

The Baptist Examiner

A PUZZLED DUTCHMAN

Paid Circulation In All States And In Many Foreign Countries

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

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Election, A Part of All Great Confessions Including The Writings of John Wesley

The doctrine of the personal conditional election of all the people of God to eternal salvation is incorporated in the Scotch Confession of Faith of 1560 (Art. 17); the Belgic Confession, of 1561, the Dutch Reform Church (Art. 29); the Thirty-Nine Articles of the Church of England, of 1562, the Episcopal Church (Art. 17); the Second Helvetic Confession, of 1566, that of the Swiss and the French Protestant Church (Art. 10); the Formula of Concord, of 1577, that of the Lutheran Church (Art. 11); the Irish Articles of the Episcopal Church, of 1615 (Art. 14); the Canons of Dort, of 1618, the Confession of the Reformed Churches of Europe (1st Article of Doctrine); the Presbyterian Westminster Confession, of 1646 (chapter 3d); the Independent or Congregational Savoy

Declaration, of 1658 (Chap. 3d); the London Baptist Confession of Faith, of 1689 (Chap. 3d), and the Philadelphia Baptist Confession of Faith, of 1742 (Chap. 3d). And the 7th, 8th, 9th, 10th, and 11th Articles of even the Methodist Articles of Religion, of 1784, are much more consistent with the doctrine of sovereign, discriminating, rich, and reigning grace than they are with the doctrine of conditional salvation; in fact Mr. John Wesley, in writing these Articles, simply abridged the 39 Articles of the Church of England, taking out some of their predestinarianism, but not putting in a particle of his Arminianism. And on the 480th and 481st pages of the 7th volume of John Wesley's works (published in 1853 by Carlton & Phillips, of New York), there is an astonishing ad-

mission of the truth of Calvinism by Mr. Wesley, which probably very few Methodists ever saw or heard of.

"Having a strong desire to unite with Mr. George Whitefield," says Wesley, "I wrote down my sentiments as plain as I could, in the following terms: There are three points in debate: 1. Unconditional election; 2. Irresistible grace; 3. Final perseverance. With regard to the First, unconditional election, I believe that God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel. That He has unconditionally elected some persons to many peculiar advantages. And I do not deny (though I can not prove it is so) that He has unconditionally elec-

This was sent us by the Wm. Peck family of Middlesex, N. Y., as an enclosure with a Rally Day offering. When read to those present on Rally Day, it was enjoyed so much, and immediately it was suggested that it be printed in this paper.

A Wisconsin secular paper contains the following good story: One who does not believe in immersion for baptism, was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said some believed it necessary to go down into the water, and come up out of it, to be baptized. But this he deemed to be a fallacy, for the preposition "into" of the Scriptures, should be rendered differently, for it does not mean into at all times, "Moses," he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, etc. Now we do not suppose that either went into a mountain, but unto it. So with going down into the water: it means simply going down close by or near to the water, and being baptized in the ordinary way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so dis-

posed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard and felt their souls greatly blessed. Finally a couplet gentleman of Teutonic extraction, a stranger to all, arose and broke the silence that was almost painful, as follows:

Mr. Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some dings dat I never could pelief before. Oh! I so glad dat into does not mean into at all, but shust close by or near to, for now I can pelief manish dings vot I could not pelief before. We read Mister Breacher, dat Taniel was cast into de ten of lions and came out alive. Now I nefer could pelief dat, for the wilt beasts would shust eat him right off; put now it is fery clear to my mint. He was shust close py or near to, and did not get into de ten at all. Oh, I ish so glad I vash here to-night.

Again we reat dat de Hebrew children vas cast into de firey furnace, and dat air alwish looking like a peeg story too, for they would have been purnt up; put it ish all plain to my mint now, for they were shust close py or close to de firish furnace. O! I vas so glad I vas here to-

Watch Out For The Green-Eyed Monster of Envy!

By J. T. PARISH
Mayfield, Ky.

In the "heart of the Western field" where I was reared I had a "varmint" scare about every five years. Someone would see a strange looking animal. Another person would find unidentified tracks. The animal would be passed from person to person, growing more preposterous each time it was reported. We could all imagine that a wild animal had escaped from a zoo or circus and was lurking among the unsightly banks left by the strip mining companies. Soon women and children were afraid to venture out doors, and men only went "armed to the teeth." It finally took an organized search by the sheriff and accompanied by every able-bodied man in the county to quiet the fears of the populace. To my knowledge no "varmint" was ever

on the "varmint" scares of my childhood days, I have concluded that while those "varmint" stories were not very well founded, that in reality certain "varmint" do exist. One fierce "varmint" is a green-eyed monster. His name is ENVY. He is a destructive creature who is noted primarily for his ability to disrupt the fellowship among brothers and sisters in Christ.

FAMOUS VICTIMS

This green-eyed monster has victimized many illustrious persons. Joseph fell prey to this dangerous beast as it was used by his brothers. It cost him years of physical bondage. "And his brethren envied him." Gen. 37:11. It cost his brothers more years of spiritual bondage. This monster can be cheaply employed, but he has a way of turning on his employer until it is difficult to tell whether a man possesses Envy or whether Envy possesses the man.

This brazen beast dared even lend himself to the Jews to be used against Jesus. "For he (Pilate) knew that for envy they (Jews) had delivered him (Jesus)." Mt. 27:18. No one is safe when this green-eyed monster is on the prowl.

(Continued on page 5, column 5)

MORE ECHOES FROM OUR 1965 RALLY DAY

WE COULDN'T HELP SHARING THESE WITH YOU

TBE AIDS IN UNDERSTANDING BIBLE

"I love and enjoy TBE. I have enjoyed reading the same for a few years. I have come a lot closer to understanding the true Bible meaning, and I support your doctrine as the true Bible doctrine. I hope and pray the Lord will help to lift the burden so that TBE can keep on bringing the real truth into many more homes. May the Lord bless and keep you and may you be able to stay the editor of TBE for many more years."

G. Henke, Fla.

FINDS TBE GREAT HELP IN STUDYING GOD'S WORD

"It has been one of the great blessings God has given to His people to entrust you with the printed word as it goes out to the people. Some can't bear chastisement, but it is evidence to God's children that He chastens those He loves. Am glad you don't sugarcoat the Word to get praise"

(Continued on page 5, column 2)

THE MEANING OF LIFE AS SEEN IN . . .

THREE DEATHS

Death is death and it is a terrible blow to the loved ones who must bear up in grief. At such a time the comfort and consolation of those who believe the life of the one who has gone has meaning and usefulness can greatly help in shouldering the burden.

This is the story of three deaths, partly based on information given in a letter to an Atlanta newspaper.

Two of the deaths were in Alabama. One was in Georgia.

A white minister was killed by a blow on the head in Selma. He had left his work in Boston to come South and join Negro demonstrators. The President of the United States provided a jetplane for the transportation of the body and sent the widow roses.

A white woman was murdered by gunfire on the road between Montgomery and Selma. She had left her husband and five children in Detroit to join Negro demonstrators in Alabama. Her husband, on learning of the tragedy, tried to call the President late at night and was upset when he couldn't get through to Mr. Johnson. The White House switchboard operator, however, assured him the President would call back early next morning. And he did. Later, the Vice President of the United States at the direction

of Mr. Johnson went personally to the Detroit home to comfort and extend sympathy to the family.

A white Navy Reserve officer died on March 9 in a midair Navy jetplane collision near Senoia, Ga. Lt. David R. Ousley, proud of the Navy and glad to serve his country, skipped the usual weekend recreation and relaxation period to improve his flying skill in a training flight.

His wife was visiting his parents in Kokomo, Ind., at the time. A taxicab brought a telegram notifying her that her husband had been killed in the service of his country. There was no chaplain to ease the pain. There was no Navy representative to console her. The Vice President of the United States was not there to express sympathy to the wife and little daughter of the dead Navy pilot.

The Navy could not furnish transportation so, in addition to her other problems, she had to pay to fly to Arlington for the burial services. President Johnson (Continued on page 8, column 5)

BAPTIST PERPETUITY

By J. H. GRIME

Many of our brethren peradventure have not realized the divine wisdom in the Baptist form of church government. The local independent church government is the only church polity that renders church perpetuity possible.

No hierarchy can perpetuate themselves untarnished. A defect at one point affects the whole.

With Baptists the action of one church has no more to do with the standing of another church, than the actions of one individual Christian has to do with the Christian Character of another individual Christian.

Every church stands on its own merits. If every Baptist Church in Wilson County except Mt. Olive should go astray, and she should remain true, the apostasy of these other churches would not affect her standing as a Baptist Church.

During the "Dark Ages," when

A Real "VARMINT" growing into manhood having occasion to reflect

TOO BAD IT WAS NOT TRANSLATED

By I. N. PENICK

The Lord's Supper and Baptism are the two New Testament ordinances for which Baptists contend earnestly. The supper is to be taken simply, solely, and only in memory of Christ's blood and broken body. The direction to show His burial and resurrection. The translators of the King James Bible were all Englishmen, learned men they were, but they were not scholars. They were not able to translate the Greek word baptism. Had they done so they would have been much wiser. They believed and taught that dipping and pouring are Scriptural modes of baptism. It was a writer's pleasure some time ago to go through both the Old and New Testaments to see if the words in Hebrew and Greek Concordances for sprinkle were ever translated baptize. We find that there are six

"But speak thou the things which become sound doctrine."—Titus 2:1.

I have to go to the post office on an average of at least once a day, although sometimes I go two and three times a day. I have often noticed how the employees are busy putting mail in the various pigeon holes—how they hurriedly throw letters one by one into the various boxes. As I have stood there and looked at those individuals, I have realized that they don't read the mail—they just classify it, and put it in the proper box.

In the post office, they call it casing the mail. That is all they do; they just case it, or in other words, they put it into the proper box, so that the individuals to whom the mail is addressed, and who shall later read it, will be able to find it properly sorted, or cased, and properly handled. I have often thought, as I have stood in the post office and noticed the employees put the mail in those various little boxes classifying it—I have often thought that it serves as a good illustration of religious life.

Most everybody in this world

today is classified in some way religiously. We are Jews, we are Romanists, we are Protestants, or at least in some manner we are classified. In the light of the way in which the mail is handled in the proper box just to classify it, I'd like to ask you, how would you be classified religiously this morning?

Well, beloved, we are certainly not Jewish. It is true we worship the same God that the Jews worship, except that they reject the second and third persons of the Trinity. They refuse to believe

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SOUND DOCTRINE"

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

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To Spend August With Churches In Ky., Ohio, And Tenn.



ELD. GENE HENSLEY

Elder Gene Hensley, pastor of the Caddo Baptist Church, Stockdale, Texas, is planning to spend the month of August with churches in Ohio, Tennessee, and Kentucky.

His schedule is as follows:

On August 8-12, he will be with the Sovereign Grace Missionary Baptist Church of Mansfield, Ohio, of which Brother Oscar B. Mink is pastor.

On August 15-22, he will be with the Mountain View Baptist Church of Elizabethton, Tennessee, of which Brother Charles Souder is pastor.

From August 22 through September 2, he will be with the New Testament Baptist Church of Bristol, Tennessee, of which Brother Dan Phillips is pastor.

Knowing Brother Hensley and loving him as we do, I thank God for the privilege of inviting our friends in these various areas to visit and worship with him. To show you how much we believe in him, Calvary Baptist Church is also having him to preach on Sunday morning, August 15, when he is on his way to Tennessee, and he also will be one of our Conference speakers at our Labor Day Bible Conference. We love him and thank God for him.

Brother Hensley also announces that Brother John Reynolds, pastor of Providence Baptist Church, Henderson, Texas, will hold a revival meeting at the Caddo Baptist Church of Stockdale, Texas, September 13 through September 26.

Realizing his own weakness and the omnipotence of God, Brother Hensley closed his letter to us by saying, "Please have the brethren pray for us."

May God bless Brother Hensley in all these meetings.

loved, Baptists are not Protestants, for Baptist people were here before Rome ever got here. In that sense, actually Rome is a Protestant church itself, because Rome protested against the teachings of Baptists.

I believe some things that Protestants believe. I don't suppose there is a Protestant denomination but what teaches some things that I would agree with them concerning. All the truth the Protestants hold, they have gotten from Baptists and all their error has come from the Romanists. So if you were to blot out every Protestant church in the world, you wouldn't lose one single thing by way of error or truth, for every error that the Protestants hold is held by the Romanists, and every truth that the Protestants hold is held by Baptists. While it is true that some Protestants believe many things that we believe, at the

NOTICE

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

same time I am not a Protestant. I don't want you to put me in that pigeon hole. I don't want you to classify me as a Protestant.

May I say that Protestants, religiously speaking, got their name because they protested against Rome, but, beloved, they surely are not doing much protesting against Rome today. They are seeing just how fast they can "hit the road" to Rome. They are doing everything they can to get back to Rome as quickly as they can. There was a time when Protestants really protested against Rome, but they are not doing any protesting today. The average Protestant church already is well on its way back toward Rome, instead of away from Rome. They are surely not doing much protesting. Beloved, I don't want you to classify me or put me in the Protestant pigeon hole.

So I say, when you come to classify us, we are not Jewish, we are not Romanists, and we are not Protestants. Now what are we? Beloved, we are just Baptists.

I go back to the early days when John the Baptist, our forefather, came in the wilderness, and I see him when he baptized the Lord Jesus Christ, and I say, "John the Baptist, where did you get your authority to baptize?" He says:

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

John the Baptist had authority to baptize directly from Heaven. I realize that John the Baptist got his authority directly from God. Now if John the Baptist came and baptized the Lord Jesus Christ, having authority to baptize that was given him directly from Heaven, I ask you, what was Jesus Christ when John the Baptist finished baptizing Him?

If a man is baptized by a

Campbellite today, that individual is a Campbellite. If he is baptized by a Holy Roller, that individual is a Holy Roller. If he is baptized by a Methodist, he is a Methodist. When John the Baptist baptized Jesus, he was baptized by John the Baptist, what was He? Beloved, Jesus was a Baptist, and from the time of John the Baptist and Jesus there have been Baptists and Baptist Churches that have existed down through the centuries.

So, beloved, if you want to put me in a pigeon hole, if you want to classify me, don't say that I am Jewish, though I believe some of the things the Jews believe. Don't say that I am a Romanist, though I'll agree with them on the virgin birth. Don't say that I am a Protestant, though I agree with Protestants in every truth that they hold. Don't say that I am Jewish, or Romanist, or Protestant, but just put me in the pigeon hole where I belong—namely, just say that I am a Baptist. If you want to classify me, or if I want to classify this church, or if I want to classify you individually, say that you are a Baptist.

I

THE EARLY CHURCH PREACHED DOCTRINE.

May I say that every church in the New Testament preached the doctrine. It wasn't like a lot of churches today. As one old man said, "Our pastor don't preach no doctrine, nor nothin'." She just about told the truth.

I can remember over twenty years ago, right here in Ashland, when Brother Ralph Herring was called as pastor of the First Baptist Church. After he had been here for about six months, one woman said, "I am so glad to have our new pastor. It used to be that we couldn't take a Methodist nor a Campbellite, nor anyone else to church with us but our former pastor would be tain to make them mad, for he was always preaching some doctrine. Now we can take anybody." (Continued on page 3, column 1)

"Sound Doctrine"

(Continued from page one)

in the Lord Jesus Christ and the Holy Spirit. Other than that, we accept and worship the same God that they worship.

We use the Old Testament just as the Jews do, not only to read from personally, but to preach from. We accept the truths that are found in the Old Testament as binding upon us today, just as they were binding upon Israel. Yet, beloved, I would say to you, though there is some similarity between us and the Jews, at the same time, if you are going to classify me, please don't classify me as a Jew.

God's Word would indicate that when Christ died, He blotted out the handwriting of the ordinances which was against us, for we read:

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."—Col. 2:14.

Thank God, I am not under the law, for the ceremonial law was nailed to the cross of Calvary the day that Jesus Christ died. So if you are going to classify me, though I believe several things that the Jews believe, I'd certainly ask that you wouldn't classify me as being a Jew.

Then I certainly wouldn't want to be classified as a Romanist. I don't like the word "Catholic." I prefer to use the word "Romanist." They like to be called Catholics. They like to have it said that their's is a Catholic Church meaning that it is worldwide. They don't like to have it said of them that they are Romanists, but I'll say that I am not a Romanist. Now I worship the same God that the Roman Catholics worship. I believe the virgin birth just like they believe it. However, when I get to the end of those two statements, I have gone just as far as I can with the Catholics. I don't know of anything else that I can say that I am in agreement with them on.

You say, "Brother Gilpin, they believe the Bible." Yes and no—and mostly "no." If you ask them what is the basis of authority, they will say, "Well, first of all, we believe in the Bible." Then they'll say, "In addition to the Bible we believe in tradition

—all that has been handed down by the church. In addition to that, we accept all the councils that have been held by the Romanist Church back through the ages, and all the conclusions that those councils came to." Furthermore, a few years ago, the Pope decided that when he wore his coat, he couldn't make a mistake, and they adopted the decree of papal infallibility, whereby they say that whenever he has his robe on, anything he says is absolutely perfect.

By the way, beloved, it seems strange that Pope John XXIII spoke infallibly about the Ecumenical Council, and Pope Paul now speaks infallibly about the Ecumenical Council, and both of these infallible popes that can't make a mistake, deny what the other has had to say. Each one says, "I am speaking from the standpoint of infallibility," yet denies what the other has said. It is strange how two infallible human beings who can't make a mistake, could differ so widely.

Well, as I say, they believe in the Bible, in tradition, in the findings of the councils, and in papal infallibility as their authority, whereas we take only the Word of God as the basis of all of our authority.

We read:

"If any man teach otherwise, and consent not to WHOLE-SOME WORDS, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings."—I Tim. 6: 3, 4.

Paul says the man who turns away from the Word of the Lord Jesus and accepts what tradition has to say, that man is just in his dotage. He is bringing in things that engender envy and strife, and evil surmisings.

So I say, beloved, if you are going to classify me, I certainly don't want you to classify me as being a Romanist.

I'll go further and say that when you classify me, I don't want you to think of me, or put me in the Protestant pigeon hole. You know the word "Protestant" means "one that protests," and when you bring it over into religion, it means that it is one that protests against Rome. Be-

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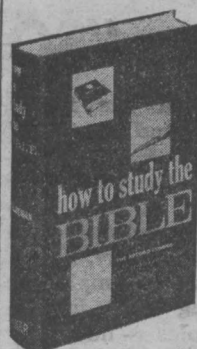
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Sound Doctrine"

(Continued from page 2)
church, and no one ever gets feelings hurt."

You know, beloved, there are a lot of folk that think it is wonderful when a preacher does preach any of the doctrines of the Word of God. And lots of places where people think they preach doctrine today, it certainly isn't the doctrine that was in the New Testament.

I attended an Association some years ago and heard a man preach what he called a doctrinal sermon on the church. When he got through, Brother L. D. Gibson said to me, "That is just like eating tomatoes with rotten specks in them." He said, "There were so many rotten specks in it, that by the time I picked the rotten specks out, I lost the taste for the rest of the sermon."

Well, there's a lot of preachers whose doctrine is so speckled, there are so many rotten specks in their doctrine, that you can't lose your taste for what they have to offer. That is not what was in the New Testament, the early church preached doctrine. We find that when the persecution of this infant church took place, and when the preachers are called up before the council, the council said to them: "Did not we straitly command thee that thou should not teach in this name? and, behold, ye have filled Jerusalem with doctrine." Beloved, that was a few weeks after the resurrection of the Lord Jesus Christ. The Son of God had scarcely gotten back to glory when the preachers went out all over the world of Jerusalem and filled that city with their doctrine. I say to you, the early church was a church that preached doctrine.

It is, in this modern 20th century, that there is so little doctrine preached today. A few years in the last few months I had an opportunity to listen to a program which is known as "The Hour" over the radio. Of course it goes out all over the Southern Baptist Convention, paid for by the Southern Baptist Convention. I don't know many stations that the Southern Baptists broadcast over on Sunday, but there are quite a number of them. At the end of the program they announce "This has been the Baptist Hour." Beloved, I am so glad that make that announcement, because nobody would ever know it was a Baptist program if it didn't announce it.

I say to you, it wasn't that way in the New Testament. It wasn't that way among these early churches. Beloved, they preached doctrine to the extent that when they were called up before the council to give account of their teaching, the council said, "You filled Jerusalem with your doctrine."

WE ARE TO PREACH SOUND DOCTRINE.

If the early church preached doctrine to the extent that they filled the whole city with the doctrine, then surely we in this modern 20th century ought to be doing likewise. Listen:

"PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and DOCTRINE." — II Tim. 4:2.

Some people say, "I just don't like a doctrinal sermon. I just don't like doctrine." Beloved, the Apostle Paul said that we are to exhort with all long suffering and doctrine. In other words, he said that we are to preach the Word, and we are to give out the doctrines of the Word of God.

But how little of it is done today! I can think of Baptist preachers who say that Baptists have not been in existence for 20 centuries. I can think of Baptist preachers who say that it is perfectly all right for anybody to baptize. I can think of Baptist preachers who say that a man can lose his salvation after he has been saved. How little of the doctrines are being preached today!

A man sent me a copy of a book a few weeks ago, and I picked it up rather ravenously expecting to enjoy it. The title of it would indicate that it had to do with the security of the saved. Since security has always been a pleasant thought to me, and an enjoyable doctrine, I was anxious to see what this man had to say. Beloved, believe me when I tell you that it was a large book of several hundred pages, written by a scholar in a scholarly manner, by a teacher in a Baptist seminary, and when I looked at it, I found that he was teaching that a man could be lost after having been saved, and that it was a denial of the security of the saved.

Now, beloved, I say to you, in the light of an experience of that type, we certainly don't have very much doctrine being preached today, yet the Apostle Paul says that we are to preach sound doctrine, and that as we preach the Word, we are to exhort men with all long suffering and doctrine.

Listen again:
"As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they TEACH NO OTHER DOCTRINE." — I Tim. 1:3.

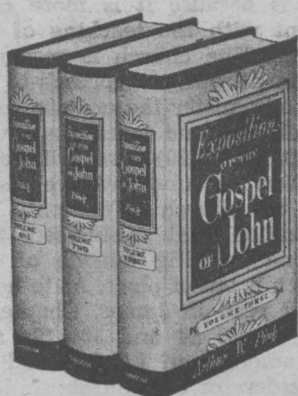
"But thou hast fully known MY DOCTRINE, manner of life, purpose, faith, longsuffering, charity, patience." — II Tim. 3:10.

Notice that he said, "You have fully known my doctrine." How did they fully know it? Because Paul fully preached it. They wouldn't have fully known his doctrine if Paul hadn't fully preached his doctrine.

I say then, in the light of my text in Titus 2:1, we ought to speak those things that become sound doctrine. If there is anything that pulls at my heart strings as a Baptist preacher, and as your pastor, and as editor of THE BAPTIST EXAMINER, and in light of the fact that I conduct a broadcast each week—if there is anything that pulls on

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my heart strings, it is this, that my business, my job, and my task is to preach and teach sound doctrine.

I know there is mighty little of it being preached today. I know that as the days go by, and as time passes on, there is going to be less and less sound doctrine preached. I realize that God says we are to preach sound doctrine, and knowing that the early church preached it, and knowing that so few people are preaching it today, I pray God for grace to help me to always stand for the sound doctrines of His Word.

III

GOD'S WARNING AS TO DOCTRINE.

God gives us some warning as to doctrine.

First, He tells us that some people won't endure sound doctrine. He says that instead of enduring it, that they will find a preacher that doesn't preach sound doctrine — a preacher that just preaches enough to scratch their ears — to tickle their ears — and to make them feel good, and thus they turn unto fables and are turned away from the doctrine of God's Word. He says that that day is coming. Listen:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." — II Tim. 4:3, 4.

I ask you, how many preachers of your acquaintance preach the doctrines that your father and your grandfather contended for? How many preachers of your acquaintance today will stand up for the doctrines that you know are taught within the Word of God? Beloved, this is a warning to us in that God would tell us the day is coming when men won't endure sound doctrine.

He gives us another warning in that He said some people are going to be tossed about by every wind of doctrine. Listen:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive men." — Eph. 4:14.

Paul says that the fellow that never gets his feet solid on the Word of God, is just a child, and that he is tossed and carried

about with every wind of doctrine.

Beloved, I have seen people like that who never could, seemingly, get their feet on solid rock. No matter what came up, they would fall for it. I remember an individual years ago, who was in my presence, and an heretical preacher came in and started talking about how that the grave was Hell. Of course I needn't tell you that he was a Russellite, because that is their position, that the grave is Hell. He perhaps made a half dozen statements about how the grave was our Hell, and this woman jumped up and said, "I am so glad to hear that. Isn't that wonderful that the grave is our Hell?" I said, "Sister, you just remind me of the text of Scripture which says that individuals who are children spiritually, are tossed about with every wind of doctrine, and if another heretic comes along in the next ten minutes and says something else that is new, you'll jump to accept it too."

Beloved, that woman to which I am referring is not in a class by herself, and she is not isolated. She is just like the majority of Baptists today. I just wonder why it is that a Baptist preacher particularly can study through the Word of God, and come to understand it, and become solid concerning it, and then go on for several years, and all of a sudden turn from the teachings of the Word of God. It seems to me that a man ought to become sound and solid and substantially grounded in the Word to the extent that he won't be tossed about by every wind of doctrine.

God gives us another warning so far as doctrine and that is we are to beware of false doctrine. Listen:

"Then understood they how that he bade them not BEWARE of the leaven of bread, but of the DOCTRINE of the Pharisees and of the Sadducees." — Mt. 16:12.

Jesus said they should beware of the leaven of the Pharisees and the Sadducees. The audience thought He was talking about the bread that the Pharisees and the Sadducees had. It finally dawned on them that Jesus wasn't talking about the bread that one eats, but that He was talking about their doctrine, and He referred to it, as leaven.

Do you know what leaven is? It is yeast. Do you know what yeast does? It causes the ingredients of bread to spoil.

Beloved, listen, leaven produces spoilage, and the Lord Jesus said we are to beware of the leaven, or the false doctrines, or that which produces spoilage. We are to beware of the leaven of the Pharisees and the Sadducees. It would tell us that we are to beware of any kind of false doctrine that we come in contact with today. I have no business entertaining those individuals who are preaching false doctrine. I have no business having conversation with them. I have no business talking to them unless it is an opportunity that I have to teach them the Word of God myself. But to allow them to teach me, I have no business to do that.

We have been mighty cautious

in regard to the folk that we invite to our Bible Conference this year. We have always tried to be exceedingly careful that we do not invite anybody that is going to privately teach some pet heresy that he has. Beloved, the Word of God says that we are to beware of false doctrine, and this year, we have been especially careful.

The book of Revelation gives us three examples of false doctrine that we are to beware of. Listen:

"But I have a few things against thee, because thou hast there them that hold the DOCTRINE OF BALAAM, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." — Rev. 2:14.

"So hast thou also them that hold the DOCTRINE OF THE NICOLAITANES, which thing I hate." — Rev. 2:15.

"But unto you I say, and unto the rest in Thyatira, as many as have not THIS DOCTRINE, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." — Rev. 2:24.

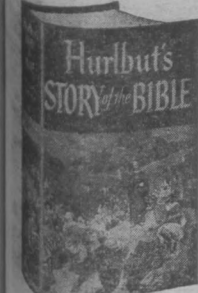
Notice that we are warned about false doctrine. What was the false doctrine in verse 14? It was the doctrine of Balaam? That was the doctrine whereby that Balaam had taught the children of Israel to renounce their pilgrim character, or in other words, had taught them to symbolize and fraternalize with the world. He says that we are to beware of any doctrine, or any preacher that would preach a doctrine, that would cause us to forget our pilgrim character as we walk here within this world.

In verse 15, what is the false doctrine? It is the doctrine of the Nicolaitanes. The Nicolaitanes were a group of people who believed in the ascendancy of the preachers over everybody else. "Nikao" in the Greek means "to conquer" and "laos" means "laity," and Nicolaitanes comes from those two Greek words "Nikao" and "laos," which means "the crowd that had conquered the laity." Now in New Testament days there was no elevation of preachers over the membership of the church. Everybody was on the same plane of equality, but by the year 100 A.D. or thereabout, there had been a group to rise up that were spoken of by way of a nickname, Nicolaitanes, and the preachers were taking ascendancy over the laity. The Lord Jesus said, in writing to this church at Pergamos, that he hated the doctrine of the Nicolaitanes.

In the 24th verse He talks about the church at Thyatira, and he says that this church had gone into the depths of Satan. Now what was wrong with this church? Beloved, they had a woman preacher, and he said that this church with its woman preacher had delved into the very depths of Satan.

Every once in a while somebody will say, "Brother Gilpin, I realize that probably it is wrong for a woman to preach, and to get out of her place, but it is not

(Continued on page 6, column 5)



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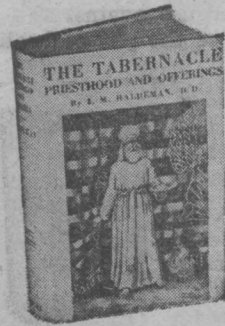
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The Baptist Examiner FORUM

"Give Bible proof that the special gifts of healing, tongues, and the office of apostle do not exist anymore."

I shall begin with the last first. Was the office of apostle designed to be perpetual, and are there valid apostles today? The answer is a huge NO, despite the present day Mormon claim.

Jesus appointed twelve apostles, but one of these proved to be a betrayer. He committed suicide. One of the first things the first church did after Christ's death was to fill the vacancy left by Judas. It is revealed in Acts 1:21-26 that certain qualifications were necessary. One qualified for the apostleship must have had the baptism of John, and must have witnessed the whole period of Christ's ministry, including specifically the resurrection. Matthias qualified and was voted in by the church. How could there be present day apostles, when no one can qualify on any of these points? Impossible. Besides there is no slightest hint that the office of apostle is to be

perfect and complete Word of God?

But many claim to speak in tongues today — doesn't this prove that the gift has been continued? I dislike to place the brand of fraud on any professing Christian, but I must confess that I am very skeptical about modern "tongues." One incident will illustrate the why of this: Years ago I supplied for a Baptist Church at Jenks, Okla. a number of times. A big holiness revival was held there and there was much speaking in tongues, together with "interpretation."

A World War I veteran attended and he wondered if the tongues were fake or not. In France he had picked up quite a smattering of French, so during the meeting he broke into a "tongue" and glibly rattled off some French. A woman immediately "interpreted" what she purported to be what he said. The soldier arose in denunciation and said, "You people are a bunch of fakes. I never said what your interpreter has claimed I said, or anything like it. I was speaking in French all the time, and you thought it was the 'unknown tongue.'"

Now as to the GIFT OF HEALING, I believe that it teaches that this also was a gift designed to accredit Christianity in a miraculous way, before the Scriptures were completed. Paul mentions the various gifts in I Cor. 13: and indicates their transitoriness. He contrasts these with the permanent things of Christianity. In verse 13 he says, "Now abideth (remaineth) faith, hope, charity (love), these three."

But we have healers who profess the gift of healing today. What about these? My answer is, after much investigation and looking into cases of so-called healing, I am very skeptical. Let me say plainly that I believe in divine healing. I believe in miraculous healing, but I believe that prayer for healing is on the same basis and in the same category as prayer for any other thing, and I do not believe that some men are given a right arm down which some sort of supernatural power runs to the patient to heal him. Why my skepticism? Well, I knew one healer who used electricity, and people were almost knocked off their feet, but a friend of mine crawled under the platform and cut the wires and suddenly the healer lost his "power." I recall that one of the biggest of all the healers was him self a patient of one of our Florida hospitals during one of his meetings. I recall also that one of the big healers had his tent blown down during a meeting at Dallas, and forty or more of the congregation were hospitalized. If he was genuine, why didn't he heal all of those people? Time and space fails me to tell of all the fakery that I have unearthed in personal investigation of cases of so-called healing. This all argues against the perpetuation of the gift of healing.

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



This is a big question. Each one will have to be answered separately.

Who says the gift of healing does not exist? I do not read that the Lord has done away with

this gift.

I do not believe that the Lord gives individuals this gift as He did in the early days of the church. The reason that I believe this is because it is more consistent with the teaching of the church. The church is responsible for all things — preach to the lost, administer the ordinances of the church, and teach the saved. (Matt. 28:18-20) Everywhere in the New Testament we are taught that the church is the only organization that is blessed, and anyone working outside of the church is out of place. As to healing, I read in James, Chapter 5 and Verses 14 and 15: "Is any sick among you? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

In the days of Christ we are told that He gave certain apostles the gift of healing. This was done to prove to all that the church was blessed of God. Today, we do not need this proof as we have the living Word of God — the Bible — in its complete form.

The men who claim to be healers — spend more time telling you how great they are than they do lifting high the name of the Lord and His church. In fact, they are not sent out by a true church of the Lord.

The second part is dealing with tongues. I assume the question means the unknown tongue. If they are referring to an unknown tongue — the Bible knows nothing of an unknown tongue or a speaking that is not the language of some nation. I'm sure you will immediately turn to I Cor. 14 and say that you see the words "unknown tongue." Yes, but if you will notice the word unknown is in italics which means that it is not in the original Greek. Everywhere in the Bible where it talks about a tongue we can see that it is talking about a language (or tongue) of some nation.

On the day of Pentecost the disciples spoke with "other tongues" (Acts 2:4). On this day God gave everyone there the ability to understand in their own language what the disciples were saying (Acts 2:6). This was not an unknown tongue but a special event in which God worked a special miracle.

I Cor. is showing that whenever a person speaks in a tongue before the church, he should have

an interpreter, otherwise the church is not edified. If we have a person from New Guinea speak for us we are not blessed unless someone interprets what is said.

God still gives men the gift of tongues. Brother Halliman has that gift, because God gave him the gift to be able to speak the tongue of the natives where he is working.

The third part is the only one that does not exist anymore — that of the office of apostle.

We find the qualifications of an apostle given in Acts 1:21, 22. An apostle had to accompany the disciples during the time that the Lord Jesus was with them, he had to be baptized by John and he had to be a witness to the resurrection. The only exception to this was the Apostle Paul. I Cor. 15:7-9 — "After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Gal. 1:1 — "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."

Paul was made an apostle by God even though in reality he did not meet the requirements. He was called to be the apostle to the Gentiles (Rom. 11:13).

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

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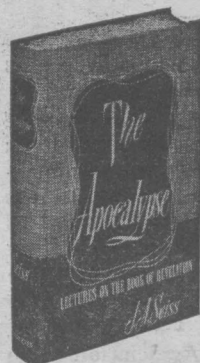


We get our church teaching from Paul's writings. Christ established His church during His earthly ministry, but He left it to His chosen vessel, Paul, to give us instructions concerning the church. In the beginning of the church age the New Testament had not been written. During the transition from the dispensation of law to that of grace, or the church age it was needful that there be outward manifestations of our Lord's power. Today we have the record of Lazarus being raised from the dead, and if we will not believe that record, we would not believe even if we were to see one being raised from the dead.

In Isa. 35:4-6 the Jews who were looking for the Messiah had a way of recognizing Him when He came. Our Lord must give sight to the blind. He must cause the deaf to hear and the lame to walk in order that He might be recognized by those who were looking for Him. After His ascension His apostles must have power to do mighty works as we see in Acts 3:6. These mighty works must continue until the record of these mighty works (the New Testament) was given. In this New Testament we see the record of the lame being made to walk (Acts 3:6), but I am unable to find any command for me to do as Peter did on that occasion.

In Jas. 5:14 we have some instructions regarding healing in our day. If we put this verse by the side of Acts 3:6 and compare, or rather contrast the two verses it should help us much. In Jas. 5:14 we are commanded to pray for the sick. There is no prayer in view in Acts 3:6. In Jas. 5:14 the sick is to be anointed with oil which speaks of medication. There is no need of medication in Acts 3:6. In Jas. 5:14 the prayer of faith shall save the sick, and the Lord shall raise him up. Untold thousands of people have been healed through the centuries by means of fervent prayers by God's saints coupled with proper medication administered by those whom the Lord has given the gift of healing, I Cor. 12:9. In this kind of healing there is always a time element involved, but in Acts 3:6 the healing

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was instantaneous. No one needs the spiritual help that comes from instantaneous healing today except those who flatly deny the record given in the New Testament. And in their case even instantaneous healing would be of no spiritual help.

As to tongues in our day, even though Paul does not altogether condemn speaking in the Spanish language to an English speaking church (provided we have an interpreter) still he gives us his evaluation of such speaking. I Cor. 14:19. There we read, "I in the church I had rather speak five words with my understanding, that by my voice (words) might teach others also, than ten thousand words in an unknown tongue." The word "unknown tongue" has been added by the translators here. The tongue, or language that Paul is speaking of here is a language that is known to others, but not by this particular church. Paul had very little respect for speaking to a church in a language the church did not understand. If a speaker uses big, high-sounding words to show his superior knowledge, he is speaking to them in an unknown tongue. The purpose of the message is to instruct the church and thereby build them up in the faith that they may come to know God's will concerning them. If someone will show me how this may be accomplished by my jabbering something that even I myself do not understand, I might be tempted to try sometime.

As to the office of apostle in our day I know absolutely nothing. Again we must look to Paul for our instructions as to officers for our church. In I Cor. 12:28 Paul tells us that Christ put the apostles in the church first. These apostles finally died from old age or another. I can see no evidence of their office being perpetuated. In fact, I can see (Continued on page 5, column 1)

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The Forum

(Continued from page four)
 need of apostles today. Before the New Testament was completed the apostles were God's authoritative spokesmen. He gave them direct revelation, but when that which was perfect came then that which was in part was done away. In Acts 14:23 Paul and Barnabas ordained elders (PRESBYTEROS) in every church. In Titus 1:5 Paul commanded Titus to ordain elders in every city. These elders were given direct revelation as the apostles were but were, and still are, commanded to study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. I find no command to ordain, nor even mention of apostles (APOSTOLOS) being ordained in our day. It is absolutely absurd to think that God would give us His complete revelation of everything He wants us to know in His Book, and then give some men a direct revelation without their having to study the Book.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



"Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." I Cor. 13:8. In this verse the Apostle Paul tells us in no uncertain way that the love of God will never fail, and then he explains that some of the gifts given in the first century were to pass away. Many of the gifts given in the first century were of a temporary nature, and were given for a limited time, and for special occasions. At the time these gifts were given, there was not a single book of the New Testament as we have it. Full revelation of the Spirit was incomplete, so the special gifts until the full revelation of Scripture was given. Therefore these gifts such as healing, prophecies, tongues and knowledge were temporary and permanent. But now that the full Scripture is given, there is no need of these gifts, so the Lord has taken them from the church, and placed them in His hands a complete revelation of God through the Word. Furthermore He has warned us not to add to His Word or to take from it. Read Rev. 22:18-19. In the Word, we have God's complete purpose for this age, so there is no longer any need of these special gifts such as tongues, healing and the office of miracle workers such as were the gifts of healing, tongues and the office of miracle work-



FOLLOW ME TO BIBLE CONFERENCE—SEPTEMBER 3-6

ers were to a young church, for signs and miracles belong to spiritual infancy and childhood. Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." I Cor. 13:11. Paul is telling this church as well as God's people in this age, that the gifts of healing, tongues, and miracles were for an age which is past; therefore we are now to put away these childish things, and not to ask for anything more, over and above the great promises that God has given in His Word.

"Brethren be not children in understanding; howbeit in malice be you children, but in understanding be men." I Cor. 14:20.

Rally Day Echoes

(Continued from page 1)
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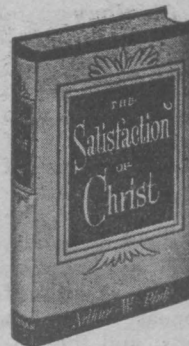
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"Green-Eyed"

(Continued from page one)
 Paul suffered much because of this destructive varmint. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Acts 13:45. "Contradicting and blaspheming" characterizes this monster's attack.

PROTECTION

Where shall we flee to escape this monstrous animal? You can never be sure that you will not be scratched by the claws of Envy. But any Christian can avoid employing this green-eyed monster. The Scriptures say, "Love envieth not." I Cor. 13:4. When a person loves his brother he does not envy him. Love rejoices over the promotions and successes of another. A liberal dose of brotherly love has been known to completely rout this miserable varmint. It is only when love is lacking that envy successfully disrupts the fellowship among brethren. Be on your guard! This green-eyed monster has been seen in these parts! Paraphrasing the Hoosier poet, "Envy will get you if you don't watch out!"

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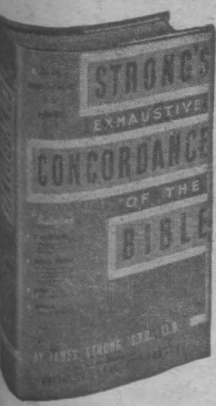
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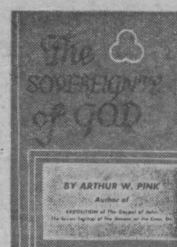
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"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy

From "Fifty Years In The Church Of Rome"

There are two women who ought to be constant objects of the compassion of the disciples of Christ, and for whom daily prayers ought to be offered at the mercy-seat—the Brahmin woman, who, deceived by her priests, burns herself on the corpse of her husband to appease the wrath of her wooden gods; and the Roman Catholic woman, who, not less deceived by her priests, suffers a torture far more cruel and ignominious in the confessional-box, to appease the wrath of her water-god. For I do not exaggerate when I say, that for many noble-hearted, well-educated, high-minded women, to be forced to unveil their hearts before the eyes of a man, to open to him all the most secret recesses of their souls, all the most sacred mysteries of their single and married life, to allow him to put to them questions which the most depraved woman would never consent to hear from her vilest seducer, is often more horrible and intolerable than to be tied on burning coals.

More than once I have seen women fainting in the confessional-box, who told me afterwards that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have forever sealed their lips, had almost killed them! Not hundreds, but thousands of times, I have heard from the lips of dying girls, as well as married women, the awful words: "I am forever lost! All my past confessions and communions have been so many sacrileges! I have never dared to answer correctly the questions of my confessors. Shame has sealed my lips and damned my soul!"

How many times I remained as one petrified, by the side of a corpse, when these last words having hardly escaped the lips of one of my female penitents, who had been snatched out of my reach by the merciless hand of death, before I could give her pardon through the deceitful sacramental absolution! I then believed, as the dead sinner herself had believed, that she should not be forgiven except by that absolution.

For there are not only thousands, but millions of Roman Catholic girls and women, whose keen sense of modesty and womanly dignity, are above all the sophisms and diabolical machinations of their priests. They can never be persuaded to answer "yes" to certain questions of their confessors. They would prefer to be thrown into the flames, and burnt to ashes with the Brahmin widows, rather than allow the eyes of a man to pry into the sacred sanctuary of their souls. Though sometimes guilty before God, and under the impression that their sins will never be forgiven if not confessed, the laws of decency are stronger in their hearts than the laws of their perfidious Church. No consideration, not even the fear of eternal dam-

nation, can persuade them to declare to a sinful man, sins which God alone has the right to know for He alone can blot them out with the blood of His Son, shed on the cross.

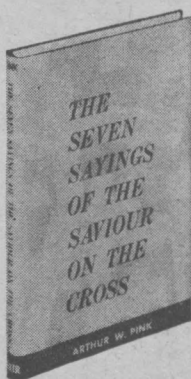
But what a wretched life must that be of those exceptional noble souls, which Rome keeps in the dark dungeons of her superstition? They read in all their books, and hear from all their pulpits, that if they conceal a single sin from their confessors, they are forever lost! But, being absolutely unable to trample under their feet the laws of self-respect and decency, which God Himself has impressed in their souls, they live in constant dread of eternal damnation. No human words can tell their desolation and distress, when at the feet of their confessors they find themselves under the horrible necessity of speaking of things on which they would prefer to suffer the most cruel death rather than open their lips, or to be forever damned if they do not degrade themselves for ever in their own eyes, by speaking on matters which a respectable woman would never reveal to her own mother, much less to a man! I have known only too many of these noble-hearted women, who, when alone with God, in a real agony of desolation and with burning tears, had asked Him to grant them what they considered the greatest favour, which was to lose so much of their self-respect as to be enabled to speak of those unmentionable things just as their confessors wanted them to speak; and, hoping that their petition had been granted, they went again to the confessional-box, determined to unveil their shame before the eyes of that inexorable man. But when the moment had come for the self-immolation, their courage failed, their knees trembled, their lips became pale as death, cold sweat poured from their pores! The voice of modesty and womanly self-respect was speaking louder than the voice of their false religion. They had to go out of the confessional-box unpardoned—nay, with the burden of a new sacrilege on their conscience. Oh! how heavy is the yoke of Rome—how bitter is human life—how cheerless is the mystery of the cross to those deluded and perishing souls! How gladly would they rush into the blazing piles with the Brahmin women, if they could hope to see the end of their unspeakable miseries through the momentary tortures which would open to them a better life!

I do here publicly challenge the whole Roman Catholic priesthood to deny that the greater part of their female penitents remain in a certain period of time—some longer, some shorter—under that most distressing state of mind.

Yes, by far the greater majority of women, at first, find it impossible to pull down the sacred barriers of self-respect, which God Himself has built around their hearts, intelligences, and souls, as the best safeguard against the snares of the polluted world. Those laws of self-respect, by which they cannot consent to

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to speak an impure word into the ears of a man, and which shut all the avenues of the heart against his unchaste questions, even when speaking in the name of God—those laws of self-respect are so clearly written in their conscience, and they are so well understood by them, to be a most Divine gift, that, as I have already said, many prefer to run the risk of being forever lost by remaining silent.

It takes many years of the most ingenious (I do not hesitate to call it diabolical) efforts on the part of the priests to persuade the majority of their female penitents to speak on questions, which even pagan savages would blush to mention among themselves. Some priests in remaining silent on those matters during the greater part of their lives, and many of them prefer to throw themselves into the hands of their merciful God, and die without submitting to the defiling ordeal, even after they have felt the poisonous stings of the enemy, rather than receive their pardon from a man, who, as they feel, would surely have been scandalized by the recital of their human frailties. All the priests of Rome are aware of this natural disposition of their female penitents. There is not a single one—no, not a single one of their moral theologians, who does not warn the confessors against that stern and general determination of the girls and married women never to speak in the confessional on matters which may, more or less, deal with sins against the seventh commandment. Dens, Liguori, Debreyne, Bailly, etc.—in words, all the theologians of Rome own that this is one of the greatest difficulties which the confessors have to contend with in the confessional-box. Not a single Roman Catholic priest will dare to deny what I say on this matter; for they know that it would be easy for me to overwhelm them with such a crowd of testimonials that their grand imposture would forever be unmasked.

I intend, at some future day, if God spares me and gives me time for it, to make known some of the innumerable things which the Roman Catholic theologians and moralists have written on this question. It will form one of the most curious books ever written; and it will give unanswerable evidence of the fact that, instinc-

tively, without consulting each other, and with unanimity which is almost marvelous, the Roman Catholic women, guided by the honest instincts which God has given them, shrink from the snares put before them in the confessional-box; and that everywhere they struggle to nerve themselves with a superhuman courage, against the torturer who is sent by the Pope, to finish their ruin, and to make shipwrecks of their souls. Everywhere women feel that there are things which ought never to be told, as there are things which ought never to be done, in the presence of the God of Holiness. She understands that, to recite the history of certain sins, even though, is not less shameful and criminal than to do them; she hears the voice of God whispering into her ears, "Is it not enough that thou hast been guilty once, when alone in my presence, without adding to thine iniquity by allowing that man to know what should never have been revealed to him? Do you not feel that you make that man your accomplice, the very moment that you throw into his heart and soul the mire of your iniquities? He is weak as you are; he is not less a sinner than yourself; what has made you weak will make him weak; what has polluted you will pollute him what has thrown you down into the dust will throw him into the dust. Is it not enough that my eyes had to look upon your iniquities? must My ears today, listen to your impure conversation with that man? Were that man as holy as My prophet David, may he not fall before the unchaste unveiling of a new Bathsheba? Were he as strong as Samson, may he not find in you his tempting Deliah? Were he as generous as Peter, may he not become a traitor at the maid-servant's voice?"

Perhaps the world has never seen a more terrible, desperate solemn struggle than the one which is going on in the soul of a poor trembling young woman, who, at the feet of that man, has to decide whether or not she will open her lips on those things which the infallible voice of God, united to the no less infallible voice of her womanly honour and self-respect, tell her never to reveal to any man! The history of that secret, fierce, desperate struggle has never yet, so far as I know, been fully given. It would draw the tears of admiration and compassion of the whole world, if it could be written, with its simple, sublime, and terrible realities. How many times have I wept as a child when some noble-hearted and intelligent young girl, or some respectable married woman, yielding to the sophisms with which I, or some other confessor, had persuaded them to give up their self-respect and their womanly dignity, to speak with me on matters on which a decent woman should never say a word with a man. They have told me of their invincible repugnance, their horror of such questions and answers, and they have asked me to have pity on them. Yes! I have often wept bitterly on my degradation, when a priest of Rome! I have realized all the strength, the grandeur, and the holiness of their motives for being silent on these defiling matters, and I could not but admire them. It seemed at times that they were speaking the language of angels of light; that I ought to fall at their feet, and ask their pardon for having spoken to them of questions, on which a man of honour ought never to converse with a woman whom he respects.

But alas! I had soon to reproach myself, and regret those short instances of my wavering faith in the infallible voice of my Church; I had soon to silence the voice of my conscience, which

"Sound Doctrine"

(Continued from page 3) any big thing. Why make an issue of it?" I'll tell you how it is. It was so great an error when the Lord wrote the book of Revelation, He referred to the church that was tolerating such as having gone into the very depths of Satan. Don't tell me it is a little thing, beloved. It was so great that the Lord Jesus said to this church at Thyatira, "You have already descended into the depths of Satan, by allowing that woman to be out of her place as a teacher in the church."

Then we have another warning as to doctrine, for He tells us that we are to separate from false doctrines. Listen:

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

"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 GREET YOU: For he that biddeth him, he is partaker of his evil deeds." — II John 1:9-11.

It ought to be exceedingly (Continued on page 7, column 1)

was telling me, "Is it not a shame that you, an unmarried man, dare to speak on these matters with a woman? Do you not blush to put such questions to a young girl? Where is your self-respect? Where is your fear of God? Do you not promote the ruin of the girl by forcing her to speak on these matters?"

How many times my God has spoken to me as He speaks to all the priests of Rome, and said with a thundering voice: "Would that young man do, could he hear the questions you put to his wife? Would he not blow out your brains? And that father would he not thrust a dagger through your breast, if he could know what you ask from his poor trembling daughter? Would not the brother of that young girl put an end to your miserable life if he could hear the unmentionable subjects on which you speak with her in the confessional?"

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PAGE SIX

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.

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the Word of God. I can have fellowship with him. I can have him in my home if he teaches the Word of God, and I can have fellowship with him. Or if he writes me a letter and stays close to the Word of God, there is fellowship there. Why do I say it? Acts 2:42 tells us that they continued in the apostles' doctrine and fellowship, and you can have fellowship, if you have the apostles' doctrine. In fact, you can't have the apostles' fellowship unless you first of all have the apostles' doctrine, but if you have the apostles' doctrine, there is some fellowship to be had that is truly worthwhile and a blessing to you.

I tell you, beloved, my correspondence is truly every day a rich blessing to me. When I pick up a letter from someone who has been a Baptist for years and it says, "Brother Gilpin, you preach just exactly like they used to preach when I was a little boy, or I was a little girl," it is a blessing to me. Maybe another one will write and say, "Brother Gilpin, the first thing I read in THE BAPTIST EXAMINER is your sermon, and it draws me back to the days long ago when people believed and stood for those things unlike they do today." I'll pick up another letter and it will say, "I am an old man eighty years old and your sermons fill my heart because they remind me of what Baptists stood for in the days gone by." Brother, sister, I tell you, there is fellowship around the doctrines of the Word of God.

I can't have fellowship with a heretic. I can't have fellowship with a man who doesn't believe the teachings of God's Book. How can I have fellowship with a Campbellite who believes you can get your sins washed away in the water? How could I have fellowship with a so-called Baptist who doesn't believe in Baptist authority, or Baptist baptism, and who doesn't believe that you have to have church authority for baptism? Don't talk to me about fellowship, beloved. It would be impossible to even sit down for a conversation with such individuals. But it is real fellowship when you talk to a person that believes the doctrines of God's Word.

SOUND DOCTRINE NEEDS AN ADORNMENT.

We read: "Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from

all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:10-14.

Notice, He tells us that we are to be adorned, and then Paul tells us how. He tells us that we are to live soberly, and righteously, and godly. Soberly, which means so far as we ourselves are concerned. Righteously, which means so far as our fellowman is concerned. Godly, which means as unto Him who is in the skies above. In other words, we are to deny ungodliness and worldly lusts, and we are to live soberly, righteously, and godly.

We are to look for the coming of the Lord Jesus Christ and we are to live like saved people ought to live. That is how we are to be adorned if we believe the doctrines. He is saying we are to adorn the doctrine of God with godly living.

I tell you, I don't think that a man ought to teach, or believe, or stand for any doctrine if he doesn't try to live godly every day. I don't think a man has any business talking about doctrine if that individual doesn't try to live in the light of the Word of God every day. Do you know who has done more damage and more hurt and more harm to the doctrines of God's Word than anybody else in this world? It is the individual who says he believes them, but doesn't live them. Beloved, we are to adorn the doctrines with godly living.

We have a good illustration of this in God's Word. Listen:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6:1, 2.

He is telling us that it is wonderful to have repentance, and baptism, but He says there is something else we are to do. We are to go on to perfection. If we believe the foundation doctrines of repentance and baptism, then we in turn are to adorn those doctrines with godly living, and we ought to go on to perfection.

Before Columbus came to the New World, all the Spanish coins bore the Spanish expression, "Ne Plus Ultra," which meant "Nothing more beyond." So far as they were concerned, they just had a feeling there wasn't anything else beyond the sea. That was why it was that Columbus had such a hard time persuading Ferdinand and Isabel to finance his expedition to the New World. That is why it is that Columbus had such a hard time getting those three little boats in which to sail to the New World. Spain had come to the place that they thought that they were acme of perfection, and that there was nothing else beyond, so on their coinage they had the expression, "Ne plus ultra"—nothing more beyond. But one day when Columbus sighted land and returned home to Spain and gave his report, immediately the coinage in Spain underwent a change, and they melted down all the coins of Spain and remolded them and placed on them this time "Plus Ultra" which means, "more beyond."

I think, beloved, that ought to characterize you and me. That ought to be characteristic of our experience. When we leave here this morning, we ought to go out with the thought that there is something else beyond. Paul, when he wrote to this group of Hebrew Christians, said, "The doctrines of repentance and baptism are wonderful doctrines, but let's go on to perfection."

Beloved, when I think about the great doctrines of God's Word, I thank God for them, but I want to adorn those doctrines with godly living. I want to go on to perfection.

The Preacher's Greatest Trial

"No trial is greater to the true minister than the apostasy of his flock. All the rage of men is quite unable to bring tears to our eyes, but this has done it. Alas! when those whom I have loved have turned aside from the way of God, when those who have sat with us at the same table, and have joined with us in church communion, have gone out from us, and have brought dishonor upon the Church, and upon the name of Christ, there has been woe in my innermost spirit. Sometimes there are cases as glaring as they are painful, and as vile as they are grievous. Some of those who were once in the midst of God's sanctuary, have become whoremongers—and God in Heaven only knows what. They have sinned against every thing that is seemly, as well as every thing that is holy. At the recollection of these our eyes are filled with tears. 'Oh that our head were waters, and our eyes fountains of tears, that we might weep day and night for the slain of the daughter of our people.' No mischief-makers are so powerful as deserters. None cause so much agony as those who have nestled beneath our wings, and then have flown away to feed with carrion vultures on the putrid carcasses of lust and sin."

—Spurgeon

Rally Day Echoes

(Continued from page 5)

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'It is better further on.'

May God help you and me to accept the doctrines, to stand for the doctrines, and to adorn the doctrines with godly living.

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PAGE SEVEN

Baptism

(Continued from page one)
Hebrew words and twenty Greek words or forms of words, for sprinkle and that both together they are used one hundred and thirty-one times, but not one time did those learned men translate them baptism.

There are twenty words and forms of words for pour in Hebrew and forty-six words in Greek; these are used three hundred and seventy-nine times and not once did those learned scholars translate either one of them for baptism. Summing it all up there are one hundred and thirty-one words used for sprinkle and

three hundred and seventy-nine words that can be translated pour, making a total of five hundred and ten uses of the words sprinkle and pour in both the Hebrew and the Greek Testaments. And not one time did those learned scholars translate them baptism.

—Baptist Sentinel (1934)



Perpetuity

(Continued from page one)
our brethren had to worship in Alpine Caverns, and did not dare to record their business transactions lest they forfeit their lives

to the Catholic dragonades, these were just as much Baptists, and just as true, and even more so than some who worship in fine edifices and have pastors with long strings of titles following their names. What I would impress is that it neither takes a Pope, Cardinal or any other potentate, to equip a Baptist Church. A few humble followers of the meek and lowly Nazarene banded together on the basis of absolute equality to keep house for the Lord and carry out the commission, is a Baptist Church.

As long as there is one little Baptist Church, it matters not how poor, or how far back in the sticks, that stands true to God and the Bible, Baptist perpetuity is a hundred per cent complete.

—Baptist Sentinel (1934)



Puzzled Dutchman

(Continued from page one)
night!

And den, Mister Breacher, it is said dat Jonah was cast into the sea and taken into the walesh pelly. Now I never could believe that. It alwaysh seemed to me to pe a peeg feesh story, put it ish all plain to my mint now. He vash not into the walesh pelly at all, but shust shumt onto his pack and rode ashore. O, I ish so glat I vas here to-night!

And now Mister Breacher, if you will shust, explain two more passages of Scriptures I shall be, O, so happy dat I vash here to-night! One of them ish vere it saish de vicked shall be cast into a lake that purns with fire primstone always.—O! Mister Breacher, shall I pe cast into that lake if I am vicked, or shust close py or near to, shust near enough to pe comfortable? O! I hopes you tell me I shall pe cast only shust py a good way off, and I will pe so glat I vash here to-night! The other bassage is that vich saish, blessed are they who do these commandments, that they may have right to the dree of life and enter into the gates of the city and not shust close py, near to, shust near enough to see vat I have lost, and I shall pe so glad I vash here to-night!



Election

(Continued from page 1)
ted some persons, thence eminently styled 'the elect,' to eternal glory. With regard to the Second, irresistible grace, I believe that the grace which brings faith, and thereby salvation, into the soul is irresistible at that moment. With regard to the Third—final perseverance—I believe that there is a state attainable in this life from which a man can not finally fall. That he has attained this who is, according to St. Paul's account, 'a new creature'; that is, who can say: Old things are passed away; all things 'in me' are become new. And I do not deny that all these eminently styled 'the elect' will infallibly persevere to the end."

If this admission of Mr. John Wesley does not do away with Arminianism and establish the doctrine of the personal and unconditional election of the people of God to eternal salvation, the original doctrine of the whole Protestant world, I do not understand the meaning of language.

The system that represents that God elects a human being because He foresees that such a person will repent and believe and obey, is a mockery of the Bible doctrine of election. In such a case a man really elects and saves himself, and deserves the glory of his salvation.

—The Gospel Messenger

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Rally Day Echoes

(Continued from page 7)
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Three Deaths

(Continued from page one)
son did not put an airplane at disposal.

She had to make many expensive long distance telephone calls before the Navy finally consented to send the remains by commercial plane to Kokomo for the funeral, rather than waiting a day as previously planned. The President of the United States did not call and the White House switchboard, of course, did not handle any of the calls.

Three deaths. Two of persons who were in Alabama to join a protest march which the country initially prohibited. One of a Navy officer in the skies over Georgia as he sought to handle his responsibilities he might one day be called on to perform by his country.

One wonders. Roses and a telephone calls from the White House and a visit from Hubert Humphrey. One cannot help but wonder what sort of values those in high places place on the meaning of lives and way of death.

—From the Macon (Ga.) News



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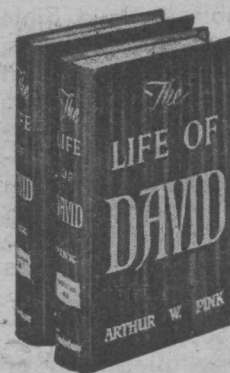
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