. Now, we are too numerous to continue having our Sabbath worship in any private house, as we have done till now. What do you think of this? They unanimously answered: "Yes! after you have worked so hard to give a home to every one of us, it is just that we should help you make one for yourself. We are happy to hear that it is your intention to secure a good education for our children. Let us begin the work at once." This was the 16th of January, 1852. The sun was warm as on a beautiful day of May in Canada. We again fell upon our knees to implore the help of God, and sang a beautiful French hymn. The next day we were seventy-two men in a neighbouring forest, felling the great oaks; and on the 17th of April, only three months later, that two-story building, nearly forty feet square, was blessed by (Continued on page 7, column 3)

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JUNE 5, 1965
PAGE THREE



FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

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The Baptist Examiner FORUM

In his article "The Cup", Bro. Crace sets forth the truth, I believe, regarding the proper way to administer the wine in the observance of the Lord's Supper. But why is it when the subject is brought up with the pastors of even independent Baptist churches, they shy away from the Word with statements such as "more than one cup is used because of sanitary or hygienic reasons." Or, "our church is so large we could not handle it any other way."

Yet, when the ordinance of the Lord's Supper was originated by Christ, did He not know all these things, and did He not set the pattern to be followed by His churches?

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
Sevth Shore, Ky.



When God set forth His commandments regarding any doctrine we can rest assured that He knew all the problems we would meet. To say that we can not do something that God teaches us by using the excuse that we could not do so in this day and age is to show ignorance as to the nature of God.

There are many statements in the Bible showing us the greatness of God, but I believe that we will just study 3 in this particular answer — namely — the omnipresence, the omniscience, and the omnipotence of God. (Please read Psalm 139 and you will see that verses 1-6 shows omniscience, verses 7-12 shows omnipresence, and verses 13-16 shows omnipotence.)

The omnipresence of God means that God is present at the same moment throughout creation. Let me remind you that God is the creator of time. He is not held to or limited by time as we are. We cannot do something yesterday nor can we do something tomorrow. We did something yesterday and we may do something tomorrow but we can only do something today because we're made in time. God is not limited. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." —Jer. 23:25, 24.

When God sent Moses to free Israel and Moses asked whom he should say sent him, God said, "... I am that I am ..." —Exodus 3:14.

God is, not was or will be. Therefore when He teaches us something He knows all the problems we will meet. It stands without question that God knows all things (omniscient). "For if our heart condemn us, God is greater than our heart, and knoweth all things." —I John 3:20.

Naturally, if God is omnipresent, if He knows all things, then it is perfectly obvious that He is all powerful (omnipotent). "... With men this is impossible; but with God all things are possible." —Matt. 19:26.

My answer to the question is a great big "yes." God did not give us a commandment that could not be fulfilled and God did give us a pattern to be followed by His churches. (The great commission of Matt. 28:19, 20 and the Bible that teaches us all things. II Tim. 3:16, 17).

One further word. My answer has been concerning the sovereignty of God in connection to the type statements that have

been made by our questioner. As to the subject of one cup in the Lord's supper, I must say that I am not in agreement with Brother Crace. I believe that in this particular subject, Bro. Crace has misinterpreted the Word of God. I do not mean to say that Bro. Crace is wrong on all subjects. Bro. Crace is one of my dearest friends and as far as I can recall this is about the only thing on which I so completely disagree with him. It is not my purpose to write on the subject of the Lord's supper, but I did not want to leave the impression that I agree with the "one cup." Let me assure you I do not base my arguments on such statements that would take away from the omniscience of God.



AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

When Christ instituted the Lord's Supper he did set forth the pattern to be followed by the church in the first century, and also in the last century. It is His Supper (not ours) and He has every right to set forth rules and regulations to govern His Supper. He has every right to say who shall eat and who shall not eat. He has the right to declare what shall be eaten and what shall not be eaten. He has the right to say how the ingredients of His Supper (wine, unleavened bread) shall be eaten and drunk.

He knew when He instituted the Supper that scientists would soon discover that disease may be contacted by drinking after someone else, yet He set forth the one cup and commanded them to "drink ye all of it." Mt. 26:27.

Even though this is proven by scientists, it still does not lessen our responsibility to keep the ordinance as the Lord gave it to His church.

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

I realize that there are many of God's children who believe that the drinking from one cup is not sanitary, therefore they will not partake of the Lord's Supper. To me it would be a terrible sin to set aside the clear teaching of the Lord, in favor of the words of science.

In every Scriptural reference when referring to the container for the wine, the Holy Spirit never uses the plural of cup (cups) but always refers to the singular, the cup. Mt. 26:27, Mk. 14:23, Lk. 22:20, I Cor. 10:16, I Cor. 11:25.

Furthermore, the Holy Spirit places great emphasis on the fact

that only one cup was used, by revealing the manner in which the first Supper was observed. "After the same manner also He took the CUP, when He had supped." I Cor. 11:25.

From this we can gather that the Lord took the first sup from the cup, and then gave it to the disciples and they all drank of the same cup.

"And He took the cup, and when he had given thanks He gave it to them; and they all drank of it." Mk. 14:23.

To those who object to the one cup by saying, "our church is so large we could not handle it any other way," my reply to you is that that is not a problem with this preacher, for the churches of which I am pastor can observe the Lord's Supper with one cup, and that with efficiency. Neither do I believe that the Lord would give a command to one of His churches, and then make that church so large that she could not fulfill His command.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



On the grounds of my lack of knowledge concerning your question on the cup will you please excuse me on it. There is so much I do not know about God's precious Word, and this seems to be one of my many weak spots. I know that Brother Crace is sincere on this subject, and how well I know you are sincere on it. You have been for many years now one of my most valued human teachers, and how I do appreciate you and your teaching. In fact, you will never be able to know just how much you do mean to me as a great Bible teacher.

But, as of this minute our dear Lord has not opened my eyes on this point. It still seems to me that Brother Crace is bringing in a third element into the Lord's Supper. The cup that our Lord spoke to James and John about was, I believe, speaking of His suffering. In Gethsemane, and in Rev. 14 and 16 the cup seems to speak to me of God's righteous indignation and wrath. In the garden that indignation and wrath was being poured out on Him who had taken my place. The cup in connection with the Supper speaks to me only of the contents of that cup. The crockery, or porcelain can symbolize nothing in my poor, limited ability to see. I am admitting my inability and asking your prayer that I may come to see it just as He wants me to see it. And I want to again express my sincere, heartfelt appreciation for and confidence in you as one of my greatest human teachers, but until my Lord opens my eyes to this I could not do it justice.



ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida

In his article "The Cup," Bro. Crace sets forth the truth, I believe, regarding the proper way to administer the wine in the observance of the Lord's Supper. But why is it when the subject is brought up with the pastors of even independent Baptist Churches, they shy away from the Word with statements such as "more

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Calvary Baptist Church
Ashland, Kentucky

than one cup is used because of sanitary or hygienic reasons." Or, "our church is so large we could not handle it any other way."

Yet, when the ordinance of the Lord's Supper was originated by Christ, did He not know all these things, and did He not set the pattern followed by His churches?

We know that if a church follows the way outlined by Bro. Crace (the way outlined in the Bible), there is no possibility of being in the wrong. Why then, it is asked, do pastors shy away when asked about this matter? The answer is, preachers are among the most opinionated, and dogmatic, bunch of men on the face of this earth. (Bless their hearts, I love them in spite of this!) Once they do a thing a certain way, that way is "holified" for them and they don't want anybody to try to change them. They are that way about Easter observance. No matter how much truth is fed some of them — no matter how false Easter is proven to be — they are going to have that big Easter splurge.

Baptists get very "sanitary" about using a single cup, yet I have seen some of these same Baptists go to an "all day meeting with dinner on the grounds," and there was a keg of water with a common drinking cup, and everybody went to that keg time and again and drank (and pardon me!) slobbered over that cup!

As to a church with a large membership using a single cup there is a real problem, but certainly the solution could be found.

I recall the fact that a member of the largest Baptist Church in a state came to feel that the wine should come to the table in one receptacle. This seemed to him to represent the blood of the ONE Savior. He had no objection to the wine, after the prayer (or blessing) being placed in the small glasses and passed to the congregation. As the wine was

poured the pastor would "this is the blood of the Covenant POURED OUT" many for the remission of sins. Since no cup or receptacle existed large enough to contain enough wine such that it could be readily transferred to small glasses, the man referred to invented one. I remember seeing it in operation, and it was very nicely. Perhaps that is the requirement. If I recall correctly Boyce Taylor, a stickler for correctness, believed that wine coming to the table in one receptacle, might after the prayer be poured into the small glasses. Whether this would serve the purpose we certainly know that what Bro. Crace suggests — the use of one cup, is correct.

"Laughing Into Hell"

(Continued from page 2)
The man who just lives for the world has the anathema of God already resting upon him. Cause Jesus said, "Thou fool, thy soul shall be required of thee."

Oh, how easy it is for us to live like this rich man, thinking only in terms of "I" and "me." How easy it is for people to live like this rich man, with the thought that they are going to live many years, and the goal of their lives is to eat, drink, and be merry. America is laughing her way into Hell.

Listen again:
"The fool hath said in his heart, There is no God." —Psalm 14:1.

Brother, sister, the world is trying to say, "We'll leave God out of consideration. We'll live out of consideration. We'll live as though He doesn't care. We'll laugh, we'll eat, we'll be merry, we'll have a good time, we'll forget our problems, we'll drown our sorrow, and we'll obliterate the uncertainties of life just by taking our fill of the pleasures of sin, and with thoughtless seriousness from this world we loved, I don't care where we people are not acting serious."

Take for example marriage. How lightly it is considered! A fellow says to a girl, "Will you marry me?" and she says, "I'll tell the world I'm married." He says to her, "When will you be?" She says, "Step on the big boy, let's get to the preacher. When she stands in the presence of the preacher, and he asks a question, she says, "You say, "That is exactly what I want."

Well, perhaps it is, but is America. That is the world today. The world today is living with the idea of allowing flesh to control instead of things seriously. They lightly look at sin as something to be amusement and laughter and thereby being able to get their sorrows, and problems, the uncertainties of life, drowning them all in the pleasures of sin. I say again, America is laughing her way into Hell. (Continued on page 5, column 1)

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THE BAPTIST EXAMINER

JUNE 5, 1965

PAGE FOUR

Have You Heard?

JULY 6TH

— IS —

ANNUAL RALLY DAY

— FOR —

The Baptist Examiner

1. Using the envelope printed in green and red, which is inserted in this issue of TBE, write us an encouraging letter which we may have to read when we tabulate all results on July 6th.

2. Pray that God will move upon the hearts and pocketbooks of our readers that an offering may be received which will more than care for our deficit of 1964, when we didn't observe Rally Day.

3. Send an offering personally, if you are financially able to do so. If you can't do so, write us anyhow and assure us of your prayers and interest in the on-going of TBE.

4. If you live near enough, be with us for the fellowship and praise service on the evening of July 6th. In previous years, our Spring Rally has been a glorious evening which the friends of TBE have enjoyed, when meeting together.

PRAY! GIVE! WRITE! VISIT!

Laughing Into Hell"

(Continued from page 4)

Read Daniel 5. Oh, what a story it is! History tells us that Belshazzar's father Nabonidus shut out of the city and, unable to get back to the city, Belshazzar thus became king, and he was puffing over the fact that he was put on a big banquet. He had a thousand of his lords and ladies to come to this banquet. Look at them as the jester repartee flashed back forth across the table. These lords and ladies, both in and out of season, and the oriental dancers weaved in and out among the tables, as the lords drank and jested about the tables. They are forgetting about the fact that Belshazzar's father is shut out of the city, and can't get into the city, and the army of the enemy is drawn up about the city walls, and they are living for to-

day. The only way to forget their troubles, so they think, and the only way to forget that the real king of the country is shut out of the city and can't get in, is to drown their troubles with hilarity, and with music and dancing and drinking; they attempt to do so.

Then Belshazzar motions to one of his servants, and the servant comes to the side of Belshazzar. I wonder what mandate Belshazzar may be whispering into his ear. Then we see this servant with a great host of retainers leave the room. I wonder why they are sent forth, and for what purpose they have gone. Presently they come back into the room bearing the gold and silver vessels that were taken out of the house of God when Nebuchadnezzar sacked the city of Jerusalem, and carried away all those sacred vessels from the temple of God in Jerusalem. They bring those in. These vessels would correspond to the communion service of a true Baptist Church today. They bring those golden and silver vessels in and pass them out to these thousand drunken people that are gathered there banqueting in the hall of Belshazzar. They take those gold and silver vessels and drink wine out of them, and praise the gods of gold and silver and brass and iron and wood and stone, as if to say that the God back of these vessels from which they were drinking is a powerless God, and they praised their own gods, although they were absolutely without power. The Word of God tells us that all this was for one purpose — that Babylon might drink and laugh her way into Hell.

To be sure, there was a sobering time for a few minutes when a forefinger and a thumb came out on the wall and wrote four little words. "Mene, Mene, Tekel, Upharsin." When that king saw that handwriting on the wall, the Word of God says his knees smote one against the other, and the joints of his loins were loosed. For a moment at least Belshazzar was silent and sobered as a result of that writing on the wall, but it soon passed, and the banquet went on. Though Daniel was called in and interpreted the writing on the wall, and though Daniel was able to tell them what was coming to pass, they paid no attention to him, and went on in their sinful ways. They drank and praised these heathen deities, and went on laughing their way through the night. The Word of God says that when morning came, Belshazzar was a corpse. Belshazzar lay a mass of clay, wrapped in a purple gown.

Beloved, America is going exactly the way of Babylon. America is going the way of Rome. America is going the way of France. America is going the way of the nations of the world that have forgotten God and left God out of consideration. They are eating and drinking and being merry; they are laughing their way into Hell.

III

I turn to the Word of God and I find that God would tell us that there is a way whereby people should react to the Lord. Listen:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

What a contrast between the television programs and the Word of God! What a contrast between the sending of a man who calls himself an ambassador of good will to the soldiers at the Xmas season—what a contrast between his attitude and the teachings of the Word of God! There is a tremendous difference between the position taken on the radio, and the position taken in behalf of the God of the Bible. The Bible says that what God's people need, is to turn back to God. Believe me when I tell you that there is no need in people going on laughing their way into Hell when God says that people need to turn back to Him. I'll give you a good example in the Word of God.

Hezekiah was the king of Judah and the Word of God would indicate that Hezekiah was a good man, but he had lots of troubles and lots of problems. Among other problems that came to Hezekiah was the problem of the Assyrian army. One day Sennacherib, the king of Assyria, with Rabshakeh, his general, drew up an army outside the city of Jerusalem and the problems that Hezekiah had were multiplied many fold by their appearance. I see Hezekiah and the prophet Isaiah as they walk around on the city walls encouraging the hands of the people and saying, "Our God will take care of you," but the Assyrian leaders looked up, and said, "Don't let them fool you. Your God is no more powerful than the gods of the nations, and where are their gods, and where

are those nations today? Their god didn't protect them, and the God that Isaiah and Hezekiah is telling you to depend upon—that God will no more protect you than the gods of the nations have protected them." And what did Hezekiah do? Don't tell me they didn't have people in that day to entertain. They could have called in the court jesters and said, "The thing to do is to entertain these soldiers here on the wall. Let them eat, drink, and be merry, for tomorrow they may die." They might have called in those court jesters and said, "Let's have a happy time. Let's forget about all of our problems and live by way of hilarity and fun." That wasn't what Hezekiah did. Listen:

"And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth to Isaiah the prophet the son of Amoz. And they said unto him, Thus said Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left."—II Kings 19:1-4.

What a contrast as to America and Judah! We just had an inauguration a short time ago that was a Christless inauguration, with the name of Jesus Christ not mentioned by any one of the three supposed-to-be preachers that took part on the program. Can you imagine an inauguration with the name of Jesus Christ completely left out? That was unlike it was in the day of Hezekiah. When Hezekiah was having difficulty he went to the house of God. He went to God in prayer. He sent for Isaiah the prophet and said, "It may be that the Lord will hear our prayer." There was no laughter, no fun, no court jesters. They didn't laugh their way into Hell and destruction. Rather, they prayed and looked to God.

"And Hezekiah received the letter of the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms

of the earth may know that thou art the Lord God, even thou only."—II Kings 19:14-19.

We read it, beloved, and we come back to this fact, the proper way to handle the question of sin is not to make fun of it, and not to laugh about it, but the way to handle the problems of life is just like they were handled in the days of Hezekiah. They didn't laugh their way into Hell like Belshazzar did; instead they prayed their way out of the difficulty. The next morning when they looked out at the Assyrian army, they could see the banners flying and the tents still standing, but there was not a sign of life. When they sent messengers to find out why the Assyrian army hadn't come back to the walls of the city, to talk, and aggravate them again, they found 185,000 corpses out there. The whole Assyrian army was dead, and their horses were dead. Everything had the pallor of death resting upon it. There was no life there. Instead of laughing their troubles away, and instead of making a mock of sin, the nation prayed, and God gave (Continued on page 6, column 2)

Wm. Crider

(Continued from page one)

and if they, for any reason, are ever called from the mission field it would be the church which sent them to do the calling, and not some group of people at some headquarters. The teaching of the Baptist Examiner concerning the authority being given to the local church and the local church having no God given authority to delegate its God given authority to any group of people on the earth. This I also believe.

The Bible doctrines taught in its pages speak for themselves.

Brother Gilpin, I appreciate you as a very dear friend, and as the editor of the Baptist Examiner. I am grateful for your untiring effort in getting the paper out each week. To me the paper is a much better paper now than it has been in the past. I pray that God may be pleased to give you many years on earth, and that during those years He may give you good health with much happiness and the necessary financial prosperity to carry on.

I remember you in my prayers. Do think of me when you pray.

Yours in His precious Name.

Wm. J. Crider
I Thess. 1:3.

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



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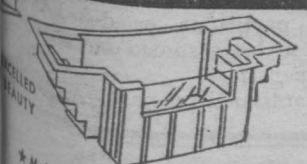
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PAGE FIVE

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"I Should Like to Know"

1. Why, at the end of a service, do you ask those who have trusted Christ, to come forward?

There are several reasons. One is the Word of God teaches us that "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). Then, God's Word calls for a profession. Notice: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:10). The Commission of Jesus in Matthew 28:19, 20, was to baptize, and then teach them to observe the all things of the Bible. Since the authority of baptizing was given to the church of Jesus Christ, it is only logical that they first come forward and profess faith unto salvation and ask for Baptist baptism at the hands of the local church.

2. What is the meaning of John 3:5 — "Jesus answered verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

If you will notice, there are two distinct classes of people under consideration — fleshly and spiritual. Ask any doctor if the fleshly birth is not a water birth. Notice the 6th verse how plain the teaching is: "That which is born of flesh is flesh, and that which is born of the spirit is spirit." (Jn. 3:6). Every saved man is a double man — a fleshly man, and indwelling in him is a spiritual man.

God could just as easily have created a spiritual people to inhabit His province without this spiritual man ever inhabiting a fleshly body. Now notice the manner of this birth. We all know that before there can be a birth, there must first of all be a time of begetting. This is as true in the spiritual birth as in the natural birth. God says, "Of his own will begat he us with the word of truth." (James 1:18). "Being born again not of corruptible seed, but of incorruptible by the word of God." (1 Pet. 1:23). We see here the begetting and the birth. God says, "So faith cometh by hearing and hearing by the word of God." We hear the Word proclaimed, we grasp it through faith, and there dawns a new life — a new creation in Christ.

3. Is it right for a church to refuse to grant a church letter, when an individual asks for such, if no charges have been filed against the person previous to the request?

I do not think so. Every church ought to practice church discipline continuously. Practically all churches, however, fail to do so. If a church fails to discipline one of its members and the individual requests a church letter, I think some kind of a letter should be granted.

The church may not be able to say in such a letter that the

individual was in "good standing and full fellowship," but at least some kind of a letter of dismission should be given.

This has been the policy of your editor for nearly half a century. I have granted letters to individuals whom I thought should have been excluded long ago, yet the church had failed in the matter of church discipline and accordingly, some type of letter was issued.

It certainly is a reflection upon the church for them to neglect church discipline and then practice it when an individual is about to leave.

"Laughing Into Hell"

(Continued from page 5)

Let's notice another example that is even more potent than this. In the book of Jonah we have the story of a man whom God mightily used. Apparently he didn't want to be used, but God used him just the same. He ran from God when God called him, but when God took him on an excursion by way of a trip through the belly of a whale and brought him out 72 hours later on the shores of the land near to the city of Nineveh, Jonah was ready to do God's will.

Let me say in passing, beloved, that you might as well do God's will to start with, for you are going to end up doing it anyway, so why not do it in the first place and save yourself going into the belly of a whale. God still has some big fish, and He can still make another whale just like this one that Jonah took his ride in. I tell you, beloved, God is still able to do the same thing with us today that He did with Jonah.

Jonah got out of the belly of the fish and God said to him, "Go on over to Nineveh and preach." Jonah didn't answer with one word. I can see him now as he took off for Nineveh. He has learned something. He learned a whole lot more there in the belly of that fish than he ever had learned before in life. Jonah enters Nineveh, and when he went into the city, we read:

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."—Jonah 3:4.

Jonah didn't wait to ask if there were an amphitheater. He didn't wait to say, "Now brethren, if you'll lead me to the pulpit stand I have a little message that I'd like to deliver to you." Rather, the Word of God says that when he began to enter into the city he started preaching. What was the result? Listen:

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh

by the decree of the king and his nobles, saying Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water. But let man and beast be covered with sackcloth and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"—Jonah 3:5-9.

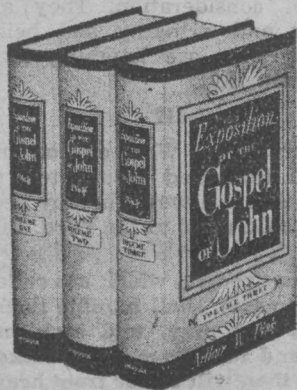
Notice, an old king gets off his throne, sits down in an ash heap, and covers himself with sackcloth. Can you imagine a king thus getting off his throne and sitting down publicly as an object of ridicule on the part of the people? Somebody might look at him and say, "Well, there is your dirt and straw religion," but what did Jesus say about it: Listen:

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Mt. 12:41.

I tell you, beloved, when you read this Scripture that tells the story of what took place in the city of Nineveh, you don't find the people of Nineveh trying to laugh their way out of this problem, and you don't find them laughing their way into Hell. Instead, you find the king and the people falling on their faces before God, dressed in sackcloth, and in ashes they sit in prayer and humility before God. Neither man nor beast drank water nor ate food until they had the assurance of forgiveness. The Word of God says that God spared that entire city of 600,000 persons

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many of whom could not discern between their right hand and their left.

I tell you, beloved, what America needs today, what Ashland needs today, what Calvary Baptist Church needs today, and what your home needs today is the same thing that we find here. Instead of trying to laugh away, and drown our sorrows and our uncertainties in the pleasures of sin and in unbelief — what we need to do is to turn to Jesus Christ. We need to see the halo of Calvary rather than the hand of hilarity of the comic. Believe me when I say that America needs to pause and pray, instead of laughing its way into Hell. We need to mourn over the things of this world and turn back to the God of the Bible.

I think the Lord Jesus Christ told us exactly what to do so far as times of difficulty are concerned. (Continued on page 7, column 4)

THE BAPTIST EXAMINER

JUNE 5, 1965

PAGE SIX

PROPER AUTHORITY FOR SCRIPTURAL BAPTISM

ALL BAPTISMS TO BE SCRIPTURAL MUST BE ADMINISTERED BY A TRUE BAPTIST CHURCH

Elder Roscoe Brong, Lexington, Kentucky

"Having been buried with him in the baptism in which also ye were raised with (him) through the faith of the energy of the God, the one having raised him from the dead." (Col. 2:12, literal translation.)



Elder Roscoe Brong

Our text describes the one baptism of the New Testament authorized as a continuing ordinance of God. First administered by the first Baptist on direct command from heaven, it was continued under the direction of Jesus by the disciples constituting the first Baptist Church and finally committed to that same church for administration to the end of the age. "The baptism of John, whence was it? from heaven, or of men?" (Mat. 21:25). A right answer to this question must lead to a recognition of the authority of Jesus as Head of His church, even as Jewish priests and elders reasoned long ago.

ONLY ONE BAPTISM

In a literal sense the Bible teaches only one baptism, that is, one kind of baptism, as a New Testament ordinance. This is immersion in water of a born-again believer by the ministry of a New Testament church for the purpose of providing a symbol or figure of the faith professed.

Other literal immersions, bathings, or washings are mentioned in the New Testament, but the Greek uses a different noun from the one used for New Testament baptism.

Jesus spoke of His sufferings as a baptism, but of course this is figurative language. John said that Jesus would baptize in the Holy Spirit and in fire, but this too is figurative, as baptism is properly a dipping in water. The first Baptist Church in Jerusalem was once for all figuratively baptized by Jesus in the Holy Spirit on the day of Pentecost, thus receiving for all time divine certi-

fication that this is the kind of church in which God dwells on earth.

It remains true that for New Testament purposes there is literally only one baptism. (Eph. 4:5) and therefore our text (Col. 2:12) refers to it literally as "the baptism." The definite article is also in Rom. 6:4, "we were buried with him through the baptism with reference to the death."

BOGUS BAPTISMS

As our text makes clear, baptism of the New Testament involves a burial in water and raising of the buried body and picture of the burial and resurrection of Christ. Obviously pouring or sprinkling do not afford such a picture, and if men use such rites baptism the term is bogus when so applied.

Baptism is done through the faith of the operation or energy of the very God Who raised Christ from the dead. This is out Campbellite and other so-called baptisms of false faith. The one baptism is an expression of one faith in one Lord. (Col. 4:5).

Now, to demand this faith of the person being baptized while denying its necessity in the administrator of baptism is a gross inconsistency.

Any man, woman, or child with physical ability can immerse in word and deed the outward form of Scriptural baptism, regardless of the religious or religious character of anyone involved, but if the act is not performed by divine authority it is bogus.

AUTHORIZED ADMINISTRATION

Certainly the only ultimate absolute Authority is God Himself, and certainly all Christians will agree in theory that baptism, as well as every other

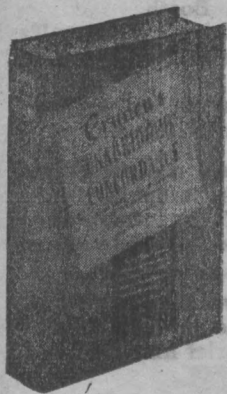
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The Baptist Examiner To Some Home

of Christian service, must be submission to His authority. If be acceptable in His sight, differences arise, however, with regard to subordinate authority administration.

John the Baptist was a sent from God with authority to baptize (Jn. 1:6, 33), and the disciples of Jesus got their authority directly from Him (4:1, 2). When Jesus went to heaven, did He commit administrative authority to anyone in particular, or did He leave it to be assumed by anyone general?

(Continued on page 7, column 4)



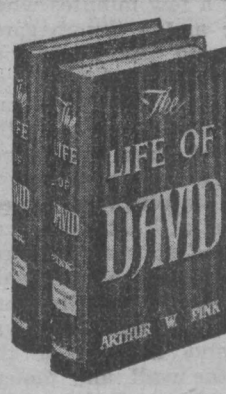
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God will not look you over for medals, degrees, or diplomas, but for scars.

Why I Support TBE On Rally Day And Every Day

I have been a reader of The Baptist Examiner for more than a quarter of a century and have been blessed by its contents to grow in the grace and the knowledge of the Lord Jesus Christ. Even after these many years I still look forward to the arrival of each issue.

I am proud of its stand against all the onslaughts of Satan in this day and age when compromise seems to be the order of the day. Needless to say that it is not an easy task to produce a paper standing for the Truth in a world that seeks to dethrone man and dethrone God — the Bible — Jesus Christ and His atoning death on Calvary's Cross.



ELD. FRANK GOULOZE
Grand Rapids, Michigan

I know that down through the years The Baptist Examiner has been produced under extreme conditions and when it would have been much easier to throw in the sponge and call it a day — but I am thankful for Brother John R. Gilpin who refused to be engulfed with the tide toward modernism, commercialism and all of the easy roads of this 20th century. The Devil is crafty and tricky and yet in all this I have one on our side the Lord Jesus Christ who is Almighty.

Now we are all assured of this that The Baptist Examiner cannot carry on this battle alone. We need all be the editors — the writers etc., but we can rally to the support of this worthy cause alone in prayer — that I am sure is appreciated but also with our gift to enable this ministry. Remember your gift — small or large is used 100 per cent for the printing of a paper that reveals the TRUTH as revealed in the Word of God — and this is in the Bible it is Baptistic and here is our only guidebook for Christian living.

So let all of us get behind this Rally Day — perhaps 10 years from now it may be too late — the opportunities of today — the privileges we have may be all gone by then — and too the Lord will come and we will be glad that we have done in

getting out the Word through the printed page — Jesus said "OCCUPY TILL I COME" Do business till I come. This is your business and mine. God has no other way to make the Gospel known than through those who have been redeemed and entrusted with it. You and I have a responsibility and a privilege — LET'S MAKE THE BEST OF IT.

Sit right down now and let the folk at The Baptist Examiner know that you are behind them and prove it by helping with your love gift for this work.

INCLOSED IS MY GIFT FOR THE WORK. I COULD NOT WRITE THE ABOVE AND JUST NOT DO MY SHARE. MAY THE LORD BLESS YOU IS OUR PRAYER.



Baptism

(Continued from page 6)

Subordinate authority may be explicit, implicit, or assumed. Both explicitly and implicitly Jesus committed to His church the responsibility of making disciples, baptizing them, and teaching them to observe all His commandments. (Mat. 28:18-20.) Attempts by other persons to exercise this authority are assumption based on presumption.

Practically all Christendom has substantially agreed for over 19 centuries that Jesus committed to His church the administrative authority for carrying on His work. For the identification of this church, see my articles, "Christ's Church" and "Ten Bible Proofs of Baptist Perpetuity."

In recent years, the most destructive attacks upon church authority have been made by advocates of the universal invisible church theory according to which all saved persons are members of this imaginary church. But if Jesus commissioned disciples merely as disciples to administer baptism, then sprinklers, pourers, and Campbellites, not to mention Catholics (or at least genuine disciples among them), have equal authority with Baptists, since there are almost certainly some saved people in all these groups.

On the other hand, if by some feat of mental acrobatics the Baptist apologist for alien immersion insists that only the authority is unimportant, while the Scriptural form, subject, and motive of baptism must be maintained, it need only be said that both subject and motive are unscriptural where divine authority is flouted. In alien immersion nothing remains but empty form.

DISPUTED CASES

Some disputants have tried to build an argument on the fact that inspired history in Acts does not give details of church procedure in connection with recorded baptisms. So they assume that at least some of these baptisms were administered by individual disciples without church authority.

One answer to this problem, if it is a problem, is simply that in some exceptional cases God the Holy Spirit could have, if He so wished, given personal direction to an individual to administer baptism rather than directed through church action, which is His more normal procedure. Upon any person claiming such au-

thority today lies the burden of proof to show that he is prompted by the same Holy Spirit in harmony with apostolic doctrine. More likely he is prompted by his own fleshy pride to promote (Continued on page 8, column 1)



Fifty Years

(Continued from page three)

Bishop Vandeveld. It was surmounted by a nice steeple, thirty feet high, in which we had put a bell weighing 250 pounds, whose solemn sounds was to tell our joys and sorrows over the boundless prairies. On that day, instead of being only fifty families, as at the last census, we numbered more than one hundred among whom more than five hundred persons were adults. The chapel which we thought at first would be too large, was filled to its utmost capacity on the day of its consecration to God.

Not a month later, we had to speak of making an addition of forty feet more, which, when finished six months later, was found to be still insufficient for the accommodation of the constantly increasing flood of immigration, which came, not only from Canada, but from Belgium and France. It soon became necessary to make a new center, and expand the limits of my first colony; which I did by planting a cross at l'Ereble, about fifteen miles south-west of St. Anne, and another at a place we call St. Mary, twelve miles south-east in the county of Iroquois. These settlements were soon filled; for that very spring more than one thousand new families came from Canada to join us.

No words can express the joy of my heart, when I saw with what rapidity my (then) so dear Church of Rome was taking possession of these magnificent lands, and how soon she would be unrivalled mistress, not only of the

TIMELY WORDS OF A GREAT MAN



"I HAVE BEEN DRIVEN MANY TIMES TO MY KNEES BY THE OVERWHELMING CONVICTION THAT I HAD NOWHERE ELSE TO GO. MY OWN WISDOM, AND THAT OF ALL ABOUT ME, SEEMED INSUFFICIENT FOR THE DAY" — ABRAHAM LINCOLN

State of Illinois, but of the whole valley of the Mississippi. But the ways of men are not the ways of God. I had been called by the Bishops of Rome to Illinois, to extend the power of that church. But my God had called me there, that I might give to that church the most deadly blow she has ever received on this Continent.

My task is now to tell my readers, how the God of Truth, and light, and life, broke, one after another, all the charmed bonds by which I was kept a slave at the feet of the Pope; and how He opened my eyes, and those of my people, to the unexpected and untold abominations of Romanism.

(To be continued)



"Laughing Into Hell"

(Continued from page 6)

cerned, and the hours of grief and uncertainty, for He said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Mt.

11:28-30.

Notice, the Lord Jesus Christ didn't say one thing about this crowd finding their satisfaction in the things of the world, but He said, "If you are weary and heavy laden, come to me, and I will give you rest."

Notice again: "And brought them out, and said, 'Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'" — Acts 16:30, 31.

This is what we find the Apostle Paul telling the Philippian jailer when in his desperation he cried out, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved."

God help us as a church, and God help me as your pastor, and God help all of us together to cry out in this world that is given over to making a mockery of sin, — a world that is given over to laughing at sin — a world that is given to think that sin is something funny — God help us today to cry aloud, and spare not, and to tell the world that is laughing its way into Hell, that what it needs is the Lord Jesus Christ as a Saviour.

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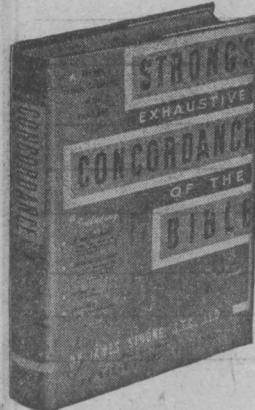
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THE BAPTIST EXAMINER

JUNE 5, 1965

PAGE SEVEN



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

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We depend heavily upon our Rally Day offering. Only God knows we need the greatest one this year we have ever needed.

Historic Texas Church Now In Revival Meeting

Providence Baptist Church (Crim's Chapel), near Henderson, Texas is beginning a revival meeting Sunday morning, June 6th to continue indefinitely, with Pastor John W. Reynolds doing the preaching.

Services will be held twice daily — 10:30 in the morning, and 7:30 in the evening.

I need not say more than to remind you, that since Pastor Reynolds is doing his own preaching, if you wish to hear God-honoring messages, based on the Bible, then let all of our readers within going distance be sure to attend.

This great old church likewise sponsors a mission in Orange, Texas, which is conducted by Elder Walter Herin who is a long time friend and supporter of The Baptist Examiner.

Brother Reynolds says that he plans to have Brother Herin preach a few times during the meeting. We thank God for Brother Reynolds and Brother



Eld. JOHN W. REYNOLDS

Herin and insist that if those of you who read this, live near enough, that you attend the services of this revival.

Baptism

(Continued from page 7)
his own heresy.

Another answer, conclusive for saints who honor God's Word, is that if we are going to assume something beyond what is written concerning the generally faithful servants of God, let us assume that they were obedient rather than disobedient with reference to service which God approves in His word. It is just as easy, and much more honor-

ing to Christ and His body the church, to assume that all baptisms recorded in Acts with divine approval were performed with church authority, explicit or implicit, as to assume that Philip or Ananias, for instance, acted without such authority (Acts 8:38; 9:10-18) just because the details are not recounted in the Scripture.

A MATTER OF DOCTRINE

We are told in Acts 19:1-4 something of baptism without authority. At Ephesus Paul found

about a dozen disciples who claimed to have John's baptism. Probably they had been dipped by Apollos, who later learned "the way of God more perfectly" (Acts 18:24-28), but this point is irrelevant.

The Bible does not say that these men had John's baptism. The Bible says that "they said, unto John's baptism." That is, they claimed to have, perhaps they really believed they had, John's baptism.

Attempts to distinguish between John's baptism and later Christian baptism, attempts to make the doctrine of John the Baptist and of the apostle Peter different from the doctrine of Paul — such attempts are mere hogwash.

When these disciples showed their ignorance of New Testament doctrine while claiming the baptism of John, Paul immediately summarized the teaching of John as identical with that of all true New Testament teachers, "saying unto the people, that they should believe . . . on Christ Jesus."

The point is that New Testament doctrine must accompany New Testament baptism. Only so do we have the baptism of our text, "through the faith of the energy of the God that raised him (Christ) from the dead."

So instructed, the disciples at Ephesus "were baptized in the name of the Lord Jesus," that is, under His authority through an official minister of His church.

It is always so. Where Christ is honored, His word is believed, His body is respected. The authorized administrator of the baptism that pictures His gospel is the church that He instituted and that He promised to be with to the end of the age. This is the only kind of church that believes and obeys His word and so can teach other disciples to obey Him.



Satan . . . Counterfeits

(Continued from page one)
a lot of false proverbs which are considered by many as equally as true as the Bible. Such statements as "One church is just as good as another," "We are all working for the same place," "If I pay my honest debts and do the best I know how, it will be all right with me," Beware of popular religious sayings, they are nearly always lies cut out of whole cloth. We need to daily read the Scriptures for ourselves lest we permit ourselves to be deceived by false quotations, false interpretations and the like, for Satan ever seeks to pervert and lead astray.



Fred T. Halliman

(Continued from page one)
than one foreign Country. If I attempted to tell you all that folk have written to me (though I did not ask them for it), about how much help T.B.E. has been to them, I suppose it would fill up several BAPTIST EXAMINERS.

I support THE BAPTIST EXAMINER because, It is Baptist to the core. I do not say that it is the only Baptist Paper that preaches the truth, but it is the only one that I know of that preaches the whole truth. I have been a reader of T.B.E. for many years; the latest copies I received only today and I can truthfully say that, from a doctrinal stand-

RALLY DAY FOR TBE SET FOR JULY 6TH

ALL READERS ARE CALLED UPON TO PRAY THAT GOD WILL RAISE UP NEEDED SUPPORT FOR TBE



Eld. JOHN R. GILPIN

We
Covet
Your
Prayers!

My Dear Friends In Christ:

Believing that many of our readers pray often for BAPTIST EXAMINER and its editor, I am asking today your prayers. I would remind you that the success or failure of our Rally Day of July 6th means much not only to me, but to all those who love the truth this paper contends for.

I am sending this open letter to all our readers asking that you please remember us very definitely in prayer. He has never failed us and I have the assurance that He will not fail us in 1965.

Here is our prayer promise: "No good thing will He withhold from them that walk uprightly." Psalm 84:11. We plead this promise with us day by day that God will bless us particularly this Rally Day?

I can't help feeling that somewhere some of our readers have some of this world's goods that God has given them just such a time and purpose as this. Our hearts are in God's hands, and He directs and controls us, as He sovereignly wishes. Will you join with me in prayer that the God who owns the cattle and the gold — that He will provide for us, by calling in hundreds of our readers to share with us in carrying the financial burden of this paper.

Very sincerely yours,
John R. Gilpin

P. S. — Please use the envelope which you will find in this issue of the paper to forward your Rally Day offering. It, along with others, will be tabulated on the evening of July 6th. Please be present with us on that occasion if possible.

point, the first copy that I ever read and every subsequent copy including those I received today has been as one. The paper is better now only because it is larger.

I support THE BAPTIST EXAMINER because, I believe that God supports it. I personally know of more that just a few that have done all they knew to do in an attempt to put T.B.E. out of circulation. Why haven't they succeeded? Because this is God's work. If God be for us

who can be against us? I understand that THE BAPTIST EXAMINER is going to have a Rally Day this year. I and I are going to pray this day and we are going to ask the Lord to direct us as to how much we can send by way of an offering to T.B.E. and will not forget to ask the Lord to direct each of you likewise. May I urge each of you to be honest with the Lord and give this cause as He directs you.

Fred T. Halliman



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