

Hear These At
Our Conference



ELD. ROY MASON
Aripeka, Fla.



ELD. WAYNE COX
Memphis, Tenn.



ELD. FRED W. PHELPS
Topeka, Kan.

DO CHRISTIANS REALLY CARE?

By Billy Sunday

I left the tent where we were
holding meetings down in Paris,
one night, and among the
people who left last was a young
man to whom I was especially
attracted by his fine looks. I
went down the street with him,
put to him the invariable
question, "Are you a Christian?"
He said, "No sir; I am not."

When I used every Scripture
every argument to get him
toward God, but could not succeed.
About to separate, I asked
him, "Are your father and moth-
er alive?"

"Both alive," said he.
"Is your father a Christian?"

"Don't know; he has been a
member in the church for several
years."

"Is your mother a Christian?"
"Don't know; she has been a
member of the Sunday School of
the same church for some time."

(Continued on page 2, column 1)

The Bible is the rock on which this republic rests.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 34, NO. 27

ASHLAND, KENTUCKY, AUGUST 7, 1965

WHOLE NUMBER 1394

Important Information For Those Who Plan To Attend Our Bible Conference

We trust that every person who plans to attend our coming Bible Conference will keep the information which we are passing along in this article and bring it with you when you come to Ashland.

Our City's Location

Ashland, Kentucky is located in the extreme northeast corner of the state, on the Southern bank of the Ohio River. It is in what is known as the "Tri-State Area" — Kentucky, Ohio, and West Virginia.

Ashland is about 20 miles west of Huntington, West Virginia and about 70 miles from the West Virginia's capitol city, Charleston.

Ashland is about 150 miles east of Cincinnati, both cities being on the Ohio River.

Our city is just 130 miles east of Lexington, Kentucky and about 200 miles east of Louisville.

Highway To Take

Being located in rather hilly country, the highways into Ashland are not the straightest in the world. We would suggest that those of you coming from the southern states use only the following highways: 60 from Lexington: 27 from the central south (as far as Lexington, then take 60); 23 from the south; 60 from Charleston, W. Va., in the east. It is strictly slow traveling on most of the other highways of eastern Kentucky.

Those of you coming from Missouri, Kansas, and other midwestern sections will find better and faster traveling if you come through Cincinnati, rather than Louisville and Lexington. I know the map may lead you to believe that the Evansville - Louisville - Lexington route is shorter, but believe me, it isn't. When I go to St. Louis or some other place in that section, I always go to Cincinnati and from there take highway 50 (From Cincinnati to Ashland, Take 52).

When In Ashland

We are asking that ALL OUR GUESTS come to our printing shop where you will be registered and assigned your place to sleep while here. After registering, you may do what you wish, but please register first.

The printing shop is known as ECONOMY PRINTERS and is located downtown at 336 13th Street (which is also highway 60 to the west). Here is how to find the shop without any difficulty:

(1) If you enter Ashland from the north, you will cross the Ash-

land-Coal Grove Bridge, just four miles east of Ironton, Ohio. As you come off this bridge into Ashland, go straight one block to Carter Avenue. Turn left for one

block, then left again. This puts you on 13th Street and our shop is on the right hand side of the street just after you make your last left turn. This means we are just two and one half blocks from the bridge. There is no parking on 13th, however, so you will just have to hunt for that elsewhere.

(2) If you enter Ashland from the west, you will be coming into town on highway 23, which is also Winchester Avenue. You simply stay on Winchester until you come to 13th, (which is only eight or nine blocks from the city limits after you enter). Then turn right on 13th Street and our shop is in the first block to your left.

(3) If you enter Ashland from the east, you will be on highways 23 and 60 (east), which for a time are on Winchester Avenue. Simply stay on Winchester until you come to 13th, then turn to your left. We are in the first block, left side of the street.

(4) If you enter Ashland from the south, you will most likely be on highway 60, which is 13th Street. Follow 13th all the way downtown; our shop is on your right, at 336 13th.

If You Come By Bus, Train, Or Plane

We will meet all our guests who come by bus, train, or plane and take them to the printing shop where they will be registered. Then other necessary transportation will be furnished, also.

If you come by train, the depot is only two blocks west of our shop, so if your luggage is not too heavy, you might like to just walk on over.

If you come by bus, please phone us. PHONE NUMBER — 324-8880. If no answer call either 324-9260, or 324-2335.

If you come by plane, you will land at the airport near Ceredo, W. Va.; just east of Ashland. Please phone us at the number above.

Children

We want you to feel free to bring your children. Several families always do. However, we expect your children to attend all the conference sessions, just as we expect all adults. Calvary Baptist Church is happy to provide meals and rooms for all our guests, but only that you might attend the conference and be spiritually blessed thereby. We do not allow any children to stay on the grounds where meals are served (which is Bro. Gilpin's home) during conference sessions. (Continued on page 2, column 2)

YES-
we've
got
it!

PREACHING!
FELLOWSHIP!

MEALS!
ROOMS!

!! FREE !!

AT OUR
Bible Conference
SEPTEMBER 3 — 6, 1965

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"I'LL WALK ALONE"

"Can two walk together, except they be agreed?"—Amos 3:3.

I presume that the majority of you are familiar with Martin Luther King and his march which he made from Selma to Montgomery, Alabama, some weeks ago. I rather imagine that you have read a great deal about it in the paper, and I suspect that you probably feel about it with the same repugnance that I my-

self feel today. I am reminded that there were 50 preachers of various denominations who took part in that march, and they gave it a flavor of a holy crusade. If you didn't know who those fifty preachers were, you might be tempted to think of it as an holy crusade, but on learning that those fifty preachers were practically all Unitarians, who had gone there from the North to take

part as rabble rousers, and without a single exception every one of them were aligned with some Communist organization, then you get a little bit different slant on this group. I say God pity America if those fifty so-called preachers represent the spiritual leadership of America.

One thing about this march from Selma to Montgomery that (Continued on page 2, column 3)

Will Speak At
Our Conference



ELD. AUSTIN FIELDS
Coal Grove, Ohio



ELD. WILLIAM CRIDER
Tulsa, Okla.



ELD. O. C. HARRIS
Citrus Heights, Calif.

CHURCH AUTHORITY

For the last several months we have been hearing and reading a great deal about Church Authority. I believe in Church Authority. I do not believe that any kind of work is Scriptural, except personal Christian radiation, which is done, unless by the authority of the Lord's Church. Certainly I do not believe that preachers have a Scriptural right to preach without Church authority.

The divine commission was given to the Church, and from a close study of the commission it can be readily seen that the preaching of the Gospel must originate in, and emanate from, the church. Just as baptism and the Lord's Supper are confined to the church, so is the preaching of the Gospel. Anyone that goes out without church authority commits a presumptuous sin. The commission has four major points, preaching, discipling, baptizing, and indoctrinating those who (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN

Editor

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60 to 100 copies to one address, \$9.00 for each 10, yearly.

FOREIGN: Same as in the United States.

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

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

CORRECTION

In our sermon recently, entitled "Dog Meat," we used an expression concerning Elijah implying that he died and was buried.

This was used as a figure of speech relative to his departure. Of course most everyone who knows anything about the Bible knows that Elijah was translated. Cf. II Kings 2:11. In preaching, I took for granted that everyone would know that I used a figure of speech relative to Elijah's departure. However, one of our readers has written me fearing lest some might misunderstand. Hence, this correction.



Christians . . . Care?

(Continued from page one)

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother, or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such an argument. It is six years this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"

Can any of ours say that we do not care for their souls? May God save us from the crime of unconcern!



Church Authority

(Continued from page one)

Now if free lance preaching is Scriptural, then free lance baptism is also Scriptural and open communion is also Scriptural, but brethren, I know that free lance preaching, free lance baptism, open communion aren't Scriptural and, I have been exposing such practices for the past 29 years, and I shall continue to expose such. We must never lose sight of the authority of the Church nor, sight of the fact that Jesus gave His Church the authority that she has. Brother if you do not love the Church, then you can not love the Head who is Christ.

—The Baptist Pilgrim

EDITOR'S NOTE: And to this we add a hearty Amen and Amen. May God speed the day when Baptists realize that everything that is done in the Lord's work should be under church authority.



TBE A HELP TO PENNA. PASTOR

"Just a short note to encourage you in the wonderful work that God has given you to do. On my part I offer many thanks for the wonderful help TBE has been and is to me."

W. E. Mowris, Penna.

Bible Conference

(Continued from page one)

A word also to the parents may be appropo: You are not welcome to come here to sleep through a conference session, nor to go sight-seeing, nor spend your time elsewhere. (Of course, mothers with young children that must have an afternoon nap are exempt). If you are coming for a spiritual blessing, we have plenty of rooms and food which is freely yours. Otherwise, please do not attempt to use our Bible Conference as an alibi to pamper your flesh.

We want you to come to our Conference and be our guest. Rooms and meals are gladly furnished to all. In fact, we insist you come to Ashland and let us provide for your entertainment. There are always a few, though, who think they are putting us to trouble and therefore go to a hotel or motel. If you insist on doing so, then please stay at one of the motels we recommend in this issue (See ad on page 13). Please do us the courtesy of not going to any other.

By all means, come to the Conference. You are welcome, wanted and invited!

CONFERENCE SPEAKER



ELD. FRANK McCRUM
Detroit, Mich.

SENDS CONTRIBUTION FOR ON-GOING OF TBE

"In reply to your letter of May 28, which I received yesterday, you will find enclosed a money order for the amount of \$100.00, to be used for the on-going of THE BAPTIST EXAMINER paper.

John E. Wolfe, Pa.

WANTS TO HAVE A PART IN RALLY DAY

"I am sending you one dollar for Rally Day. I read TBE and enjoy it so much. I want to have a part too."

Arnel Humble, Ind.

THE BAPTIST EXAMINER
AUGUST 7, 1965

PAGE TWO

Pastor Wayne Cox To Hold Revival In Own Church

Woodlawn Terrace Baptist Church, which is located at 2869 Woodlawn Terrace, Memphis, Tennessee, is beginning a revival meeting on July 25th, which will be conducted by the pastor, Eld. Wayne Cox. Mrs. W. T. Fiveash who along with her husband are loyal members of the church there, and have been for years, has sent us the notice relative to this meeting, and she adds a very glowing tribute of praise to her pastor when she refers to him as "a great man of God's Word."

She says that she has been a member of the church for years and that she and her husband truly love Brother Cox as a great man of God in view of the loyalty and love that he has shown for his church and its members.

She adds, "Brother Cox hasn't let his health hinder him in proclaiming the Word of God, though he has not been well, having suffered a heart condition for the last several years. He is faithful to the task that has been assigned him, and continues to feed the flock over which he is overseer."

She says, "I thank God for leading and directing my family to this church. I wish that everyone within driving distance would come hear Brother Cox proclaim the Word of God during our revival meeting. May we ask all others to pray for us."



"I'll Walk Alone!"

(Continued from page one)

has been highly significant has been the immorality that accompanied it. I have in my hand a copy of one of the handbills that were passed out, and I am going to take a moment's time to read this handbill to you and let you decide whether Martin Luther King and the crowd of preachers that staged this march from Selma to Montgomery are the type that you would like to walk with.

Welcome Freedom Marchers to Hollywood Burlesque
(Produced by Paul Moscovitz and Peggy Anne)

Girls — Girls — Girls — Girls — Girls
Entertainment and refreshments furnished free to all freedom marchers by the Hollywood 10 Committee in cooperation with the Coed Committee to End Bigotry and Censorship. (Note to ministers: We appreciate the cooperation given this spectacular, modern adventure in person-to-person entertainment by some of you who have cast off the chains of the past. Several of you, including perhaps the leader himself, are trying to make you look too pious and too old-fashioned. Please prevail upon the hold-backs to let the show go on in all of its unrestricted glory, fun, frolic, and warmth.)

TENT 9 NIGHTLY

Tent 9 will be pitched each evening ahead of the march, and the gala burlesque review will begin when the crowd arrives. Let every good man arrive.

(Note to southern girls: Come join in the fun if you can cast off the old-fashioned ideas, whether of racial bigotry or medieval moronic morality. Hollywood's greatest tradition beckons you. Come, meet Paul and the boys.)

This was the handbill that was passed along the way, and if I were to take time I could likewise read you sworn statements relative to the immorality that took place publicly all along the road fifty miles from Selma to Montgomery. The sad thing about it is that our President approved of it. The fact of the matter is, there is only one man in the United States who can announce today that he is going to have a (Continued on page 4, column 3)



ENJOYS SERMONS

"I wish to say that I greatly enjoy your sermons, and as one of your readers recently wrote, I have learned a lot about God's Holy Word which I never heard in church thru all the years I attended. Truly, you are doing a wonderful work in His name, thru the Holy Spirit. Keep up the good work."

Samuel Affleck, Pa.

NOTICE

If you plan to attend our 1965 Conference, then please fill out the reservation coupon on page 28, and mail at once, REGARDLESS OF ANY PREVIOUS NOTIFICATION WHICH YOU MAY HAVE MADE.

CONFERENCE SPEAKER



ELD. JAMES FREDERICK
Texarkana, Tex.

CAN'T TELL IN WORDS THE BLESSINGS BROUGHT BY THIS PAPER

"Please accept this little Rally Day offering. I feel it is such a small amount to send but hope to be able to give more soon. Can't put into words the wonderful blessings I have received from your wonderful paper these past few weeks. I have saved them every one and hope to pass them on to others. And again I wish to thank you and pray that God will still keep blessing you and the wonderful work you are doing for Him. I look forward each week for your paper and quit everything I'm doing until I read it."

Mrs. Jack Carver, W. Va.

STILL ENJOYS TBE

"Just a few lines to tell we still enjoy getting THE BAPTIST EXAMINER. We know it helps us a lot and am always anxious to read the sermons about Brother Halliman. We are sending a small offering to you with the paper. Do hope and pray you get more than what you asked for, for it is needed more than ever, as we much happening makes us that the coming of our Lord be near."

Mrs. Otto E. Davis, W.

CONFERENCE SPEAKER



ELD. LLOYD WYRICK
Chicago, Illinois

THE BIBLE CONFERENCE Calvary Baptist Church

In the hills of old Kentucky
At a certain time and place
There will be a Bible Conference
Where they preach God's sovereign grace.

There'll be preaching, praying, singing
There'll be Baptists by the score
You will meet with many saints of God
You have never met before.

Calvary Baptist Church of Ashland
Will see that you will feel at home
You won't find more friendly people,
Matters not where you may roam.

They will furnish food and lodging;
Your expenses will be nil.
All you need is transportation
And a hungry soul to fill.

You will get a hearty welcome;
They will greet you with a smile,
And I'm sure that when you leave
You will say, "It's well worth while."

Brother Gilpin is the pastor
Of the church that sponsors this.
What a church! And what a pastor!
Meeting them you cannot miss.

Let them know when you will reach there;
They will make a place for you
I am hoping, trusting, praying
On that day, I'll be there too.

Mabel M. Davidson,
Tampa, Florida

How Long Have The Baptists Believed In Predestination?

Elder JAMES CRACE, CALVARY BAPTIST CHURCH, ASHLAND, KENTUCKY
Recently we have read the statement that Baptists have never believed nor taught the doctrine of double predestination. This appeared in the state papers of both Oklahoma and Alabama both of which are affiliated with the Southern Baptist Convention. That is, that God has predestinated the elect to salvation and the reprobate (non-elect) to eternal damnation in hell. Because of this false statement on the part of those who say God has little or no hand in the damnation of the unsaved, I think it proper to set forth the following questions and answers that are found in THE PHILADELPHIA CONFESSION OF FAITH. These questions are

CONFERENCE SPEAKER



ELD. JAMES F. WATSON
Spring Hill, La.

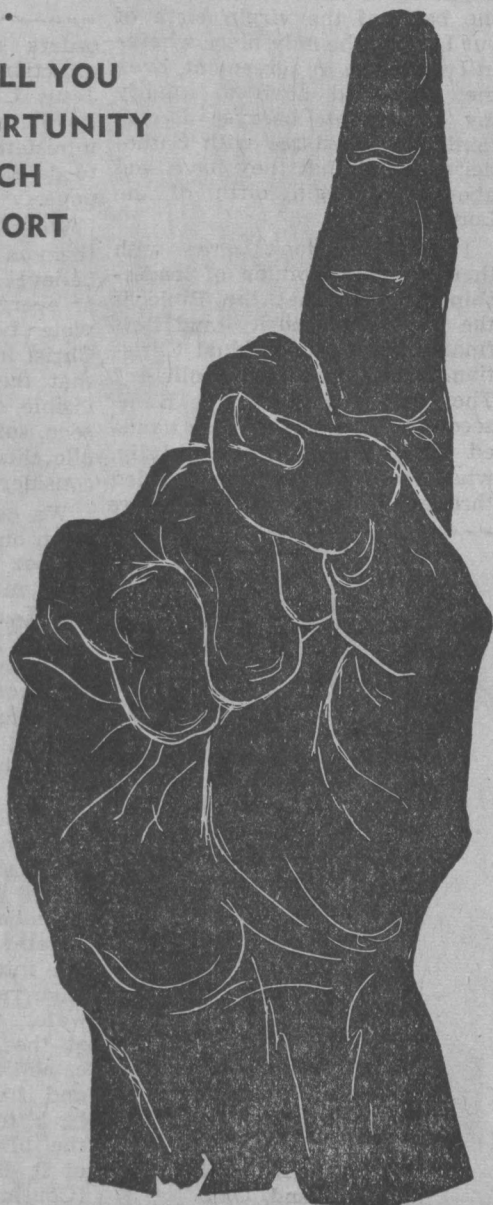
found in chapter three of the section of the above confession of faith entitled THE PHILADELPHIA BAPTIST CATECHISM.
Question 29. Does the Bible tell what these three Persons (the Father, Son and Holy Spirit) did before the world began?
Answer. The Bible tells us about God's election before the foundation of the world.
According as He hath chosen in Him before the foundation of the world, that we should be holy and without blame before

Just Once . . .
DURING 1965 WILL YOU
HAVE THIS OPPORTUNITY
TO HEAR SO MUCH
TRUTH IN SO SHORT
A TIME

AND THAT WILL
BE AT
CALVARY
BAPTIST
CHURCH'S
BIBLE
CONFERENCE

SEPTEMBER 3
THRU
SEPTEMBER 6

DON'T
PASS
IT BY!



Him in love." — Ephesians 1:4.

Question 30. When did God decide to do this?

Answer. God decided all things at one time, whether past, present, or things to come.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." — I Peter 1:20. See also Rev. 13:8; 2 Tim. 1:9; 2 Thess. 2:13.

Question 31. How do we know that God decided all things at one time?

Answer. Because God says that He never changes, and that He is perfect.

"I am the Lord, I change not." Mal. 3:6.

"Be ye therefore perfect, even as your Father who is in heaven is perfect." — Matt. 5:48.

Question 32. How does this prove that God decided all things at one time?

Answer. Because God would have to change His mind if He decided one thing one time and something else another time. If He changed for the better, He would prove He was no perfect God at all. If He changed for the worse, He would no longer be perfect.

"Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. See also I Samuel 15:29; Hebrews 13:8.

Question 33. Did God then decide all things and predestinate them to come to pass according to His own purpose?

Answer. Yes, He ordained everything exactly as it was to be.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." — Ephesians 1:5.

"Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." — Ephesians 1:2. See also Isaiah 46:10.

Question 34. Did He, even before the foundation of the world, ordain some to eternal life?

Answer. Yes, His elect were chosen before the foundation of the world.

"Who has saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." — 2 Timothy 1:19. See also Revelation 13:8; 17:8; Ephesians 1:4; Romans 8:29; Acts 13:48:

CONFERENCE SPEAKER



ELD. RAYMOND WILLIS
Garrison, Ky.

"As many as were ordained to eternal life believed."

Question 35. Did God also ordain some to everlasting condemnation?

Answer. Yes.

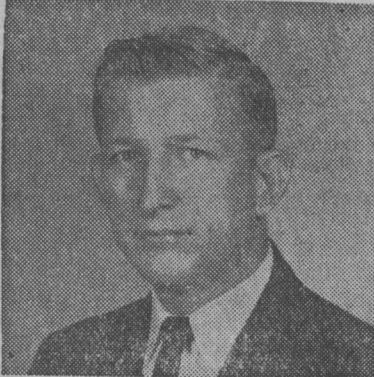
"For there are certain men crept in unawares, who were before of old ordained to this condemnation." — Jude 4.

Question 36. Did God foresee that some would believe, and then predestinate them to eternal life?

Answer. No, by no means, but God has mercy on whomsoever He will.

"So then it is not of him that willeth, nor of him that runneth, but of God that shows mercy, and whom He will He hardens." — Romans 9:16, 18. See also verses 11 and 13.

CONFERENCE SPEAKER



ELD. JOHNNY GILMER
Columbus, Georgia

Question 37. How does anyone know that he is one of God's elect?

Answer. He cannot know until he is called away from the love of sin, until he has the true faith, shows that he has the Spirit of Christ.

"Now if any man have not the Spirit of Christ, he is none of His." — Romans 8:9. See also I Thessalonians 1:3, 4; 2 Thessalonians 2:13.

Question 38. How did God bring to pass the things He had ordained?

Answer. By His work of creation, and by His work of providence.

"Thy faithfulness is unto all generations; Thou hast established the earth, and it abides. They continue this day according to Thine ordinances; for all are Thy servants." — Psalms 119:90, 91. See also Genesis 1; Isaiah 43:7.

With these few questions and answers quoted it can easily be seen that Baptists of the years gone by believed and taught that God has predestinated all things that come to pass, including the

damnation of those who have not been chosen to eternal life by our sovereign God. It is to be feared today that most of the human race think God is like a man, rather than a God who has His way in each event in the world. May our Lord reveal to each of you the greatness of His power and the wonders of His works.

The Lord bless you all.

LEARNED A LOT THROUGH TBE

"I sure love to read TBE. I sure have learned a lot through the years. I can't thank my Lord

enough for what He has taught me through you and TBE. I pray that our Lord will keep it in the mail until Jesus comes."

Mrs. Homer Chaffins, Ky.

NEEDS SPIRITUAL FOOD TBE CONTAINS

"I am just out of the hospital and when I returned home I found I had two TBE. I needed the spiritual food they contained. I am enclosing a small gift and our sincere prayers. We do thank God for you and the great work you do in the name of our dear Lord."

Mrs. Mary Alice Ailstock, La.



Pastor Wants Us To "PUSH" Summer Drive

Sometime ago I was in the home of a pastor who asked if we intended to "really push" our SUMMER SUBSCRIPTION DRIVE. He said he hoped we would do so and stated that he had several people in mind to whom he was going to send TBE. This brother expressed his belief that TBE is a good medium through which to propagate the Truth and that more readers need to be on the mailing list. We wish that all of our readers possessed the realization of the value of TBE in meeting the needs of people via the printed page.

People are not just going to send for this paper on their own accord—many don't even know about it! Furthermore, if they know about it they may have not READ it, but only heard some enemy opposing it. Hence, friends of TBE will have to see to it that this paper gets into the hands of other people. Now, during our Summer Drive, is a good time to send TBE to your relatives, neighbors, friends, church members and the lost. We are asking that you please cooperate!

5 SUBS — \$5.00

1. Name _____
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2. Name _____
Address _____
3. Name _____
Address _____
4. Name _____
Address _____
5. Name _____
Address _____

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The Baptist Examiner FORUM

"Is this statement correct? There is no mention of the rapture in the Old Testament or in the synoptic gospels; it is first mentioned in John 14:2-3 and is developed as a Scriptural truth in the epistles."

This statement is incorrect, for the rapture is mentioned many times in the Old Testament and in the synoptic gospels. Not only is it mentioned, but in type and shadow it is developed as a Scriptural truth. Now I realize that the rapture and the events surrounding it were a mystery to the Old Testament saints, and was not as clear to them as it is to us today, but under the lead-

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



ership of the Spirit they prophesied of the rapture.

"Come, my people, enter into thy chambers, and shut the doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth shall disclose her blood, and shall no more cover her slain." Isa. 26:20-21.

In these verses Isaiah mentions the rapture, or the taking out of the place of judgment God's children, while He judges the earth because of sin. He also tells us the earth discloses her blood which is a picture of the tribulation or the day of the Lord. Before the judgment begins, God's children are called into a place of safety, and thus we have the rapture of the saints before the tribulation.

Enoch also prophesied of the rapture.

"And Enoch also, the seventh from Adam prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14.

I am aware that this verse is not recorded in the Old Testament, or in the synoptic gospels, yet Jude under the leadership of the Spirit declares that there was such a prophecy. Enoch who walked with the Lord before the flood, told his congregations that the Lord was coming with His saints. The Lord coming with His saints reveals to us that the Lord must needs have come for His saints in order to bring them with Him when He comes, See Deut. 33:2; Zech. 14:5.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26.

Enoch was raptured out of the world before the days of Noah; he was not here when the fountains of the deep were broken up, and the windows of heaven were opened. Thus Enoch is a type of the redeemed who is to be raptured before the day of judgment.

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29-30.

Our Lord tells us that the destruction of Sodom could not take place until the angels removed Lot from the place of judgment. Then He reveals that even thus shall it be at the return of the Son of man. The Lord is plainly teaching that the taking of Lot

out of the city, and the destruction of the city is a type of the rapture and the tribulation.

Furthermore in the parable of the wheat and the tares in Matt. 13, the Lord tells us that the wheat must be gathered into the barn before the tares are to be burned. The wheat is a type of the children of God, tares of course is a type of the children of the wicked one, but before judgment is to fall on the wicked, the wheat (saints) must be taken out of the field (world) and placed in the barn (heaven).

The marriage of Isaac and the events surrounding it are beautiful types of the rapture. The marriage took place in the home of the bridegroom, not in the home of the bride. The marriage of the Son of God will take place in Heaven, the bride is to be taken to the bridegroom, never is the bridegroom to be taken to the bride. See Gen. 24. Thus in the Old Testament and in the synoptic gospels the rapture is mentioned and developed as a Scriptural truth.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I would not say that the above statement is correct, although certainly the truth about the Rapture is more fully developed in the epistles. In my judgment the rapture is at least taught in type in the Old Testament. It seems to me, for instance, that the translation of Enoch before the flood is typical of believers who shall be caught up before the horrors of the Great Tribulation. As to the synoptic gospels, what about Matthew 24:39-41? It reads, "So shall the coming of the Son of Man be. Then shall be two in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left."

It would seem that we have here the sudden catching away of saved individuals, with unsaved working in close proximity who are left behind. Reference here is very brief, but it fits in with the later developed truth of the Rapture perfectly. Perhaps there are still other mentions of the Rapture in brief, undeveloped form that I do not at this time recall.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Grace
Baptist Church
Birmingham, Ala.



So far as I know there is no mention of the rapture in the Old Testament as such. But one meaning of Rom. 15:4 is that they in Old Testament times were rehearsing a drama that was to be enacted at a future time. For instance, when Moses put a brazen serpent on the pole (Num. 21:8-9) he was rehearsing the crucifixion of our Lord. When Joseph was drawn from the pit, and later when he was brought up from the dungeon and exalted as ruler of Egypt

they were rehearsing the resurrection and exaltation of our Lord. Many other instances could be cited, but can we not see the rapture being rehearsed in Josh. 3 where we see God's chosen people, at the end of their pilgrimage journey through the wilderness (desert), being carried over supernaturally into their long promised home by Joshua who is a type of Christ?

I see nothing of the rapture in the synoptic gospels. In these books our Lord is being dealt with more in His humanity, or in His human relationships. Matthew deals with Him as the Jew's promised Messiah, or King. And so far as the relationship between the king and His subjects is concerned there is no rapture. Instead of His subjects going up to meet Him He comes down to reign over them. So, I can see no rapture in the book of Matthew. Mark deals with Him as the servant. The words "straightway" and "immediately" are very prominent in this book. But when we come to 1 Thes. 4:16 we are not viewing a servant, but the Lord Himself. Luke deals with Him as the "man" who was God. So here in this book we continue to see His humanity in action. We see His ascension here in Luke, but before He leaves His people He promises to send the Holy Spirit who is to come and remain with them throughout their earthly journey.

It is when we come to the wonderful book of John that we come face to face with Deity itself in all its purity, power and might. Here He is not the son of David, nor the son of Abraham, and neither is He the son of Adam, but rather He is the Son of God. He is the one who was with God in the beginning, and more than that He is the one who was God in the beginning. He is the Lord Himself of 1 Thes. 4:16. Certainly we should expect this heavenly one to mention the rapture to His heavenly people who are in the world, but not of the world.

JAMES
HOBBS

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



What difference does it make whether the statement is true or not? I get the impression that if the statement is true then the doctrine would not be valid. My friend, if only one verse in the entire Bible taught it, it would still be true. However, to show that the Rapture is taught in the Synoptic Gospels let me show just one example. Matthew 25:6-10 shows that the righteous will be taken from among the wicked. Many passages in the Old Testament teach of the second coming of Christ, some as to the first phase and some as to the second phase.

"I'll Walk Alone!"

(Continued from page two)

conference with LBJ tomorrow morning at a certain hour and LBJ will be sure to be there, and that is Martin Luther King. If he says, "I am going to have a conference with the President tomorrow morning," Mr. President will be sure that he is on hand for the conference. He hasn't failed him yet.

As I say, all this went on with the approval of the President, so stated in a news conference and so stated in many other ways that he heartily approved everything that this march typified. All I can say to that is that God didn't approve of it. I am satisfied that there are lots of Christian people all over America who did not approve of this march from Selma to Montgomery, and though there were fifty preachers present to give it a halo of a holy crusade, I am sat-

CONFERENCE SPEAKER



ELD. WAYNE CROW
Waldorf, Md.

isfied that there were lots of God's people who hung their heads with shame as a result of this so-called march in behalf of freedom. I'll say, beloved, that I couldn't walk with that crowd. I'll go further and say that that is one group that I would not want to walk with at any time. I'll go still further and say that there are lots of other groups in America that I can't walk with, and therefore I have to walk alone so far as they are concerned.

I

CATHOLICS.

I read in the Word of God that a pure church is described under the figure of speech as a pure woman, or a virgin. I read in Revelation 17 of an impure church which is described under the figure of speech as a whore who is the mother of harlot daughters. That old whore that is spoken of in Revelation 17 is none other than the Catholic Church.

In this connection I'll say that I have to walk alone, for there is virtually only one place where in I could be in agreement with the Catholics, and that is in regard to the truth of the virgin birth. Even then, I couldn't agree with them fully on this because they have corrupted it. They have used it as a basis, and have gone off on countless sidelines. For example, teaching that Mary was sinless just like the Lord Jesus Christ, and likewise teaching various other dogmas relative to Mary, including even the idea of the assumption of Mary that she was assumed up into Heaven after the birth of the Lord Jesus Christ. So while I might agree with Catholicism on the basis of the virgin birth of our Lord as the only place where in I would be in agreement, even then I would have to qualify my agreement, because I certainly do not agree with Catholicism in all that they have said about the virgin birth of the Lord Jesus.

I certainly don't agree with them in their opinion of leadership. We say that the Bible is the word of authority, and it is final for every individual Christian. But how about Catholicism? They say first of all, the Bible, secondly, all that has been handed down by tradition; thirdly, what the councils have decided through the years when they

CONFERENCE SPEAKER



ELD. JACK ALLEN
Cleveland, Ohio

have met in conclave; and fourthly, what the pope himself says finally, or in reality, this is the only thing that actually counts. So, beloved, I couldn't agree with them relative to authority, for they don't believe the Bible is God's authority for us.

I couldn't agree with them on the matter of salvation, for whereas we believe in salvation by grace, through faith, plus nothing, and minus nothing, salvation only by Jesus Christ, they believe in salvation by Christ, plus works, plus baptism, plus the Lord's Supper, plus a good life, plus confession, plus holy orders, plus a final confession, just before you die, and even that doesn't guarantee salvation for after death then must come Purgatory and Limbo and prayers to be uttered for the dead after one has departed from this life. I certainly don't agree with them on salvation.

I don't agree with them on baptism because we believe that an individual must be immersed in water, on the authority of a Baptist Church, in the name of a triune God, and upon a profession of his faith in the Lord Jesus Christ as his Saviour. We believe that this is baptism, whereas they believe in pouring a little water over the head of the individual and calling it baptism.

We certainly don't agree with them when it comes to the matter of the ministry, for we believe that every preacher is a God-called man, who gets his

CONFERENCE SPEAKER



ELD. FRANK JOHNSON
Statesville, N. C.

orders and authority and his directions only from the Lord Jesus Christ, whereas they believe that every one of their ministers is a slave unto the pope to do exactly the bidding of the pope.

We certainly don't agree with them as to the church because we believe that every local body or every local church, is a complete body of the Lord Jesus Christ in itself, whereas they say that the church is a universal visible organization that can be seen, summed up in all the Catholic churches of the world considered as the Catholic church.

We certainly don't agree with them on the matter of the Lord's Supper, for we believe that it is a memorial of the death of our Lord whereas they believe that it is the actual presence of the body of the Lord Jesus Christ.

I went to a Catholic church sometime ago and saw them serving the Lord's Supper. I saw the faithful of the Catholic Church as they knelt at the altar and the priest placed a wafer of the tongue of those individuals. After the service was over, in conversation with a Catholic, this individual said, "Brother Gilpin, if they had ten into that, the blood would have run out of it, because the wafer, when it was consecrated at the hands of the priest, became the literal flesh of our Lord and if one of them had accidentally bitten into it in his mouth the blood would have run out of it, because it was the actual" (Continued on page 25, column

THE SOVEREIGNTY OF GOD AND THE RESPONSIBILITY OF MAN

FRANK BECK

Rudyard Kipling once wrote: "Oh, East is East, and West is West, and never the twain shall meet."

There are two great doctrines taught in the sacred Scriptures which appear to be somewhat at odds. They are, the sovereignty of God, and the responsibility of man. It seems impossible to make them meet.

There are Bible students who, when they discover this theological difficulty, try and get around it by laying hold firmly on one of the doctrines, and letting the other go entirely. They preach the sovereignty of God altogether and deny thoroughly any responsibility to man. Or, they preach the responsibility of man altogether and deny thoroughly the sovereignty of God. This is like the East seeking to annihilate the West, or the West seeking to annihilate the East, when God made both. God has revealed both of these truths in His Word. If a man is going to preach "all the counsel of God" (Matt. 20:27) he must preach both of these doctrines.

Consider how both of these

doctrines are taught in the Word of God.

I

SEE HOW BOTH THE SOVEREIGNTY OF GOD AND THE RESPONSIBILITY OF MAN ARE REVEALED AND RELATED AS TO THE SUBJECT OF SIN.

We begin with what is the most perplexing problem of all, the problem of sin. God permits sin when He could prevent it. If we could prevent a murder and did not, we would be considered as guilty of murder in the sense of wilful neglect. Yet this charge cannot be laid against the Almighty, for "the Lord is righteous" (Ex. 9:27; Ps. 11:7). In this, God is free to so govern His creatures, whereas we are not free, for life and death are in His hands, to be brought about as He pleases (Job 1:21; Rev. 1:18). God permits sin and therefore must will it for wise and righteous reasons of His own. Man commits sin of his own free will, and is therefore responsible for such, seeing he does not commit sin for any such wise and just ends, but for his own perverse and selfish aims. But let the Scriptures speak.

It was ordained of God that

Judas Iscariot should betray Jesus Christ (St. John 6:70-71). Christ commanded Judas to do it quickly—yet said to Judas:



ELDER FRANK BECK
(Now in Glory)

"What thou doest, do quickly" John 13:27, American Standard Ver.). What thou doest! Judas did it! though God ordained it, therefore Judas was responsible for his atrocious deed. He was correct when he later confessed, "I have sinned" Matt. 27:4). He was responsible!

Here are those who "stumble at the Word, being disobedient" to God. Does this not sound as if they are charged with responsibility? (I Pet. 2:8). Yet God is sovereign in it all, for He has appointed them thereto.

Again, there are some who creep into the Churches unawares, "ungodly men, turning the grace of our God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ" (Jude 4). Certainly they are responsible for all of this! Even though they were "before of old ordained to this condemnation."

Pharaoh is an illustration of God's sovereign power. Jehovah said: "I will harden his heart" (Ex. 4:21). On the other hand we have Pharaoh's responsibility in the matter, for it is added: "he shall not let the people go."

God's sovereignty will be evidenced at the judgment of Christ. To the unsaved He will say: "I never knew you" Matt. 7:23). Christ never foreknew them in salvation (as He does the elect, Rom. 8:28-30). Man's responsibility is expressed in the words to that follow: "Depart from Me,

all ye that work iniquity."

II

NOTICE HOW BOTH THE SOVEREIGNTY OF GOD AND THE RESPONSIBILITY OF MAN ARE REVEALED AND RELATED AS TO THE SUBJECT OF SALVATION.

Christ speaks of the sovereignty of God when He says to the Father: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father, for so it seemed good in Thy sight." Then, turning to His disciples, He adds: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will (willeth to) reveal Him" (Matt. 11:25-27). That is the sovereign power and grace of God pure and plain. But see what follows.

"Come unto Me," Christ continues, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me" (vv. 28-29). It is our responsibility to that follow: "Depart from Me, (Continued on page 6, column 3)

RE-ELECT

TOM CHAPMAN

Democratic Nominee For

STATE REPRESENTATIVE

99th DISTRICT

BOYD COUNTY

Any one reading John 12:37-40 will again see both sides. God blinds the eyes and hardens the heart of the reprobate, "that they should not... be converted," and "therefore they (can) not believe (vv. 39-40). Still man is responsible for his unbelief, for many miracles have been and are being performed before him daily, and he believes not on Christ (v. 37). He is guilty of unbelief!

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Sovereignty

(Continued from page 5)
come to Him! Even though we only come by God's power, we must come!
Here see the same situation in Gospel preaching. Christ calls the elect to Himself, for He knows them (John 10:27 - 30). We do not know who they are, hence we preach to *all* men, but Christ calls the elect through our preaching the Word. We are not afraid that any of the non-elect will come to Christ in salvation! (John 6:44). Yet the fact that they *will not* come seals their doom and shows their responsibility (John 5:40).
God's sovereignty is manifest in these words of Christ: "All that the Father giveth Me shall come to Me" (John 6:37). What could be clearer? God has given a *certain number* to Christ. *They shall come to Him. Every one of them! Nothing and no one shall stop them.* But man's responsibility is also lodged in this verse, when Christ continues: "*(they) shall come to Me, and him that cometh to Me, I will in no wise cast out.*"

When you turn to Acts 13:48 it is no different. "And as *many as were ordained to eternal life,*" is the voice of sovereignty! When you read: they "*believed,*" you have the responsibility of man.
Christians need to continue being saved. Hence the Holy Spirit says to them: "Work out your own salvation with fear and trembling" (Phil. 2:12). We must never overlook this. This is the Christian's responsibility. Nor should we ignore what follows: "For it is God which worketh in you both to will and to do of His good pleasure" (v. 13). This is God's sovereignty.

Responsibility is our response to God's ability! (Thomas).

III
BEHOLD HOW BOTH THE



VOTE FOR
RAY SLONE
Republican Nominee For
SHERIFF
BOYD COUNTY

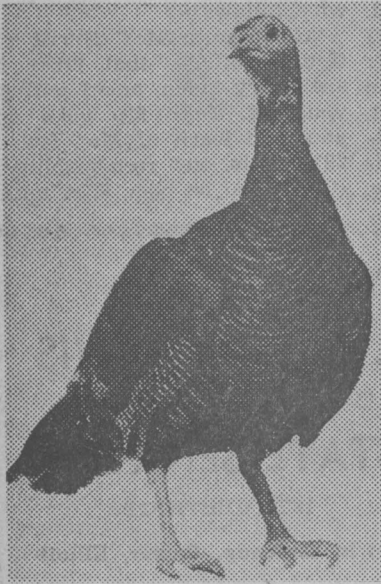
SOVEREIGNTY OF GOD AND
THE RESPONSIBILITY OF
MAN ARE REVEALED AND RE-
LATED AS TO THE SUBJECT
OF SERVICE.

Jehovah said to Joshua as the children of Israel were about to enter the promised land: "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). Jehovah had given them the land. But it was their responsibility to rise up and fight their way into that land and possess it.

The responsibility of man is set forth in the paying of one's taxes. The Lord is sovereign but the Lord is not going to dump the money into your lap. "Go thou to the sea, and cast an hook, and take up the fish that first cometh up" (Matt. 17:27). It is the sovereignty of God that will send the fish to that hook with a piece of money in its mouth. We must not deny either

one of these doctrines.
In no plainer words could the sovereignty of God and the responsibility of man be established than in the statement of the Son of God in Matthew 18-19. "All power is given unto Me in heaven and in earth." Let us sit down then and say that the Lord will save His people. There is nothing we need do about it. Far be the thought! That we are to do nothing. For the Savior follows with the words: "Go ye therefore and teach all nations, baptizing them . . . teaching them."
How did the Lord call His first missionaries, or apostles? He "called unto Him whom He would." No others! Here is the sovereign choice of Christ again. No use denying it. But we also read, "and they came unto Him" (Mk. 3:13). That was their responsibility.

When Peter was kept in prison (Continued on page 7, column 1)



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RE-ELECT
ALVIN RICE
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Sovereignty

(Continued from page 6)
was the sovereignty of God that answered the prayers of the church, dropped the chains from Peter's hands, led Peter forth from prison through the opened gate into freedom. But Peter pressed his responsibility to rise up, dress himself (the angel was not going to do that), bind on his

sandals, throw his overcoat around him, and follow the angel sent to deliver him (Acts 12:1-11). Many other instances can be given of both God's sovereignty and man's responsibility, from the Word of God. We have left out Acts 2:33. Christ was delivered to crucifixion and its terror by the "determinate counsel and foreknowledge of God." Yet those who crucified the Saviour were accosted with the words: "Ye

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And as Christ's mouth preachers must bid men to repent of their sins, believe in Jesus Christ as their Lord and Savior, be baptized, and take up their cross and follow Him for ever! (Acts 20:21; Acts 2:38; Luke 9:23); rejoicing at the same time that God has an elect people who will be made willing to do this! (Ps. 110:3; Acts 18:9-10).

The theological train of thought must have both of these rails to run upon, or suffer wreckage! although the power comes from the rail marked, *The Sovereignty of God!* And though the rails may not meet they do run together in the same direction and lead to Christ, His Church, His service and heaven's glory! Amen.



RE-ELECT
TAYLOR BLEVINS JR.
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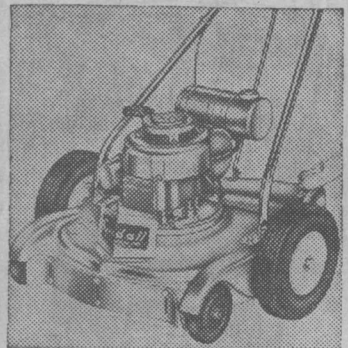
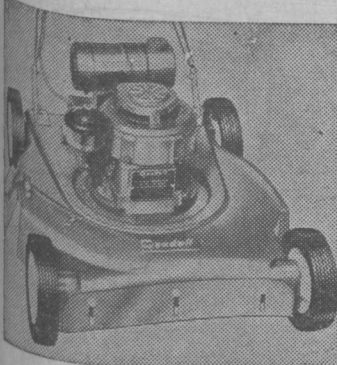
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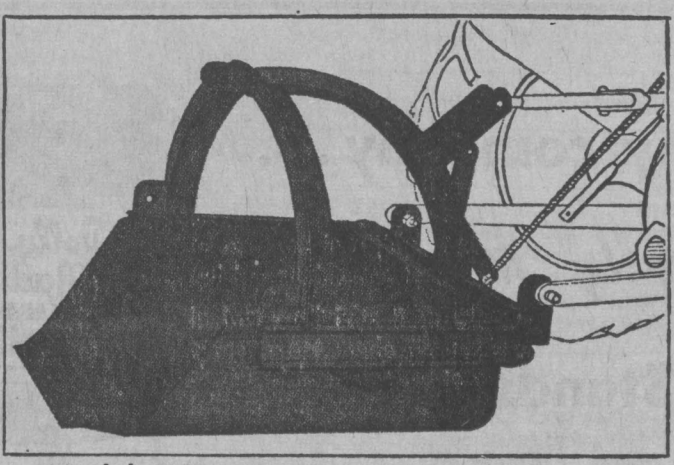
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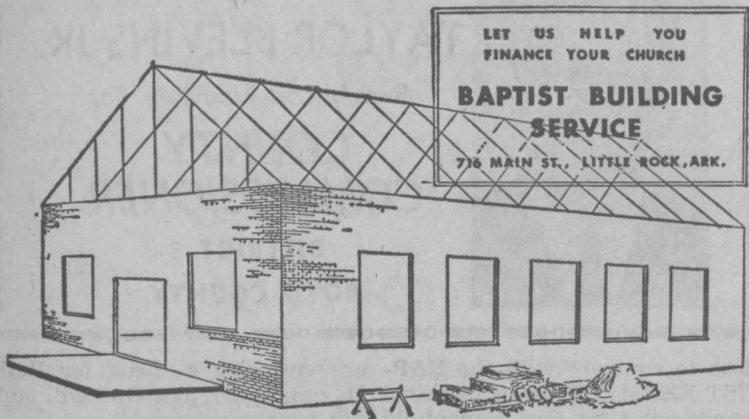


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you to examine your tablets and put in an ingredient that will work on Sundays?

Dear Mr. Firestone:

Does the guarantee "You go or we pay the tow" prevail on Sundays? Or is that for week days only? Or perhaps snow treads will not grip on Sundays. Is the rubber too soft, too weak, or too tired on Sundays? You see, I have folk that tell me they can't get to church on Sundays because the roads are clogged with snow or are too slippery; (Continued on page 21, column 4)

THE ELOQUENCE OF A DRUNKARD WHEN MAKING A SPEECH

A tramp asked for a free drink in a saloon. The request was granted, and while he was in the act of drinking the proffered beverage, one of the young men present exclaimed, "Stop! Make us a speech! It is poor liquor that doesn't loosen a man's tongue." The tramp hastily swallowed the drink, and as the rich liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look tonight at you and myself, and it seems to me I look upon the picture of my lost manhood. This

Send The Baptist Examiner To Some Home

bloated face was once as young and handsome as yours; this shambling figure once walked as proudly as yours. A man in the world of men, I too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup and, Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and

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darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tormented with their cries no more. Today I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom good impulse is dead, and all swallowed up in the maelstrom of drink." The tramp ceased speaking, his glass fell from his nerveless fingers and shattered into a thousand fragments on the floor. The swinging doors pushed open, and the group about the bar looked at the tramp as he went. —New Orleans Picayune

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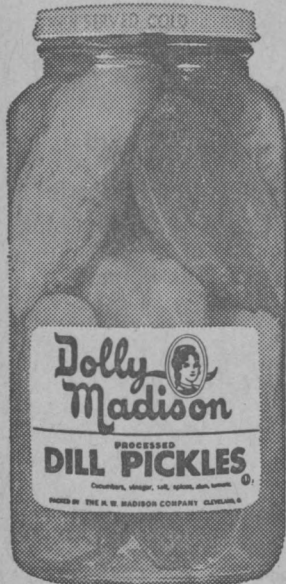
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HUMAN INABILITY

By C. H. SPURGEON

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

Coming to Christ is a very common phrase in Holy Scripture. It is used to express those who of the soul wherein, leaving at once our self-righteousness and our sins, we fly unto the Jesus Christ, and receive His righteousness to be our covering, and His blood to be our redemption. Coming to Christ means, embraces in it repentance, confession, and faith in the Lord Jesus Christ, and it sums up all those things which are the necessary attendants of these great states of heart, such as the belief of the truth, earnestness of prayer to God, the submission of the soul to the precepts of God's gospel, and all those things which accompany the dawn of salvation in the soul. Coming to Christ is just the one essential thing for a sinner's salvation. He that cometh not to Christ, do what he may, or think what he may, is yet "in the gall of bitterness and in the bond of iniquity." Coming to Christ is the very first effect of regeneration. No sooner is the soul quickened than it at once discovers its lost estate, is horrified thereat, looks out for a refuge, and believing Christ to be a suitable one, flies to Him and reposes in Him. Where there is not this coming to Christ, it is certain that there is as yet no quickening; where there is no quickening, the soul is dead in trespasses and sins, and being dead it cannot enter into the kingdom of heaven. We have before us now an announcement very startling, some say very obnoxious. Coming to Christ, though described by some people as being the very easiest thing in all the world, is in our text declared to be a thing utterly and entirely impossible to any man, unless the Father shall draw him to Christ. It shall be our business then, to enlarge upon this declaration. We doubt not

that it will always be offensive to carnal nature, but nevertheless, the offending of human nature is sometimes the first step towards bringing it to bow itself before God. And if this be the effect of a painful process, we can forget the pain and rejoice in the glorious consequences.

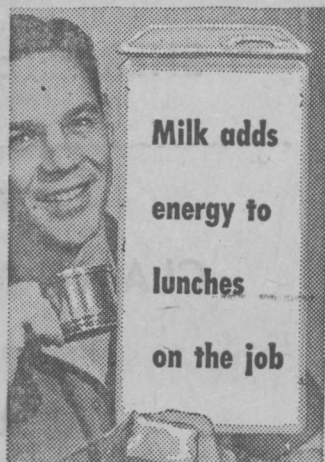
I shall endeavour this morning, first of all, to notice man's inability, wherein it consists. Secondly, the Father's drawings—what these are, and how they are exerted upon the soul. And

then I shall conclude by noticing a sweet consolation which may be derived from this seemingly barren and terrible text.

I. First then, man's inability. The text says, "No man can come to me, except the Father which hath sent me draw him." Wherein does this inability lie?

First, it does not lie in any physical defect. If in coming to Christ, moving the body or walking with the feet should be of any assistance, certainly man has all physical power to come to Christ

in that sense. I remember to have heard a very foolish Antinomian declare, that he did not believe any man had the power to walk to the house of God unless the Father drew him. Now the man was plainly foolish, because he must have seen that as long as a man was alive and had legs, it was as easy for him to walk to the house of God as to the house of Satan. If coming to Christ includes the utterance of a prayer, man has no physical defect in that respect, if he be not dumb, (Continued on page 11, column 1)



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Human Inability
(Continued from page 9)
I can say a prayer as easily as I can utter blasphemy. It is as easy for a man to sing one of the songs of Zion as to sing a profane and libidinous song. There is no lack of physical power in coming to Christ. All that can be wanted with regard to the bodily strength man most sorely has, and any part of that power which consists in that total and entirely in the power of man without any as-

sistance from the Spirit of God. Nor, again, does this inability lie in any mental lack. I can believe this Bible to be true just as easily as I can believe any other book to be true. So far as believing on Christ is an act of mind, I am just as able to believe on Christ as I am able to believe on anybody else. Let his statement be but true, it is idle to tell me I cannot believe it. I can believe the statement that Christ makes as well as I can believe the statement of any other person. There is no deficiency of faculty in the mind: it is as capable of appreciating

as a mere mental act the guilt of sin, as it is of appreciating the guilt of assassination. It is just as possible for me to exercise the mental idea of seeking God, as it is to exercise the thought of ambition. I have all the mental strength and power that can possibly be needed so far as mental power is needed in salvation, at all. Nay, there is not any man so ignorant that he can plead a lack of intellect as an excuse for rejecting the gospel. The defect, then does not lie either in the body, or, what we are bound to call, speaking theologically, the mind. It is not any lack or deficiency there, although it is the vitiation of the mind, the corruption or the ruin of it, which after all, is the very essence of man's inability.

Permit me to show you where-in this inability of man really does lie. It lies deep in his nature. Through the fall, and through our own sin, the nature of man has become so debased, and depraved, and corrupt, that it is impossible for him to come to Christ without the assistance of God the Holy Spirit. Now, in trying to exhibit how the nature of man thus renders him unable to come to Christ, you must allow me just to take this figure. You see a sheep; how willingly it feeds upon the herbage! You never knew a sheep sigh after carrion; it could not live on lion's food. Now bring me a wolf; and you ask me whether a wolf cannot eat grass, whether it cannot be just as docile and as domesticated as the sheep. I answer no; because its nature is contrary thereunto. You say, "Well it has ears and legs; can it not hear the shepherd's voice and follow him whithersoever he leadeth it?" I answer, certainly; there is no physical cause why it cannot do so, but its nature forbids, and therefore I say it cannot do so. Can it not be tamed? Cannot its ferocity be removed? Probably it may so far be subdued that it may become apparently tame; but there will always be a marked distinction between it and the sheep, because there is a distinction in nature. Now, the reason why man cannot come to Christ, is not,

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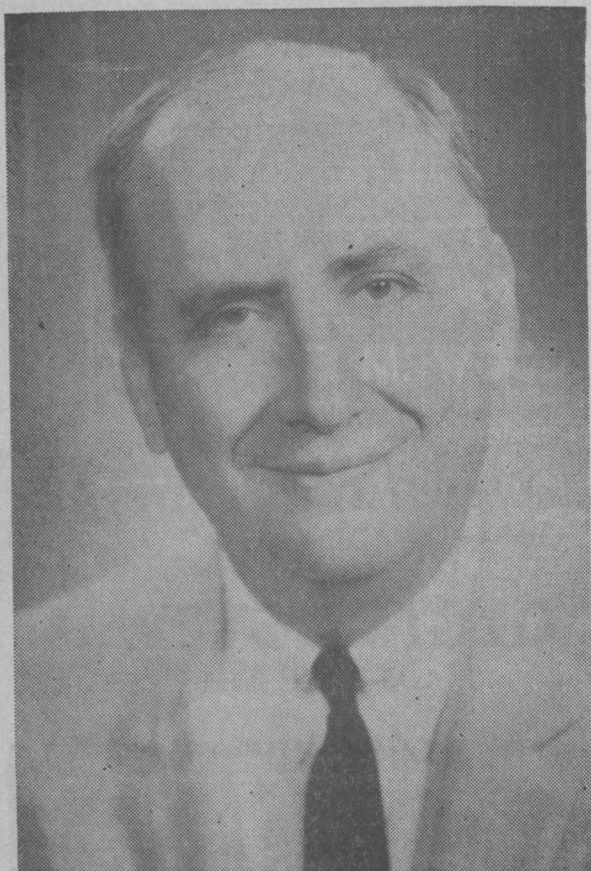
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because he cannot come, so far give you a better illustration. as his body or his mere power of You see a mother with her babe mind is concerned, but because in her arms. You put a knife into his nature is so corrupt that he her hand, and tell her to stab has neither the will nor the that babe to the heart. She re- power to come to Christ unless plies, and very truthfully, "I drawn by the Spirit. But let me (Continued on page 18, column 3)

The other fellow's sins, like your headlights, are always more glaring than your own.



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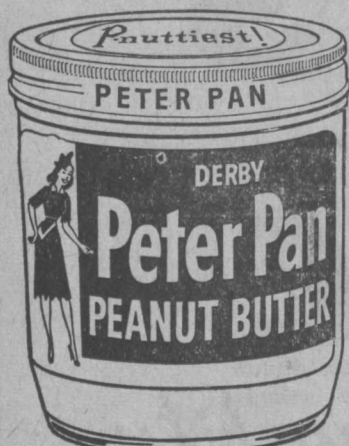
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SEVEN-UP

A LIVING DOG OR A DEAD LION

by Charles H. Spurgeon (1834-1892)

Meditation on Ecclesiastes 9:4

Life is a precious thing, in its simplest form it is superior to anything. This truth is eminently certain in spiritual things. It is better to be the least in the kingdom of heaven than the greatest out of it. The lowest development of grace is superior to the highest development of unregenerate nature. Where the Holy Spirit implants divine life in the heart there is a precious deposit which none of the refinements of education can equal. The thief cannot cross excels Caesar on his throne; Lazarus among the dead is better than Cicero among the living; and the most unlearned Christian is in the sight of God superior to Plato. Life is the badge of nobility in the realm of spiritual things, and without it are only coarser specimens of the same material, needing to be quickened, for they are dead in trespasses and sins.

A living, loving gospel sermon, however unlearned in matter and unpolished in style, is better than the finest discourse devoid of power. A living dog is better than a dead lion, and is of more service to his master; and so the poorest spiritless preacher is infinitely to be preferred to the exquisite orator who has no wisdom but that of words, no energy but that of numbers. The like holds good of our prayers and other religious exercises; if we are quickened in them by the Holy Spirit, they are acceptable to God through Christ, though we may think them to be worthless things; while our grand performances in which our hearts were not, like dead lions, are mere show. O for living groans, living living despondencies, rather than lifeless songs and dead words. Better anything than nothing. The snarling of the dog will at least keep us awake, but dead faith and dead profession, what greater curses

can a man have? Quickened us, quicken us, O Lord!

—Morning and Evening



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and Calvary Baptist Church is to hear a man preach who has exceeded nowhere. To many who not blessed my heart. By all might not agree all the way means let's pray for the Conference, for our dear Brother with The Baptist Examiner I am Gilpin and the saints at Calvary sure it still would be worth your Baptist Church. time and effort to come. I have In Him who loved us! heard those preach at the Conference with whom I disagree Cletus R. Snyder on minor points yet I have yet Winston Salem, N. C.

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Brother Gilpin has married over 11,000 couples and quite often preachers ask for a copy of his marriage ceremony. This is to comply with these requests.

The parties standing before Bro. Gilpin, the man at the woman's right hand, and after reading Gen. 2:24, Matt. 19:4-9, Eph. 5:22-25, 28, 33, and after praying, Bro. Gilpin says:

"Divine revelation hath declared marriage to be honorable in all. It is an institution of Divine appointment given under the wisdom of God in order to promote human happiness on earth. Apparently our Lord was thinking of this blessed institution in the day that He created our mother Eve, for He said, 'I will make man an help-meet for him.' From the story of this original creation of Eve, we get a hint as to the proper relationship that should exist between husband and wife. She was not taken from his head to rule over him, nor yet from his feet to be trampled upon by him; but from his side in order to walk equal with him, from under his arm to be protected by him, and from near his heart to be beloved by him. We learn from the story of our Master that He once blessed a marriage ceremony by His presence, and thus wrought His beginning of miracles—the turning of water into wine. And now my brother, do you take this one whom you hold by the hand to be your lawful and wedded wife, and do you promise to love, honor, cherish, and protect her until God by death shall separate you?"

"And do you my sister, take this one who holds you by the hand to be your lawful wedded husband, and do you promise to

love, honor, cherish, and obey him until God by death shall separate you?

(Then if a ring is used)

"This is the part of the ceremony which appeals the most to me, for I like to see in this little band what you already know to be true—namely, that it is endless. You can't tell where it begins nor where it ends—it is simply without end, and I like to imagine it as a type of the vows which you have exchanged. It is my sincere prayer, my brother, that as you shall give this ring, and (to the woman) as you shall receive and sign it, that it shall ever be a sign to each of you whereby you shall strive to make your wedding vows just as unending and as endless as the ring itself."

"And now having taken these pledges of your affection, and these vows of your fidelity, I, by the power invested in me as a minister of the gospel of the Lord Jesus Christ, under the laws of this state, pronounce you duly wedded—husband and wife, in the name of the Father, the Son, and the Holy Spirit. And may I add this parting injunction: What God hath joined together, may you, and may you never, never, never let man put asunder."

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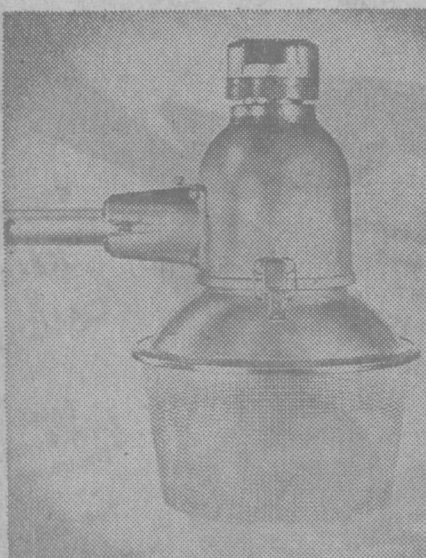
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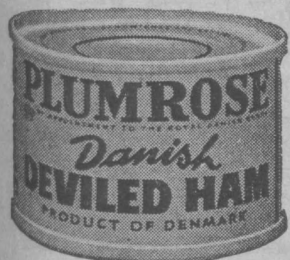
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Mix kidney beans into strainer and drain.
Combine with remaining ingredients; toss
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Serve on lettuce leaf or in salad bowl lined
with lettuce. Garnish with parsley or water-
cress. Serves 6.

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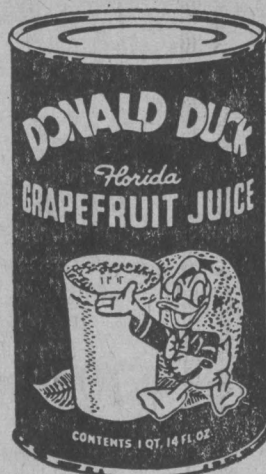
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Democratic Nominee For
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Boyd County

VOTE FOR

K. C. "KEN" WEBB

Democratic Nominee For

SHERIFF

Boyd County



RE-ELECT

HACK ESTEP

Democratic Nominee For

JAILER

Boyd County

VOTE FOR

ERNEST V. RENFROE

Democratic Nominee For

COUNTY CLERK

Boyd County



RE-ELECT

LUTHER ARTHUR

Democratic Nominee For

COUNTY COMMISSIONER

DISTRICT 1

Boyd County



VOTE FOR

C. TOM FANNIN

Democratic Nominee For

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DISTRICT 2

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VOTE FOR

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Human Inability

(Continued from page 11) cannot." Now, so far as her bodily power is concerned, she can, if she pleases; there is the knife, and there is the child. The child cannot resist, and she has quite sufficient strength in her hand immediately to stab it to its heart. But she is quite correct when she says she cannot do it. As a mere act of the mind, it is quite possible she might think of such a thing as killing the child, and yet she says she cannot think of such a thing; and she does not say falsely, for her na-

ture as a mother forbids her doing a thing from which her soul revolts. Simply because she is that child's parent she feels she cannot kill it. It is even so with a sinner. Coming to Christ is so obnoxious to human nature that, although, so far as physical and mental forces are concerned; (and these have but a very narrow sphere in salvation) men could come if they would: it is strictly correct to say that they cannot and will not unless the Father who hath sent Christ doth draw them. Let us enter a little more deeply into the subject, and try to show you wherein this inabil-

ity of man consists, in its minute particulars.

1. First, it lies in the obstinacy of the human will. "OH!" said the Arminian, "men may be saved if they will." We reply, "My dear sir, we all believe that, but it is just the 'if they will' that is the difficulty. We assert that no man will come to Christ unless he be drawn; nay we do not assert it, but Christ himself declares it — 'Ye will not come unto me that ye might have life'; and as long as that 'ye will not come' stands on record in Holy Scripture, we shall not be brought to believe in any doctrine of the freedom of the human will." It is strange how people, when talking about free-will, talk of things which they do not at all understand. "Now," says one, "I believe men can be saved if they will." My dear sir, that is not the question at all. The question is, are men ever found naturally willing to submit to the humbling terms of the gospel of Christ? We declare, upon Scriptural authority, that the human will is so desperately set on mischief, so depraved and so inclined to everything that is evil, and so disinclined to everything that is good, that without the powerful, supernatural, irresistible influence of the Holy Spirit, no human will ever be constrained towards Christ. You reply, that men sometimes are willing, without the help of the Holy Spirit. I answer

(Continued on page 19, column 1)

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Human Inability

(Continued from page 18)

Did you ever meet with any man who was? Scores and hundreds, nay, thousands of Christians have I conversed with, of different opinions, young and old, but it has never been my lot to meet with one who could affirm that he came to Christ of himself, without being drawn. The universal confession of all the believers is this — "I know that unless Jesus Christ had brought me when a stranger wandering from the fold of God, I would to this very hour have been wandering far from Him, at a distance from Him, and loving at distance well." With common consent, all believers affirm the truth, that men will not come to Christ till the Father who sent Christ doth draw them.

Again, not only is the will indurate, but the understanding darkened. Of that we have abundant Scriptural proof. I am now making mere assertions, stating doctrines authoritatively taught in the Holy Scriptures, and known in the conscience of every Christian man —

that the understanding of man is so dark, that he cannot by any means understand the things of God until his understanding has been opened. Man is by nature blind within. The cross of Christ, so laden with glories, and glittering with attractions, never attracts him, because he is blind and cannot see its beauties. Talk to him of the wonders of the creation, show to him the many-coloured arch that spans the sky, let him behold the glories of the landscape, he is well able to see all these things; but talk to him of the wonders of the covenant of grace, speak to him of the security of the believer in Christ, tell him of the beauties of the person of the Redeemer, he is quite deaf to all your description; you are as one that playeth a goodly tune, it is true; but he regards not, he is deaf, he has no comprehension. Or, to return to the verse which we so specially marked in our reading. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned;" and inasmuch as he is a natural man,

(Continued on page 20, column 1)

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Democratic Nominee For
COUNTY JUDGE
Greenup County

VOTE FOR
J. E. BARKER
Democratic Nominee For
SHERIFF
Greenup County

RE-ELECT
LESLIE H. MOORE
Democratic Nominee For
COUNTY CLERK
Greenup County

VOTE FOR
RAYMOND BAKER
Democratic Nominee For
JAILER
Greenup County

VOTE FOR
JESSE MADDEN
Democratic Nominee For
COUNTY COMMISSIONER
DISTRICT 1
Greenup County

VOTE FOR
CECIL STEPHENSON
COUNTY COMMISSIONER
DISTRICT 2
Greenup County

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J. C. (Curt) BOGGS
Democratic Nominee For
COUNTY COMMISSIONER
DISTRICT 3
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W. TERRY McBRAYER
Democratic Nominee For
STATE REPRESENTATIVE
Greenup County

VOTE FOR
J. B. WRIGHT
Democratic Nominee For
CORONER
Greenup County

RE-ELECT
J. O. WOMACK
Democratic Nominee For
TAX COMMISSIONER
Greenup County

Human Inability

(Continued from page 19)
it is not in his power to discern the things of God. "Well," says one, "I think I have arrived at a very tolerable judgment in matters of theology; I think I understand almost every point." True, that you may do in the letter of

it, but in the spirit of it, in the true reception thereof into the soul, and in the actual understanding of it, it is impossible for you to have attained, unless you have been drawn by the Spirit. For as long as that Scripture stands true, that carnal men cannot receive spiritual things, it must be true that you have not received them, unless you have been renewed and made a spiritual man in Christ Jesus. The will, then, and the understanding, are two great doors, both blocked up against our coming to Christ, and until these are opened by the sweet influences of the Divine Spirit, they must be forever closed to anything like coming to

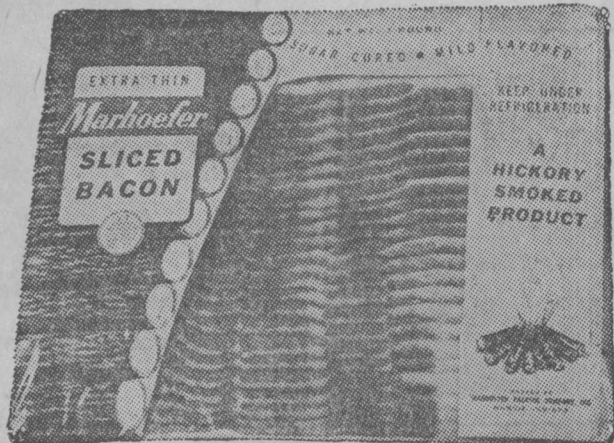
Christ.

3. Again, the affections, which constitute a very great part of man, are depraved, Man, as he is, before he receives the grace of God, loves anything and everything above spiritual things. If ye want proof of this, look around you. There needs be no monument to the depravity of the human af-

fections. Cast your eyes everywhere — there is not a street, nor a house, nay, nor a heart, which doth not bear upon it sad evidence of this dreadful truth. Why is it that men are not found on the Lord's Day universally flocking to the house of God? Why are we not more constantly found reading our Bibles? How is it that Christ Jesus is so little beloved? Why are even His professed followers so cold in their affections to Him? Whence arise these things? Assuredly, dear brethren, we can trace them to no other source than this, the corruption and vitiation of the affections. We love that which we ought to hate, and we hate that which we ought to love. It is but human nature, fallen human nature, that man should love the present life better than the life to

(Continued on page 21, Column 1)

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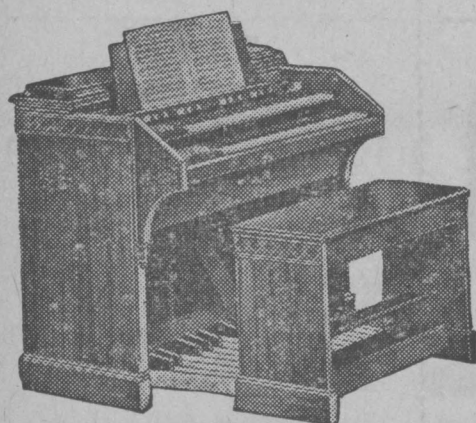
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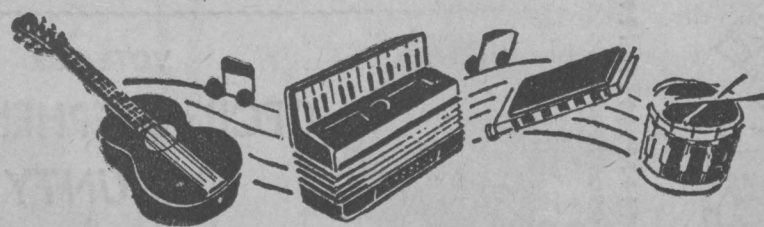
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VOTE FOR
GEORGE HALL
Republican Nominee For
COUNTY JUDGE
Boyd County

Human Inability

(Continued from page 20)
It is but the effect of the
that man should love sin
over than righteousness, and the
of this world better than
ways of God. And again, we
eat it, until these affections be
newed, and turned into a fresh
channel by the gracious drawing
of the Father, it is not possible
for any man to love the Lord
Jesus Christ.

which retains its ancient dignity,
and stands erect amidst the fall
of its compeers. My brethren,
when man fell in the garden,
manhood fell entirely; there was
not one single pillar in the temple
of manhood that stood erect. It is
true, conscience was not de-
stroyed. The pillar was not shat-
tered, it fell, and it fell in one
piece, and there it lies along, the
mightiest remnant of God's once
perfect work in man. But that
conscience is fallen, I am sure.
Look at men, Who among them
is the possessor of a good consci-
ence toward God, but the regen-
erated man? Do you imagine that
if men's consciences always
spoke loudly and clearly to them,
they would live in the daily com-
mission of acts, which are as op-

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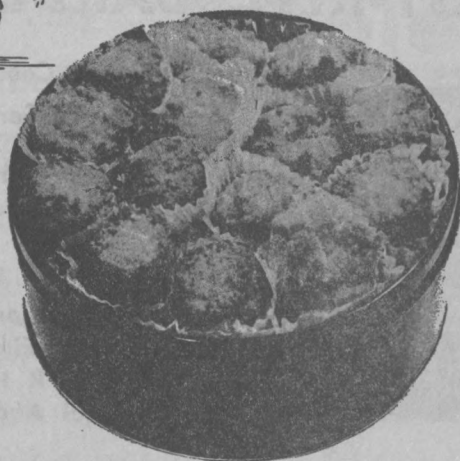
PANCAKES
at our
BIBLE
CONFERENCE

posed to the right as darkness to
light? No, beloved; conscience
may tell me that such-and-such a
thing is wrong, but how wrong
it is conscience itself does not
know. Did any man's conscience,
unenlightened by the Spirit, ever
tell him that his sins deserved
damnation? Or if conscience did
do that, did it ever lead any man
to feel an abhorrence of sin as
sin? In fact, did conscience ever
bring a man to such a self-re-
nunciation, that he did totally ab-
hor himself and all his works and
come to Christ? No, conscience,
although it is not dead, is ruin-
ed, its power is impaired, it hath
not that clearness of eye and that
strength of hand, and that thun-
der of voice, which it had before
the fall; but hath ceased to a
great degree, to exert its suprem-
acy in the town of Mansoul. Then,
beloved, it becomes necessary for
this very reason, because consci-
ence is depraved, that the Holy
Spirit should step in, to show us
our need of a Savior, and draw
us to the Lord Jesus Christ.

"Still," says one, "as far as you
have hitherto gone, it appears to
me that you consider that the
reason why men do not come to
Christ is that they will not, rather
than they cannot." True, most
true. I believe the greatest rea-
son of man's inability is the ob-
stinacy of his will. That once
overcome, I think the great stone



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is rolled away from the sepul-
chre, and the hardest part of the
battle is already won. But allow
me to go a little further. My text
does not say, "No man will
come," but says, "No man can
come." Now, many interpreters
(Continued on page 22, column 3)

Bayer .. Firestone

(Continued from page 8)
but when I call on Mondays,
after a fresh snow or ice storm

to ask them what they are going
to do about getting to work, they
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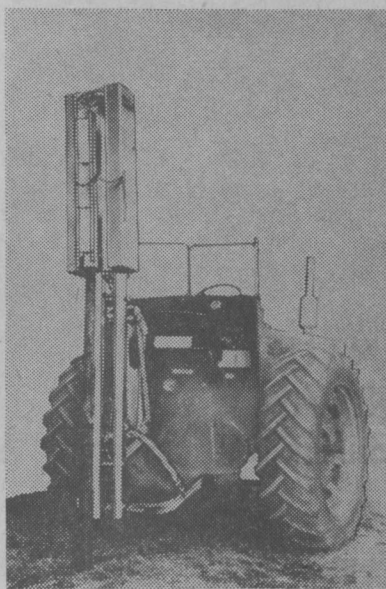
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Human Inability

(Continued from page 21)
believe that the can here, is but a strong expression conveying no more meaning than the word will. I feel assured that this is not correct. There is in man, not only unwillingness to be saved, but there is a spiritual powerlessness to come to Christ; and this I will prove to every Christian at any rate. Beloved, I speak to you who have already been quickened by the divine grace, does not your experience teach you that there are times when you have a will to serve God, and yet have not the power? Have you not sometimes been obliged to say that you have wished to believe, but you have had to pray, "Lord, help mine unbelief?" Because, although willing enough to receive God's testimony, your own carnal nature was too strong for you, and you felt you needed supernatural help. Are you able to go into your room at any hour you choose, and to fall upon your knees and say, "Now, it is my will that I should be very earnest in prayer, and that I should draw near unto God?" I ask, do you find your power equal to your

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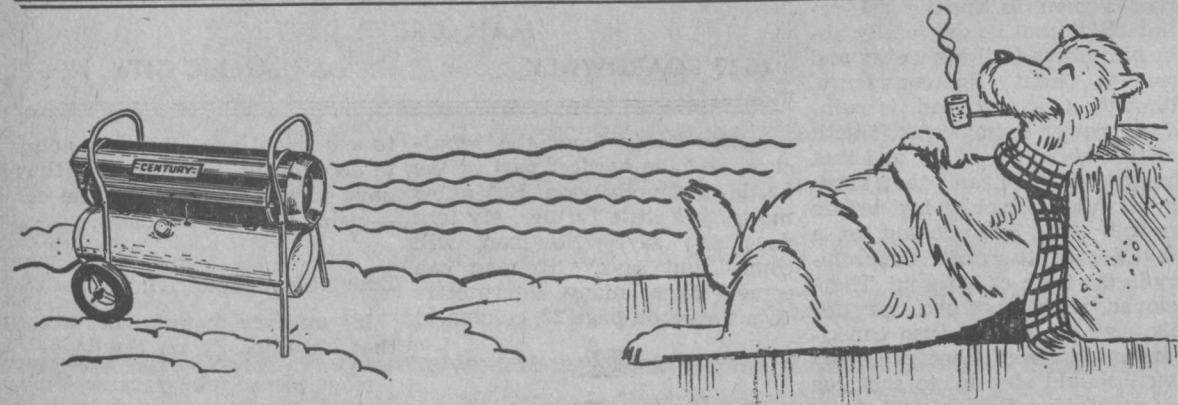
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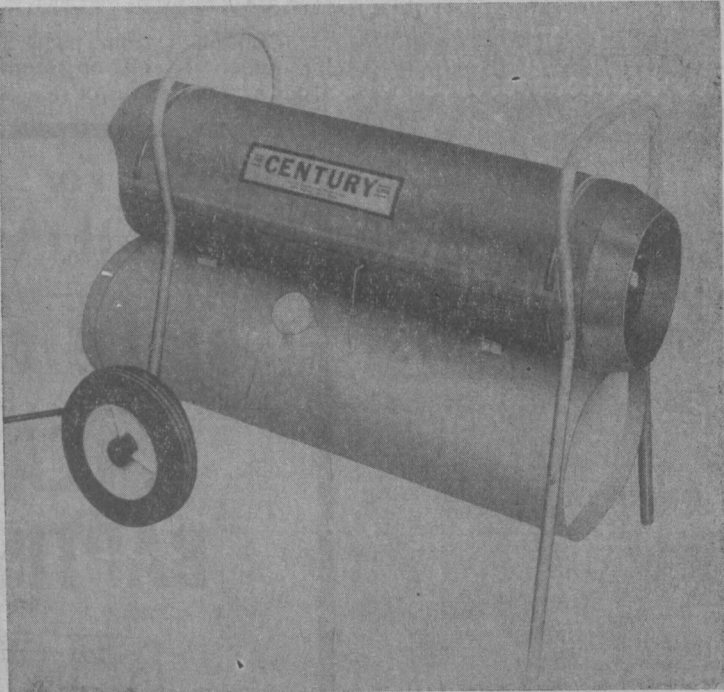


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Human Inability

(Continued from page 22)

... or foot? Have you ever seen cases in which persons have just sufficiently re-animated to give evidence of life, and yet been so near death that they could not have performed the slightest action? Is there not a clear difference between the power of the will and the giving

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tinct gifts of the Lord God.

Then I must ask one more question: If all that were needed to make a man willing, do you not at once degrade the Holy Spirit? Are we not in the habit of giving all the glory of salvation wrought in us to God the Spirit? But now, if all that God the Spirit does for me is to make me willing to do these things for myself, am I not in a great measure a sharer with the Holy Spirit in the glory? and may I not boldly stand up and say, "It is true the Spirit gave me the will to do it, but still I did it myself, and therein will I glory; for if I did these things myself without assistance from on high, I will not cast my crown at His feet; it is my own crown, I earned it, and I will keep it." Inasmuch as the Holy Spirit is evermore in Scripture set forth as the person who worketh in us to will and to do of His own good pleasure, we hold it to be a legitimate inference that He must do something more for us than the mere making of us willing, and that therefore there must be another thing besides want of will in a sinner — there must be absolute and actual want of power.

Now, before I leave this statement, let me address myself to you for a moment. I am often charged with preaching doctrines that may do a great deal of hurt. Well, I shall not deny the charge, for I am not careful to answer in this matter. I have my witnesses here present to prove that the things which I have preached have done a great deal of hurt, but they have not done hurt either to morality or to God's Church; the hurt has been on the side of Satan. There are not ones or twos but many hundreds who this morning rejoice that they have been brought near to God; from having been profane Sabbath-breakers, drunkards, or worldly persons, they have been brought to know and love the Lord Jesus Christ; and if this be any hurt may God of His infinite mercy send us a thousand times as much. But further, what truth is there in the world which will not hurt a man who chooses to make hurt of it? You who preach general redemption, are very fond

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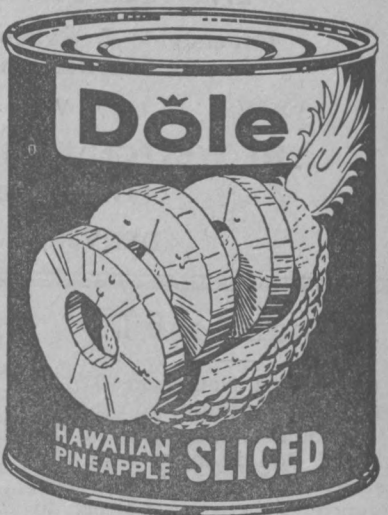
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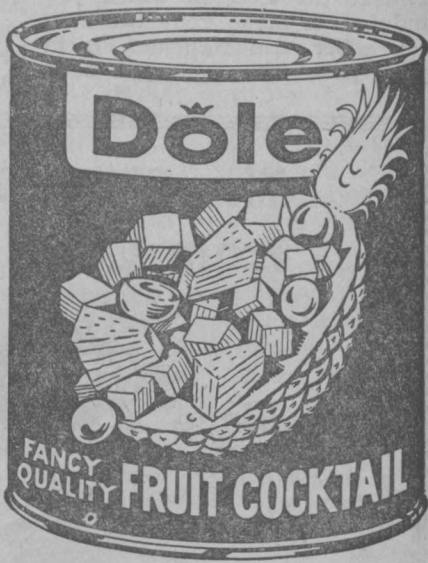
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of proclaiming the great truth and abuse, we must hold our of God's mercy to the last moment. But how dare you preach "Well then, if I cannot save myself, and cannot come to Christ, I must sit still and do nothing." If men do say so, on their own heads shall be their doom. We have very plainly told you that (Continued on page 24, column 1)

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Human Inability

(Continued from page 23)
There are many things you can do. To be found continually in the house of God is in your power; to study the Word of God with diligence is in your power; to renounce your outward sin, to forsake the vices in which you indulge, to make your life honest, sober, and righteous, is in your power. For this you need

no help from the Holy Spirit; all this you can do yourself, but to come to Christ truly is not in your power, until you are renewed by the Holy Ghost. But mark you, your want of power in wilful rebellion against God. Your want of power lies mainly in the obstinacy of nature. Suppose a liar says that it is not in his power to speak the truth, that he has been a liar so long, that he cannot leave it off; is that an excuse for him? Suppose a

man who has long indulged in lust should tell you that he finds his lusts have so girt about him like a great iron net that he cannot get rid of them, would you take that as an excuse? Truly it is none at all. If a drunkard has become so foully a drunkard, that he finds it impossible to pass a public-house without stepping in, do you therefore excuse him? No, because his inability to reform, lies in his nature, which he has no desire to restrain or conquer. The thing that is done, and the thing that causes the thing that is done, being both from the root of sin, are two evils which cannot excuse each other. What though the Ethiopian cannot change his skin, nor the leopard his spot? It is because you have learned to do evil that you cannot now learn to do well; and instead, therefore, of letting you sit down to excuse yourself, let me put a thunderbolt beneath the seat of your sloth, that you may be startled by it and aroused. Remember, that to sit still is to be damned to all eternity. Oh! That God the Holy Spirit might make use of this truth in a very different manner! Before I have done I trust I shall be enabled to show you how it is that this truth, which apparently condemns men and shuts them out, is, after all, the great truth, which has been blessed to the conversion of men.

II. Our second point is The Father's Drawings. "No man can come to me, except the Father which hath sent me draw him." How then does the Father draw men? Arminian divines generally say that God draws men by the preaching of the gospel. Very true; the preaching of the gospel is the instrument of drawing men, but there must be some thing more than this. Let me ask to whom did Christ address these words? Why to the people of Capernaum, where He had often preached, where He had uttered mournfully and plaintively the woes of the law and the invitations of the gospel! In that city He had done many mighty works and worked many miracles. In fact, such teaching and such miraculous attestation had he given to them, that He declared that Tyre and Sidon would have repented long ago in sack-cloth and ashes, if they had been blessed with such privileges. Now, if the preaching of Christ Himself did not avail to the enabling these men to come to Christ, it cannot be possible that all that was intended by the drawing of the Father was simply preaching. No, brethren, you must note again, He does not say no man can come except the minister draw him, but except the Father draw him. Now there is such a thing as being drawn by the gospel, and drawn by the minister, without being drawn by God. Clearly, it is a divine drawing that is meant, a drawing by the Most High God — the First Person of the most glorious Trinity sending out the Third Person, the Holy Spirit, to induce men to come to Christ. Another person turns round and says with a sneer, "Then do you think that Christ drags men to himself, seeing that they are unwilling!" I

remember meeting once with a man who said to me, "Sir, you preach that Christ takes people by the hair of their heads and drags them to Himself." I asked him whether he could refer to the date of the sermon wherein I preached that extraordinary doctrine, for if he could, I should be very much obliged. However, he could not. But said I, while Christ does not drag people to Himself by the hair of their heads, I believe that He draws them by the heart quite as powerfully as your caricature would suggest. Mark that in the Father's drawing there is no compulsion whatsoever; Christ never compelled any man to come to Him against his will. If a man be unwilling to be saved, Christ does not save him against his will. How, then does the Holy Spirit draw him? (Continued on page 27, column 1)

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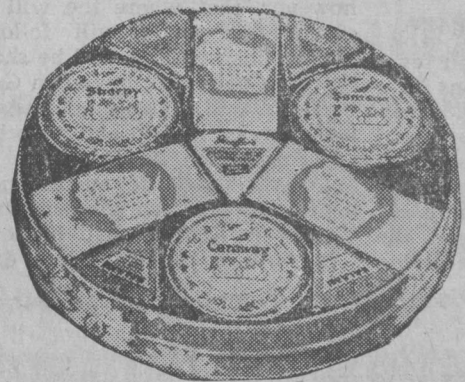
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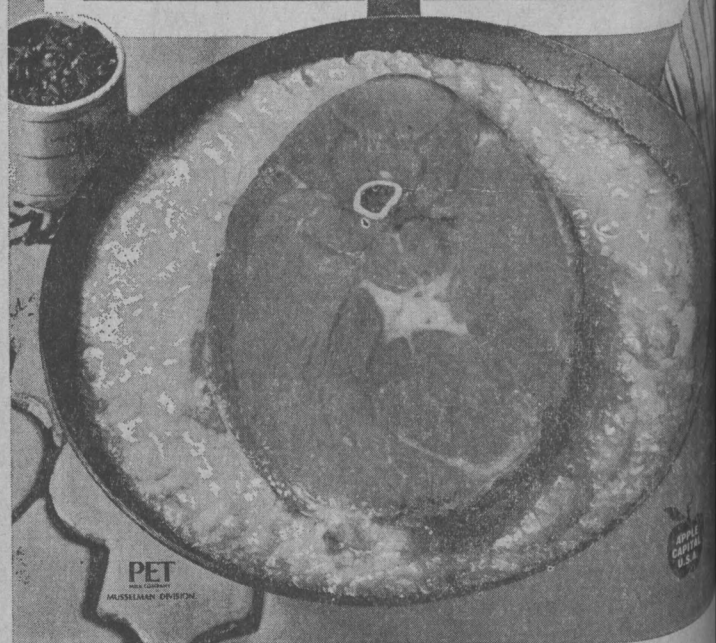
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There are only two kinds of men: the righteous who believe themselves sinners; the rest, sinners, who believe themselves righteous.

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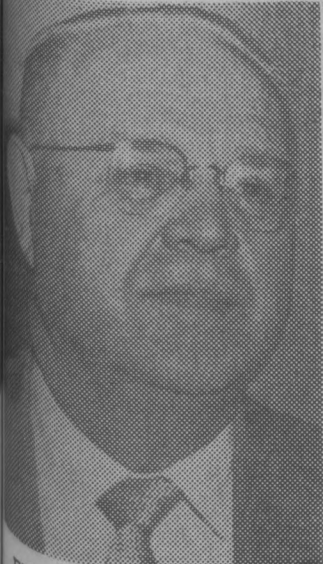


ELD. E. W. PARKS
Rainelle, W. Va.

"I'll Walk Alone!"

(Continued from page 4)
of our Lord." Beloved, the Word of God knows no such sense, but rather, the Word of God speaks about the bread of life, the wine as being a memorial of the blood and the body of the Lord Jesus Christ. We certainly don't believe in a confessional such as they have whereby they confess their sins to their priest, who digs into the private lives of individuals and any semblance of propriety. We certainly do not agree with him in that type of a confessional. We believe in a confessional all right, where we confess our sins as a saved man or woman, to the Lord Jesus Christ, our great High Priest, but to confess our sins to an earthly priest being is a presumptuous, arrogant act that should be cast away. We certainly don't agree with the priest, as to the priesthood, where he stands between the individual and God, and that the individual's life and destiny is completely dependent upon the actions of the priest. I tell you, beloved, there is just so much that we could agree with on, that we might as well agree that we are not in agreement with Catholicism in any wise at all. As a final summation relative to Catholicism, let me remind you of the Ecumenical Council, which is nothing but a shrewd, subtle attempt on the part of the Catholics to cause all the unwary Protestants, and some foolish ones, to turn to Catholicism. The final analysis, it will mean nothing else but the lion and the lamb laying down together, in the Protestant lamb on the back of the Catholic lion. I say to you, I do not believe at all in the Ecumenical movement, and I am opposed to it with every ounce of my being. While I could not walk with that crowd that walked from Montgomery to Montgomery, I likewise could not walk with Catholicism. I could not have fellowship with the religion of Catholics. I could not have fellowship with the priests of the

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ELD. FRANK GOULOZE
Grand Rapids, Mich.

Catholics. I could not have fellowship with the doctrines of the Catholics. I say, beloved, concerning Catholicism, I'll walk alone.

II

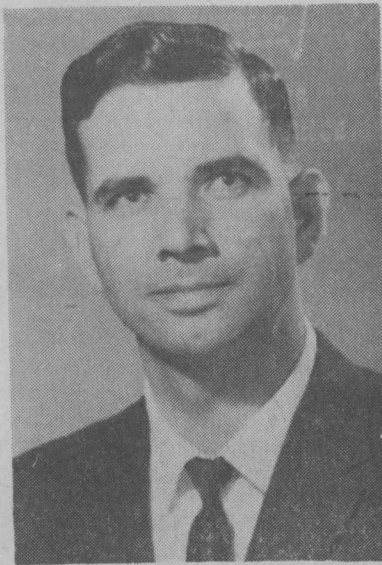
UNIVERSAL CHURCH CROWD.

I believe from the study of the Word of God that the church that Jesus built is a local institution and is never to be considered anything bigger than a local institution. Listen:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

I am sure that the church that

CONFERENCE SPEAKER



ELD. CEBERT WHITE
Cleveland, Ohio

Jesus built is here within this world, and will be within this world as long as this world shall stand, because Jesus said, "The gates of hell shall not prevail against it."

"But he answered and said, Every plant, which my heavenly Father hath not planted, SHALL BE ROOTED UP."—Mt. 15:13.

He didn't say "maybe," but He said "shall be." I am convinced that all these Protestant organizations, who are trying to head up in an universal, invisible organization known as an universal church, are someday going to be rooted up when God destroys the old whore and her harlot daughters that are spoken of in Revelation 17.

I believe that the church that

CONFERENCE SPEAKER



ELD. IRWIN WALLACE
Harmony, N. C.

Jesus built was a Baptist Church. I believe that the church that the Son of God put His stamp of approval upon 1900 years ago—that that church is a Baptist Church, and that there have been Baptist Churches of like faith and order in every century and generation down to this present time. My Jesus said that the gates of Hell shall not prevail against it, and I am convinced He told the truth.

I say, beloved, regarding the church, and so far as the universal church crowd is concerned, I'll walk alone. I can't walk with that crowd. I can't walk with the Catholics who believe in an universal, visible church, and I can't walk with the Protestants who

believe in an universal, invisible church.

III

MODERNISTS AND FUNDAMENTALISTS.

The Modernists are just a little too modern. I couldn't have anything to do with them because they are too modern in their application and interpretation of the Word of God. After all, what is modernism? It is nothing but a denial of the truth of God's book.

The first Modernist that ever lived was the Devil. When he came into the Garden of Eden impersonating the serpent, and said, "Ye shall not surely die," that was the first modernistic sermon that was ever preached. What was it? It was a denial of the truth of the Word of God. It was saying that God had lied when He said, "If you eat of the fruit of this tree, in the day that thou eatest thereof, thou shalt die." I say to you, modernism is nothing but a denial of the Word of God.

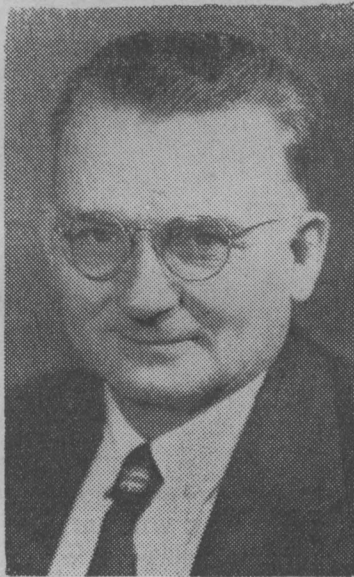
We read that Jesus said to the Devil:

"It is written again, Thou shalt not tempt the Lord thy God."—Mt. 4:7.

What is modernism? It is a temptation concerning the Word of God.

Beloved, I can't walk with any crowd who says, "One part of the Bible is inspired and one part isn't inspired." I can't walk with any group who says, "We'll take part of the Bible and we'll cast aside part of it." I tell you, beloved, I want something final and authoritative. I want to know

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ELD. C. W. SHAFER
Poca, W. Va.

when I turn to the Word of God that I am reading that which is definitely a matter of authority for my life. When I talk to a Modernist and he says, "Yes, I believe that Jesus Christ was a son of God, just like I am, a son of God and you are a son of God"—when I talk to a Modernist and he says that Jesus was a son of God, I say he is entirely too modern. I don't believe that Jesus was a son of God, but I believe that He was the Son of God—that He was God in the flesh—that He was God in person, come down here to this world. I am saying to you, beloved, I'll walk alone so far as the Modernists are concerned because the Modernists are entirely too modern for me to walk with.

When I think of the other extreme, I think of the Fundamentalists. When I think of the Fundamentalist, I think I really ought to call them "Funny Mentalists," for that is exactly what they are. Usually the man who says that he believes in the great fundamentals of the church, is a Funny Mentalist for he is juggling a few terms to suit his own fancy.

For example, if a man believes five truths, folk say he is a Fundamentalist, of a big F type. What are those five truths? That

THE BAPTIST EXAMINER

AUGUST 7, 1965

PAGE TWENTY-FIVE

the Bible is the Word of God, that Jesus was virgin born, that Jesus was God in the flesh, that Jesus died for our sins, and that Jesus rose from the grave. Any man who believes those five truths in a half-way haphazard manner is spoken of a Fundamentalist, of the big F type.

All I can say, beloved, is there is a whole lot more in the Word of God than these five truths. My Jesus said a great deal about the church, and He said just as much about it as He said about these other five truths. He said a lot about these other great doctrines, that they have completely passed by, and cast aside.

So I say to you, I am not a

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ELD. DON FARRIS
Sibley, La.

Modernist because they are too modern, and I am not a Fundamentalist because they are not fundamental enough. Do you want to know what I am, beloved? I am just a Baptist—the kind of individual the Lord Jesus Christ started with 1900 years ago—the kind that He promised perpetuity unto the church—the kind that He'll be with and will walk with when He comes back to this world a second time. Therefore, I say to you, I'll walk alone so far as the Modernists and Fundamentalists are concerned.

IV

FEMINISTS.

We are living in a day when a preacher who says that a wom-

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ELD. JOHN BYRD
Hayward, California

an shouldn't have equal authority in the church with the man, that such a preacher is an abomination. Listen:

"Let your women KEEP SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

"I will therefore that MEN PRAY every where, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

"Let THE WOMAN LEARN IN SILENCE with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:11, 12.

When I read these verses, I

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ELD. JOE SHELNUTT
Benton, Ark.

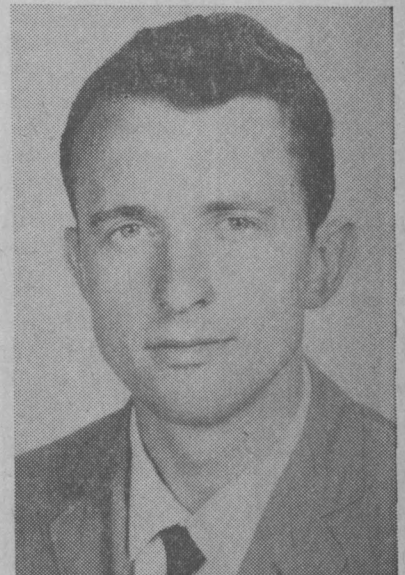
find that God fails to date this only for the first century. I don't find God says when you get down to the 20th century that you can cast all this aside. I don't find God says that this is only for a certain time, or only for a certain place, I don't find that God says that this was true in Corinth, and true in Timothy's day, but afterwards it won't be true. Beloved, when I read this, I believe it in every respect.

In 1961, the General Association of Baptists in Kentucky, which comprises Southern Baptist churches, met in their annual session, and an appeal was made to unbridle the women. The man that made the appeal made a little contemptuous speech which he summed up with these words: "Brethren, this is 1961," as if to say that what we believe about a woman keeping silent in the church was all right back in the 1800's—it was all right in the 17th century—it was all right in the first century, but this is 1961. When I heard about his speech I wrote him, and I said, "That was certainly a brilliant deduction. You must have studied the alarm clock as well as the calendar to find out that we were living in 1961. But there is one thing certain you didn't find out; you didn't find out enough in your studies to realize that the Word of God means the same in 1961 that it meant in the first century when our Lord said, 'Let your women keep silence in the churches.'"

A few years ago the president of the Southern Baptist Convention, R. G. Lee, a man who has endeared himself to thousands of people throughout the United States, and I judge has preached a great deal of truth in his day, wrote an endorsement relative to women being unbridled so far as the churches are concerned. Also, not long ago, in South Carolina, a woman was ordained to the ministry—the first woman that was ever ordained by a Southern Baptist group. Beloved, I turn to the Word of God and find that it says:

"A bishop then must be blameless, THE HUSBAND OF ONE WIFE, vigilant, sober, of good behavior."—(Continued on page 26, column 1)

CONFERENCE SPEAKER



ELD. GORDON BUCHANON
Griffin, Ga.

CONFERENCE SPEAKER



ELD. GENE HENSLEY
Stockdale, Texas

"I'll Walk Alone!"

(Continued from page 25)
haviour, given to hospitality, apt to teach."—I Tim. 3:2.

Now will you tell me how the woman that was ordained in Carolina to become pastor of a church in New England — will you tell me how she could ever qualify, when the Word of God says that a preacher is to be the husband of one wife. She might be the wife of one husband, but she would have a hard time being the husband of one wife.

Beloved, I say to you, I have to believe what God says in His Word. I have to believe exactly what God's Book says. I have to take what God's Word says as final and authoritative, and as long as I do, in regard to the Feminists, I'll walk alone. I can't walk with them in view of their violation of the Word of God.

V

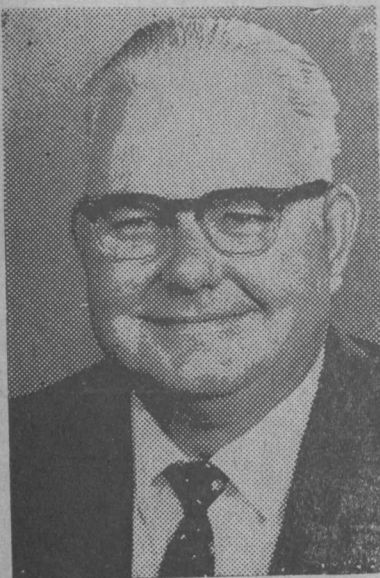
UNIONISTS.

The majority of people say it is perfectly all right to have a union service — that it is perfectly all right to unionize and fraternalize with these various organizations that are called churches.

Sometime ago, down at Maysville, Kentucky, I passed along by a park and saw a sign, telling how the various denominations during a certain season of the summer were having union services. They were not having any services indoors during that summer season, but rather, all the churches closed up at night and came together to this outdoor arena in the park, and had a union service every Sunday night, with a preacher of a different denomination preaching every Sunday night.

Beloved, can you imagine Elijah fraternalizing with the prophets of Baal? Can you imagine Elijah, who cut the heads off 850 false preachers one day — can you imagine Elijah coming back to life in the 20th century and saying, "Brethren, what I did back yonder in the days long before the birth of Jesus was right then, but now I'll sit up here on the platform, and I'll pray for, and endorse, and put my

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ELD. JIM EVERMAN
South Shore, Ky.

stamp of approval upon these false prophets." I tell you, beloved, I have a hard time thinking that Elijah would change his philosophy.

I say to you, I would just as soon try to have fellowship with those preachers of Baal whose heads Elijah cut off, as to try to have fellowship with a Methodist, or a Campbellite, or any of that crowd of this modern 20th century, for the doctrines of modern heretics are no farther removed from the Word of God than the doctrines of the heretics of Elijah's day. I am not a Unionist in any sense of the word.

I turn to the Word of God and

CONFERENCE SPEAKER



ELD. GAYLORD HAUBERT
Tampa, Fla.

I find that it says:

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

"Having a form of godliness, but denying the power thereof: from such TURN AWAY." — II Tim. 3:5.

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

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY

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ELD. DAN PHILLIPS
Bristol, Tenn.

WITH HIM, that he may be ashamed."—II Thess. 3:14.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, NEITHER BID HIM GOD SPEED."—II John 1:9, 10.

Beloved, I say to you, if a man comes with a false doctrine, you have no business receiving him into your house. You have no business bidding him God speed. You have no business having anything at all to do with him. Concerning the crowd that believes in unionism and in union services and who believe in a unionistic

approach to the Word of God, I'll say as I have about the Catholics, and Universal Church crowd, and Modernists, and Fundamentalists, and Feminists — I'll say about them all, I'll walk alone.

VI

LODGE CROWD.

Every once in a while I like to pay my respects to the crowd who believes in the lodges. I don't spend a lot of time discussing lodge men. In fact, so far as I know, it has been many, many months since I have said anything at all about them, but I say to you, I am not a lodge man.

I am not a club man in any wise at all. I got all the "clubbing" that I wanted when I was a boy. My mother was the best club woman in this world, and from the time that I was a boy, I haven't had any desire to have any connection with clubs. Well, I say to you, beloved friends, I do not want to walk with the lodge crowd.

We read:

"Ye are of your father the devil."—John 8:44.

Here is a Scripture that plainly and positively declares the universal fatherhood of the Devil — that the Devil is the father of all the unsaved of this world. Believe me when I say God is not the father of the world. God is not the father of the unsaved. Jesus Himself said, "Ye are of your father the devil."

Some years ago I was visiting in a home and the man said, "I

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ELD. JOE WILSON
Winston-Salem, N. C.

just don't care to come to your church, and I'll tell you exactly why. I am a member of the Masonic order, which is an old and established order, and for your benefit I'll tell you that it was here before the days of Jesus." I listened to what he had to say, and then I said, "Brother, will you tell me what the very first principle of the Masonic Order is?" He said, "The Fatherhood of God and the Brotherhood of Man." I said, "Thank you, sir, I am so glad that you admit that that is the first principle. Now will you listen to one Scripture from the Word of God?" I turned to John 8:44, which says, "Ye are of your father the devil." I said, "You and your lodge talk about the fatherhood of God, but the Bible says that every man before he is saved has the Devil as his spiritual father."

Beloved, so far as the lodge is concerned, I have to walk alone. I can't walk with them. I can't walk with a crowd who denies so plainly what the Lord Jesus Christ says about the Devil being the father of the unsaved.

Jesus said:

"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and IN SECRET have I said nothing."—John 18:20.

Notice that Jesus said, "In secret have I said nothing." Be-

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loved, if the Lord Jesus Christ were to come down to this world today and try to join the lodges, He would be blackballed in every lodge in America. Why?

Because He said, "In secret have I said nothing." Yet the lodge says that everything that they do is to be whispered from one individual to another.

In addition, a man can't even pray in the name of Jesus Christ in the Masonic lodge. Preachers have told me that they joined the Masonic lodge thinking that they were joining a good organization, and it would give them an opportunity to reach some individuals in that organization for Jesus, yet when they joined, and

CONFERENCE SPEAKER



ELD. JIM BLAIR
Sumas, Wash.

were called upon to pray, and prayed in the name of Jesus, the Master Mason came around at the close of the meeting, and rebuked them, and told them never to pray in the name of Jesus Christ in that organization. There might be a Jew present who would be offended, or there might be a Mohammedan present who would get his feelings hurt by hearing the name of Jesus uttered in prayer. I tell you, I couldn't be a member of an organization where I couldn't pray in the name of my Jesus. So far as they are concerned, I'll have to walk separately from them.

Notice again:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO

CONFERENCE SPEAKER



ELD. JAMES CRACE
Ashland, Ky.

ALL TO THE GLORY OF GOD."—I Cor. 10:31.

"Be ye NOT UNEQUALLY YOKED together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II Cor. 6:14.

I tell you, beloved, in relationship to the lodge crowd, I'll walk alone. I can't walk with them. I could have no more fellowship with the lodge crowd than I can with the Catholics. A Catholic man told me of recent date that he was not a member of the Knights of Columbus, but that he was a member of the Catholic Church. I said to him "I'd just as soon be a K. of C. as to be a Mason, and I'd just as soon be a

CONFERENCE SPEAKER



ELD. RAY SCHWARTZ
Hutchinson, Kan.

Mason as to be a K. of C. are absolutely wrong. I couldn't walk with you."

Beloved, I say to you, I'll have to walk alone so far as the lodge crowd is concerned.

VII

ARMINIANS.

There is another group I'll have to by-pass so far as walk and fellowship is concerned, and that is the Arminians, and that is the Arminians. I have no time for them. I have no use, no room, and no place even in my theology or philosophy of life for an Arminian.

An Arminian is a man who is a big man and a little god. An Arminian is a man who believes in a god that is only big enough to put his god in a nutshell, and whenever he wants to take him out and look at him, he can break the shell open. An Arminian's god is utterly dependent upon the wishes of man. Beloved, that is Arminianism. Arminians actually take a position that God is weak and utterly dependent upon the will of man in every respect.

I tell you, beloved, the God that I talk about is a God who is absolutely sovereign. He is God who takes man not into consideration for anything, but as He pleases in all things of His will. I believe in a sovereign God. An Arminian believes in magnifying man and minifying God; I believe in minifying man and magnifying God. I believe that man ought to be elevated — that man ought to be raised high. I believe that we ought to magnify the name of our sovereign God in every way that we can. I say to you, beloved, so far as the Arminians are concerned, I'll have to walk alone, for I couldn't have any fellowship with them.

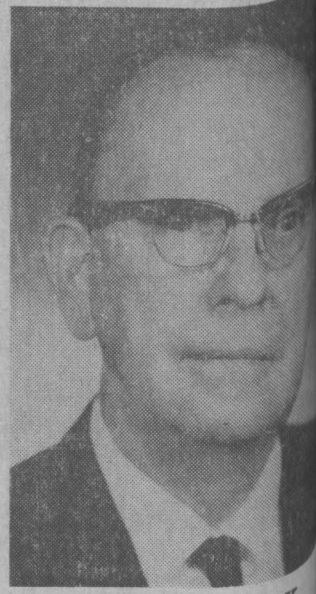
We read:

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

An Arminian is scared to death of this text of Scripture. An Arminian would have to back in a corner, and cover his eyes when he hears Jesus say, "It is not lawful for me to do what I will with mine own?" Beloved, He does as He wills. He is sovereign.

(Continued on page 27, column 2)

CONFERENCE SPEAKER



ELD. E. G. COOK
Birmingham, Ala.

CONFERENCE SPEAKER



ELD. JAMES DENMAN
Hurst, Texas

Human Inability

(Continued from page 24)

by making him willing. It true He does not use "Moral force." He knows a nearer way of reaching the heart. He goes to the secret fountain of the heart, and He knows how, some mysterious operation, to change the will in an opposite direction, so that, as Ralph Erskine said, "with full consent against will," that is, against his old will, he is saved. But he is saved with full consent, for he is made willing in the day of God's power. Do not imagine that any man goes to heaven kicking and dragging all the way against the hand that draws him. Do not believe that any man will be changed in the bath of a Savior's blood while he is striving to run away from the Savior. Oh, no. It is quite true that first of all man is unwilling to be saved. When the Holy Spirit hath put His influence into the heart, the man is fulfilled — "draw me and I will run after thee." We follow while He draws us, glad to hear the voice which once we despised. But the gist of the matter lies in the turning of the heart. How that is done no flesh can tell; it is one of those mysteries that is clearly perceived by the tongue can tell, and no heart can guess. The apparent way, however, in which the Holy Spirit works, we can tell you. The thing the Holy Spirit does is this: He comes in to a man's life; he finds him with a very good opinion of himself: there is nothing which prevents a man coming to Christ. I feel I can go as good a righteousness as anybody can desire. I feel I can go into heaven on my own power. The Holy Spirit lays bare the heart, lets him see the loathsome cancer that is there eating his life, uncovers to him the blackness and defilement that sink of hell, the human filth, and then the man stands up and says, "I never thought I was so filthy. Oh! those sins I thought were little, have swelled out in a immense stature. What I thought was a molehill has grown to a mountain; it was but the top on the wall before, but now it has become a cedar of Lebanon. "Oh," saith the man to himself, "I will try and do good works, I will do good deeds to wash these black deeds away. Then comes the Holy Spirit and takes away all his fancied strength, so that the man falls down on his knees in prayer, and cried, "Oh! once I thought I could save myself by good works, but now I find I could my tears for ever flow, could my zeal no respite know, for sin could not atone, I must save and thou alone."

If you worked for your employer as you serve God, how long would you hold your job?

Nothing can save me." Then, comes the Holy Spirit and shows the sinner the cross of Christ, gives him eyes anointed with heavenly eye-salve, and says, "Look to yonder cross, that Man died to save sinners; you feel that you are a sinner; He died to save you." And He enables the heart to believe, and to come to Christ. And when it comes to Christ, by this sweet drawing of the Spirit, it finds "a peace with God which passeth all understanding, which keeps his heart and mind through Jesus Christ our Lord." Now, you will plainly perceive that all this may be done without any compulsion. Man is as much drawn willingly, as if he were not drawn at all;

CONFERENCE SPEAKER



ELD. JAMES THORNE
Detroit, Mich.

and he comes to Christ with full consent, with as full a consent as if no secret influence had ever been exercised in his heart. But that influence must be exercised, or else there never has been and there never will be, any man who either can or will come to the Lord Jesus Christ.

III. And, now, we gather up our ends, and conclude by trying to make a practical application of the doctrine; and we trust a comfortable one. "Well," says one, "if what this man preaches be true, what is to become of my religion? for do you know I have been a long while trying, and I do not like to hear you say a man cannot save himself. I believe he can, and I mean to persevere; but if I am to believe what you say, I must give it all up and begin again. My dear friends, it will be a very happy thing if you do. Do not think that I shall be at all alarmed if you do so. Remember, what you are doing is building your house upon the sand, and it is but an act of charity if I can shake it a little for you. Let me assure you, in God's name, if your religion has no better foundation than your own strength, it will not stand you at the bar of God. Nothing will last to eternity, but that which came from eternity. Unless the everlasting God has done a good work in your heart, all you may have done must be unravelled at the last day of account. It is all in vain for you to be a church-goer or chapel goer, a good keeper of the Sabbath, an observer of your prayers: it is all in vain for you to be honest to your neighbors and reputable in your conversation; if you hope to be saved by these things, it is all in vain for you to trust in them. Go on: be as honest as you like, keep the Sabbath perpetually, be as holy as you can. I would not dissuade you from these things. God forbid; grow in them. But oh, do not trust in them for you rely upon these things you will find they will fail you when most you need them. And if there be anything else that you have found yourself able to do unassisted by divine grace, the sooner you can get rid of the hope that has been engendered by it the better for you, for it is a foul delusion to rely upon anything that flesh can do. A spiritual heaven must be inhabited by spiritual men, and

preparation for it must be wrought by the Spirit of God. "Well," cries another, "I have been sitting under a ministry where I have been told that I could, at my own option, repent and believe, and the consequence is that I have been putting it off from day to day. I thought I could come one day as well as another; that I had only to say, 'Lord, have mercy upon me,' and believe, and then I should be (Continued on page 28, column 3)

"I'll Walk Alone!"

(Continued from page 26)
dependent upon the will of man in any wise at all.

Notice again:

"For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins." —Mt. 26:28.

Jesus didn't say, "I am dying for all," but He said, "Which is shed for many for the remission of sins." This is a limited atonement—an atonement that was limited to the elect of God.

Brother, sister, when I come to think about the crowd who believes that Christ died for everybody, and that Jesus Christ is standing at the door of every sinner's heart, knocking and begging and pleading that He might get in, and when I think how that crowd talks about Jesus, that He would be glad to save everybody if they would just let Him do so—when I think about

CONFERENCE SPEAKER



ELD. J. C. SETTLEMOIR
Kalamazoo, Mich.

them, I say to you, I'll have to walk alone. I can't walk with that group.

Jesus said:

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." —John 17:9.

When Jesus was praying this great high priestly prayer of John 17, He prayed for the elect of God, and passed over multiplied millions of all ages who are not God's elect. He said, "I am not praying for them, but I am praying for the elect—those that thou hast given me."

I am thinking about an Arminian this morning who will walk across the rostrum, and wring his hands and say, "It is too bad that you won't come to Jesus and let Him save you." I think of him whom I refer to as a weeping prophet, because his specialty is tears. He can cry at the most auspicious moment, and he can have the tears run down his cheeks just when He gets ready to give an invitation. I can see him now as he says to a crowd of people, "You ought to be saved. Jesus has done everything He can for you, and the only reason why you are not saved is your own stubborn will."

Beloved, that is not the God of the Bible. He is a God who says, "I pray not for them." The God of the Bible is the God who said, "I

pray for those whom thou hast given me." I say to you this morning, I can't walk with the Arminian. I can't have fellowship with him. I couldn't even sit in church and listen to one of them preach. I would have a hard time, even at a funeral, out of respect to the dead, sitting through a service and hearing an Arminian preacher magnify man and minify God.

CONCLUSION.

I have named seven groups that I cannot walk with, and I think that just about covers the most of the crowd that we can't walk with in this world. I ask, beloved, who is there left for me to walk with? Well, it is a very small crowd that is left.

It was a mighty small crowd that Noah had to walk with. Do you know how many he had? He just had his wife, three sons, and their three wives. It was a mighty small crowd Noah had. There were millions of people on the earth in Noah's day, but there were only seven people that Noah could have fellowship with. There wasn't even a preacher that got on that ark, for Noah himself was a layman.

It was also a mighty small crowd in Abraham's day. Do you know how many were saved out of all the Chaldeans? The Bible says, "I called Abraham alone." The only man in the land of the Chaldeans that was saved was Abraham. Later on, in all probability, Lot was saved, and Lot doubtlessly is in Heaven today, but Abraham was the only man that God called out of that country.

I come down to the days of the Lord Jesus and I say what a failure the Son of God was. Oh, what a failure He was! He came to this world and at the end of three years He only had 120 followers. Why, beloved, one of these modern whirlwind evangelists would have that many converts before breakfast. Billy Graham would have that many before they got the grand stand set up. But the Lord Jesus was here for three years and only had 120 followers in this world. I tell you, beloved, it has been a mighty small crowd that has walked with the Lord down through the ages, and it will always be true. If you are expecting to walk with a big

CONFERENCE SPEAKER



ELD. GLENN SHOULTS
Ravenswood, W. Va.

crowd, then you ought to get out of a Baptist Church. You have no business trying to be a member of a New Testament church if you are expecting to walk with a crowd.

I say concerning all this group that I have mentioned, I'll walk alone. I can't walk with them. I don't want to try to. I don't want to even attempt to have fellowship with them. I'll have to walk alone.

But there is one thing certain, we'll never have to actually walk alone, for the Lord Jesus will walk with us. He'll walk with any man who walks in His path.

I go back and read about Moses when he came out to the Red Sea. I tell you, it was a mighty sorry looking crowd that Moses had when he got to the Red Sea. They were bottled up there by

the Red Sea and it looked like every moment was going to be their last, for Pharaoh, with his armed chariots, was coming behind them. It looks like Pharaoh and his crowd are going to cut them to pieces, for here is an impossible barrier before them by way of the Red Sea. They can't go forward, they can't go back, and it looks like its "curtains" so far as Moses and his crowd are concerned. But God said to Moses:

"The Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." —Ex. 14:13-14.

In other words, God said to Moses, "You just go on and serve me and I'll take care of you. You go on and put me first and let me look after the Egyptians." Beloved, the next morning all that was left of the Egyptians was their dead bodies as they floated in to the shore. I tell you, God can take care of the enemy and God will do a mighty good job looking after the enemies of the individual who tries to walk with God.

I see those three Hebrew children who said, "King, we can't walk with you." The king said, "Well, we'll just cast you into the fiery furnace." I ask you, wouldn't it have been a whole lot better if they had just made out like they had bowed their heads? Here they are with a command from the king that everybody that doesn't bow his head to this image is going to be cast into the furnace. Wouldn't it have been better to have done that and gotten along with everybody—a peaceful co-existence? Oh, how much better it would have been if they had just tried to peacefully co-exist there in the land of Babylon! But, beloved, they did not do it, for they said, "We'll not bow our heads to this image; we'll lift our heads only to God." What happened? They were put down into a fiery furnace and it was so hot that when they threw them in, the fellows that threw them in were overcome by the flames. Beloved, you wouldn't think there would be a greasy spot left of either one of these three Jews, would you? You would think that they would just melt as they fell into that fire. But, beloved, as you look down into those flames, you see not just three Jews walking around, but there are four individuals. There were three Jews and the Lord Jesus Christ walking there in the flames, and when the king got them out, they couldn't smell the fire on their clothes, and their hair wasn't even singed. I came a long time ago to say this—it is a whole lot better to walk in a fiery furnace with the Lord Jesus, than it is to walk on the outside without Him.

May God help you and me to walk alone so far as these religious heretics are concerned. May God help you and me to remember this—that as we try to walk alone in His service, we'll find that we are not actually alone, but if we do His will, He'll walk with us.

May God bless you.

CONFERENCE SPEAKER



ELD. DeWAYNE AUSTIN
Cincinnati, Ohio

Bible Conference PROGRAM

Friday Evening

- ☆ "The Head of Every Baptist Church" Gaylord Haubert, Tampa, Fla.
- ☆ "The Church, the Habitation of God Through the Spirit" Joe Shelnett, Benton, Ark.
- ☆ "Why I Withdrew From the Southern Baptist Convention" E. G. Cook, Birmingham, Ala.
- "Characteristics of a New Testament Church" O. C. Harris, Citrus Heights, Calif.

Saturday Morning

- "The Church, the Pillar and Ground of the Truth" Cebert White, Cleveland, Ohio
- ☆ "Which Church Will Endure?" John Byrd, Hayward, California
- ☆ "How Old Are Baptists?" James F. Watson, Springhill, La.
- "Baptist Churches, the Only Scriptural Churches on Earth" .. J. C. Settlemoir, Kalamazoo, Mich.

Saturday Afternoon

- ☆ "The Church and Its Relation to the World" Dan Phillips, Bristol, Tenn.
- ☆ "Should Baptists Enter Into Union Services?" James Denman, Hurst, Texas
- "Should Baptists Emphasize the Security of the Believer?" William Crider, Tulsa, Okla.
- ☆ "The Commission" Don Farris, Sibley, La.
- ☆ "Why I am a Baptist and Not a Campbellite" Gene Hensley, Stockdale, Texas

Saturday Evening

- "Despising the Church of God" Roy Mason, Aripeka, Fla.
- ☆ "The Textbook of a Baptist Church" W. W. Wilkerson, Tampa, Fla.
- "How to Finance a Baptist Church" Henry Hall, Gladwin, Mich.

Sunday Morning

- Radio Program, WTCR, 1420, 8:30 A. M. John R. Gilpin, Ashland, Ky.
- "Should Election be Preached in Public Services?" Fred W. Phelps, Topeka, Kan.
- ☆ "Should A Preacher Preach Church Truth Regardless Of The Cost?" Frank McCrum, Detroit, Michigan
- ☆ "Should a Church Stay True to the Faith Amid Present Apostasy?" Frank Goulooze, Grand Rapids, Mich.
- "The Universal, Invisible Church" Wayne Cox, Memphis, Tenn.

Sunday Afternoon

- ☆ "Do We Need a Mourner's Bench in a Baptist Church?" James Crow, Ashland, Ky.
- Panel Discussion, Johnny Gilmer, Columbus, Ga., Moderating (10 Minutes for each of the seven listed themes)
- 1. "Why Baptists are not Protestants" C. W. Shafer, Poca, W. Va. and DeWayne Austin, Cincinnati, Ohio
- 2. "Should There be a Board of Deacons?" Jim Everman, South Shore, Ky. and Lloyd Wyrick, Chicago, Ill.
- 3. "The Authority to Organize a New Church" Wayne Crow, Waldorf, Md. and Oscar Mink, Crestline, Ohio
- 4. "The Authority to Send Missionaries" James Frederick, Texarkana, Tex. and Jack Allen, Cleveland, Ohio
- 5. "The Place of Women in the Church" E. W. Parks, Rainelle, W. Va. and Frank Johnson, Statesville, N. C.
- 6. "Church Discipline" Dale Fisher, Madison, Wis. and Raymond Willis, Garrison, Ky.
- 7. "Who is to Partake of The Lord's Supper?" Jim Blair, Sumas, Wash. and James Thorne, Detroit, Mich.
- ☆ "Why I am a Baptist and not a Holy Roller" Forest Jones, Indianapolis, Ind.

Sunday Evening

- "Can a Baptist Church Properly Witness Without Preaching Depravity?" Irwin Wallace, Harmony, N. C.
- ☆ "Will There be Anybody in Heaven Besides Baptists?" Ray Schwan, Hutchinson, Kan.
- "Should a Baptist Church Still Preach Old Fashioned Redemption or Moral Essays?" Glenn Shultz, Ravenswood, W. Va.

Monday Morning

- "Church Perpetuity" Austin Fitch, Coal Grove, Ohio
- ☆ "Why I am a Missionary Baptist and not a Hardshell" Gordon Buchanan, Griffin, Ga.
- ☆ "Baptist Baptism, the Only True Baptism Ever Known" Joe Wilson, Winston-Salem, N. C.
- "Ecumenicalism—Why I Cannot Accept the Pope's Invitation to Return to Rome" John R. Gilpin, Ashland, Ky.
- ☆ 15 Minute Message

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Address _____

List others coming with you (name, sex, approximate age)

Will arrive (date, time) _____

Via (car, bus, train, plane) _____

Any questions? _____

Human Inability

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saved. Now you have taken all this hope away for me, sir; I feel amazement and horror taking hold upon me." Again, I say, "My dear friend, I am very glad of it. This was the effect which I hoped to produce. I pray that you may feel this a great deal more. When you have no hope of saving yourself, I shall have hope that God has begun to save you. As soon as you say, 'Oh, I cannot come to Christ. Lord, draw me, help me,' I shall rejoice over you. He who has got a will, though he has not power, has grace begun in his heart, and God will not leave him until the work is finished." But, careless sinner, learn that thy salvation now hangs in God's hand. Oh, remember thou art entirely in the hand of God. Thou hast sinned against Him, and if He wills to damn thee, damned thou art. Thou canst not resist His will nor thwart His purpose. Thou hast deserved His wrath, and if He chooses to pour the full shower of that wrath upon thy head, thou canst do nothing to avert it. If, on the other hand, He chooses to save thee, He is able to save thee to the very uttermost. But thou liest as much in

His hand as the summer's moth beneath thine own finger. He is the God whom thou art grieving every day. Dost it not make thee tremble to think that thy eternal destiny now hangs upon the will of Him whom thou hast angered and incensed? Dost not this make thy knees knock together, and thy blood curdle? If it does so I rejoice, inasmuch as this may be the first effect of the Spirit's drawing in thy soul. Oh tremble to think that the God whom thou hast angered, is the God upon whom thy salvation or thy condemnation entirely depends. Tremble and "kiss the Son lest he be angry and ye perish from the way while his wrath is kindled but a little."

Now, the comfortable reflection is this: — Some of you this morning are conscious that you are coming to Christ. Have you not begun to weep the penitential tear? Did not your closet witness your prayerful preparation for the hearing of the Word of God? And during the service of this morning, has not your heart said within you, "Lord, save me, or I perish, for save myself I cannot"? And could you not now stand up in your seat, and sing,

"Oh sovereign grace my heart subdue
I would be led in triumph, too,
A willing captive of my Lord,
To sing the triumph of his Word?"

And have I not myself heard

you say in your heart — "Jesus, my whole trust is in thee. I know that no righteousness of my own can save me, but thou, O Christ — sink or swim, I cast myself on thee"? Oh brother, thou art drawn to Father, for thou couldst not come unless He had drawn thee, dost thou know what is the delightful inference? Let me repeat one text, and may it comfort thee: "The Lord appeared of old unto me, and I have loved thee with an everlasting love: therefore with kindness have I drawn thee. Yes, my poor weeping brother, inasmuch as thou art now drawing to Christ, God has drawn thee; and inasmuch as He has drawn thee, it is a proof that He has loved thee from the foundation of the world. thy heart leap within thee, thou art one of His. Thy name is written on the Savior's banner when they were nailed to the accursed tree. Thy name is on the breast-plate of the High Priest today; ay, and it is there before the day-star ran its place, or planets ran round. Rejoice in the Lord that have come to Christ, shout for joy all ye that have been drawn of the Father. this is your proof, your testimony, that you from election, and that you shall be kept by the power of God through faith, unto the salvation which is ready to be revealed