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The Baptist Examiner

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

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SOME BAPTIST HISTORY REVIEWED

ELDER J. T. PARISH, MAYFIELD, KENTUCKY



ELDER JOHN R. GILPIN

During the month of July we have been studying "How The Other Baptists Came To Be." These have been informative and interesting Training Union Lessons. We could wish, however, that the writer had been more careful and more accurate in both his statements and his inferences. There are statements that are debatable, and some that are simply incorrect.

Who Are the Other Baptists?

In the July 4 lesson we read statements that are to be questioned. The writer says, "The first Baptist Church in America was organized in 1639 in Providence, Rhode Island. Roger Williams and twelve others established this church . . ." It is a well known fact that Roger Williams was a Congregational preacher who never was Scripturally baptized nor ordained. The church he established "fell apart at the seams" within four months. A. A. Davis says, "But the year before (1638), John Clark who was a regularly ordained Baptist preacher, instituted a congregation at Newport, Rhode Island,

in over 700 churches and they date back to Benoni Stimson and 1823. This is from their own history.

In this same lesson the writer says, "The first General Baptist Churches were established in 1652 and 1656, coming out of the original churches at Providence and Newport, Rhode Island." In the first place, the Providence Church was not in existence at that date. Secondly, if there were churches that called themselves General Baptist Churches organized at that date they failed to perpetuate themselves as such. There is a General Association of General Baptist Churches today, but they did not originate in 1652 or 1656. They began with Benoni Stimson in 1823. Stimson was a member of a Regular Baptist Church in Kentucky. He moved to Indiana and preached the general atonement as opposed to the particular atonement. He organized the first General Baptist Church in Evansville, Indiana. The Church is still in existence and is called Liberty General Baptist Church. The General Baptist denomination that exists in America today has something over 53,000 members

in over 700 churches and they date back to Benoni Stimson and 1823. This is from their own history.

Who Are The Landmark Baptists?

In the July 11 lesson the writer discusses the Landmark movement. He says, "The distinguishing feature of the Landmark movement is its emphasis upon the primacy of the local church in every area of religious life and work." Earlier the writer said, "The churches which began the Landmark movement were originally Southern Baptist." The implication is that churches that now hold to that position are not Southern Baptist Churches.

Quoting from the quarterly, "Dr. Graves and his followers reasoned: A valid Church is a congregation of baptized believers; and the New Testament baptism is by immersion only. Therefore, persons baptized in other ways do not qualify as 'baptized believers'; and the (non-Baptist) churches of which they are members (Continued on page 7, column 2)

THE LORD'S DAY, JEWISH SABBATH, AND CHRISTIAN SABBATH

Many people confound the Lord's Day with the Jewish Sabbath. To them, the Jewish Sabbath, the Christian Sabbath, and the Lord's Day are one and the same thing. But a study of the Bible reveals the fact that there is a vast difference between the three. The Sabbath of the Jew is an entirely different thing from the seventh day enjoined by Moses, the Lord's Day being but a type or shadow of the former. The Lord's Day is different from either. About the only thing in which the Lord's Day is like the Jewish Sabbath is that it is every seventh day. But it is a different day, different in spirit and purpose, and different in observance.

down also upon Mount Sinai, and spake unto them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, and madest known unto them Thy holy Sabbath." (Nehemiah 9:13, 14) Does not this clearly imply that they knew nothing about a Sabbath prior to that time when He made it known to them? It may be objected here by someone that mention is made of the Sabbath in Genesis 2:3. The objection is granted. But, Genesis was not written until after the law was given by Moses, and all this verse says is, "God blessed the seventh day, and sanctified it; because that in it He had rested from His work." He blessed it, why? "Because that in it He had rested." So, in brief, the history of its institution is: When God delivered Israel out of Egypt, and gave the law to govern them, He made provision for a rest day, as a commemorative observation of their deliverance. Since it was on the seventh day that He rested after the creation, He com-

manded that their rest day be every seventh day, and that it be on the seventh day, which is the day we call Saturday. Work was expressly forbidden, under penalty of death, for so much as even the kindling of a fire. The very nature of its observance proves that it was given only for that one nation in that one land. It would be very hard for an Eskimo to observe the part about the kindling of a fire. Then, it could not be a universal day, for observance would be impossible at the same time on a round earth. And this was one provision, that it was to be from sunset to sunset, and so it would be at different times in different places. No, it was only to Israel, and from its very nature was only a temporary arrangement. It was a ceremonial observance in commemoration of deliverance, and there is just as much reason, and as much Scripture, for accepting circumcision, the law of the priesthood, keeping the passover, etc., as for a legal Sabbath observance, for we are not "under law, but

under grace." This is not saying that there is nothing beneficial in one day's rest in seven. This is an entirely different question, and is not a legal one at all.

As before stated, this day was observed as a sign between the people and God. "It is a sign between me and you throughout your generations." (Exodus 31:13). It belonged to that class called shadows — "the law having a shadow of good things to come." (Heb. 10:1). It was included in that handwriting of ordinances which were done away in Christ — "You hath He quickened . . . 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 . . . let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which things are a shadow of things to come; but the body is of Christ." (Col. 2:13-17).

But Christ, in due time, came

in fulfillment of all these ceremonies, types, and shadows. So we no longer have shadows, but rejoice in the substance. It would be interesting to point out how that Christ is our passover, circumcision is fulfilled in that circumcision of the heart, etc., but we must stick to our text. Let us answer the question as to what is the substance of the shadow of the Jewish Sabbath. It is the rest which belongs to the people of God.

So the Christian Sabbath is not the observance of any particular day. It does not consist in the abstinence from work on every seventh day, but it is a spiritual rest. "For if Jesus had given them rest, then would he not have spoken of another day. There remaineth, therefore, a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. 4:8-10).

This rest comes when we are (Continued on page 8, column 2)

What Is Your Grading As To Bible Baptism?

who do not immerse	20 per cent
who immerse	20 per cent
who baptize by pouring water down into	20 per cent
who baptize by sprinkling	20 per cent
who baptize by dipping out of	20 per cent
100 per cent	

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PLACE OF BLESSING"

"And he blessed him there." —Gen. 32:29.
This is undoubtedly one of the most marvelously rich passages in all the Word of God. As you well know, it is the story of Jacob's experiences as he came from Padan-aram, back home. For twenty years he had been living in Padan-aram, where he had gathered two wives, two concubines, and twelve children, and where he had amassed a fortune through his chicanery, his stealing and his graft. Now he and his father-in-law, Laban, had met out on the mountain top of Gil-

ead. Following this stormy meeting on Mount Gilead, Jacob has returned to the place from whence he had come twenty years before, when he fled from home, his father, his mother, and from his brother Esau. The Word of God tells us that as he returned home, he was fearful, and the fear was augmented because of the distress over the broken fellowship between him and Esau, his brother.
Jacob had sent forerunners out, and those individuals came in and said, "Jacob, just over the hill, a little distance, is Esau. He

is coming to meet you, and he has four hundred men with him." Now if Jacob felt badly before, he felt worse now, to think that Esau, his brother, whom he had wronged twenty years before, is now coming to meet him with four hundred men. It looks like war. It looks like Jacob and his little group are going to be wiped out of existence. It looks like Esau, who has waited for twenty years for the purpose of getting revenge, is now about to do so. Jacob is afraid. He is distressed. The Word of God tells us that (Continued on page 2, column 2)

Recipe For Bread For The Lord's Supper

Quite often we have requests for this recipe. We are happy to share it with the churches of our Lord.

- 1 cup flour
 - 1/4 tsp. salt
 - 1 tsp. sugar
 - 3 tbsps. soft shortening
- Mix shortening with dry ingredients. Add enough (about one-third cup) water to make dough easy to handle. Roll thin, prick with fork, and bake slowly. Do not brown.
- This was furnished us by a converted Jewish Rabbi, and we feel it is the best recipe we have ever seen.

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JOHN R. GILPIN Editor

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A Letter Written To Editor Of A Secular Paper

Copied From Democrat And Chronicle
Rochester, New York

To The Editor:

I would sound a warning call to American women.

Has holy fear and reverence of God left us altogether? For behold the women today, both young and old, are in rebellion against God. Rebellion is as the in of witchcraft saith the Lord (I Sam. 15:23); For what is the putting on of men's clothing of which thing God says all that do so are abomination to the Lord (Deut. 22:5).

But our rebellion has not stopped at skirts discarded at first as excuse of convenience for work in garden, field, barnyard warmth, etc., but today women parade boldly, and without shame, in the streets and all public places.

Nor yet has it stopped here, but gone on against all womanly decency to smoking, drinking, cursing, gambling, the lusts of the flesh, even to all their sports. Nor as it stopped with us, for behold our daughters! There is no clean holiness or beauty in all their mannerism, dress, hairdoes or makeup.

They have been robbed! They link with us before the Lord our God.

The fear of God is the beginning of wisdom, for it causes men and women to turn from evil. We women in America need it badly. It is not stirred up by the rumblings of God's wrath in floods, droughts, tornadoes, mighty earthquakes in our land which no man can stop?

Have we lost it to follow the deceitful call of Satan "Come and will make of you something better?" Has he? Why have we forsaken in rebellion the good way of the Lord our God for us to become slobs for Satan?

Come let us repent, turn back

to the Lord. Let us cover our oft near nakedness, put far from us the clothes of men and his lusts. Come, for He has promised to abundantly pardon us. (Isaiah 55:7)

Sincerely for our good.

Julia Wohlschlegel
Care of Bible Baptist Church
Rushville, N. Y.

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"Place of Blessing"

(Continued from page one)
he divided immediately everything that he had—his camels, his flocks, and his herds, into two bands, and said, "I'll prepare for the worst. If Esau strikes one band, maybe the other band will be able to escape." So he divided up all of his inheritance, into two bands, and waited to see what would happen. While he was waiting, he turned to the Lord.

Did you ever stop to think that this is the first time you hear Jacob pray in 20 years? In 20 years, Jacob hasn't prayed one time publicly. Twenty years before, Jacob had met God at Bethel face to face. Now during these 20 years that have intervened, Jacob has been thinking in terms of his cattle, his sheep, his wives, and his children. Twenty years have gone by and we haven't learned one time of Jacob going to God in prayer, but now when he is distressed, and when it looks like there isn't

Smokin' Ain't Hurt Me Yet!

Cheer up. It will. Bullets, guns, electric chair, drowning, hanging, poison, are faster. But for slow suicide, there is nothing like cigarettes, cigars, and pipes. Cigarette smoke contains nineteen poisons—including carbon monoxide, nicotine, carbolic acid, and furfural. One cigarette contains as much furfural as twenty ounces of whiskey. Furfural is fifty times as poisonous as alcohol and causes tremors, convulsions, muscle twitching, paralysis of respiratory muscles. Hudson Maxim said, "With every breath, smokers inhale imbecility and exhale manhood."—Selected.

anything else that he can do, Jacob prays.

Isn't that about the way most of us do? Isn't it true with us as it was with Jacob? And isn't Jacob's experience just about synonymous with our experience? When the sun is shining brightly in my old Kentucky home, and when everything is moving smoothly in our lives, we just forget about God. As I have often said, we all have enough religion for the days of adversity, but mighty few of us have religion enough for the days of prosperity.

Now adversity has come upon Jacob, and Jacob prays. He reminded the Lord that he is not worthy of the least of His mercies. He reminded the Lord that God has promised He is going to make His seed as the sand of the sea, which cannot be numbered. He reminded God of these precious promises. That is the best side of Jacob.

Then the old scheming, conniving Jacob comes back on the scene. He said, "I had better do something about this situation." So he divides up some things for a present—and what a present it was! Two hundred she goats, twenty he goats, two hundred ewes, twenty rams, thirty milch camels with their colts, forty kine (cows), and ten bulls, twenty she asses, and ten foals. That's 550 head of livestock.

He put a big space between each herd. He is going to make a big impression on Esau. He delivers these into the hands of his servants, and tells them to go down the road. He said to the first one, "When you meet Esau, you say, 'These are a present from Jacob to Esau.'" Then he said to the next group "You let a lot of space come between you and the first group. When you meet Esau, you do likewise. You bow and point to that which follows you, and say, 'This is a present from Jacob.'"

Of course, beloved, you can see what Jacob is doing. He is scheming. It is the same old scheming Jacob that we have known all along for the last twenty years. It is the same scheming Jacob who a long time ago stole a birthright. It is the same scheming Jacob who put goat skins on his hands, and on the small of his neck, in order to deceive his father, and make his father think he was a hairy man like Esau. It is the same scheming Jacob who saw Esau come in hungry from hunting, and said, "How would you like to have some of this soup?" Esau said, "Give it to me. I am dying from exhaustion." Jacob said, "I'll sell it to you. Give me your birthright and I'll sell you a bowl of soup." Esau said, "Of what value is it to me if I die? Take it, and give me the soup." The same old scheming Jacob who schemed and connived and got the birthright from Esau, now is scheming again with 200 sheep, 200 goats, 30 milch camels, 40 kine, 20 she asses, and all their young. He is putting a space between each of

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the herds so when Esau arrives on the scene, he is bound to be impressed by the magnitude of this gift.

Then after Jacob had sent them on their way, the same old Jacob schemed a little more, for the Word of God says that he sent his folk over the brook—his two wives, his two women servants, and his eleven sons—and after they had crossed over the brook Jabbok, Jacob was left alone. What a scene! Jacob on one side of the stream, and all of his possessions on the other side. Everything is separated from him. Now Jacob goes to God in prayer. This is the new Jacob that you see. The old Jacob did a lot of scheming, but the new Jacob goes to God.

The Word of God tells us that somebody wrestled with Jacob all night long. Of course we know, as a result of the study, that it was the Lord. I think it was none other than the Lord Jesus Christ who was wrestling with him that night—one of those experiences in the Old Testament when the Lord Jesus made a manifestation of Himself prior to

"Israel" means "a prince of God." So his name was changed. Jacob called upon Him, and asked Him for His name. The Word of God would indicate that He just purposely by-passed Jacob's question as to his name, but He blessed him and left. As my text says, "And he blessed him there."

May I remind you that for Jacob this was a place of many blessings. It was a place of deliverance from his brother Esau. It was a place of reconciliation with his brother Esau. It was a place of great spiritual advances. No longer is he to be called Jacob, but now he is to be called Israel. No longer is he to be recognized as a sneak thief, but now he is to be recognized as a prince of God.

I am wondering if there are not many places of blessing like this in your life and mine. I am wondering if it isn't true that many of us—in fact, all of us—have had places of great blessing along the way. Well, I'd like for us to turn through the Bible and notice some places of blessing that the Bible tells us about—places where other men of God

TITHING

Jesus could not be the Savior of lost mankind without tithing.

How could a law breaker keep the law for law breaking men?

ARE YOU A TITHER?

His birth in Bethlehem. All during the night this Heavenly visitor, whom I think was the Lord Jesus Christ, wrestled with Jacob. Finally, when morning came, old Jacob held onto Him as they wrestled, and Jacob said, "I won't let you go unless you bless me. You have to give me a blessing. I won't let you go unless you bless me." He said, "What is your name?" and Jacob answered, "It is Jacob."

Jacob! What a name! A sneak thief, that is what it meant. The day that Jacob and Esau were born, Jacob caught hold of his little brother Esau by the heel to trip him. The nurse saw it and said, "Aha, little tripper, little sneak thief. We'll call you Jacob."

This Heavenly visitor, the Lord Jesus said, "What is your name," and he said, "My name is Jacob." He said, "You are not going to be Jacob any longer, Israel shall be your name; for as a prince, thou hast power with God and with man." The word "Jacob" means "a sneak thief." The word

have been blessed through the years.

I

NOAH.

"And GOD BLESSED NOAH, and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. 9:1.

Why was Noah blessed in this particular case? This was following the flood. This was following that experience when Noah put his family on board the ark, when the animals and the birds and the creeping things came in two by two into the ark. Noah was on board that ark with all those animals and birds and creeping things for a long period of time—during all the period of the flood, until the ark landed on Mount Ararat. Then Noah went forth from the ark, and God blessed Noah and his sons, and said to them, "Be fruitful, and multiply."

Notice, beloved, they were blessed because of their obedience. (Continued on page 3, column 1)

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AUGUST 21, 1965

PAGE TWO

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ALIEN
BAPTISM
AND THE
BAPTISTS

FOURTEEN FINE WAYS TO . . .

HINDER YOUR CHURCH

1. Don't come.
2. If you come, come late.
3. When you come, come with a frown.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept an office. It is better to stay outside and criticise.
6. Visit other churches about half the time to show your pastor that you are not tied down to him. There is nothing like being independent.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and be behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit more.
10. Never encourage the

preacher; if you like the sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

11. It is good to tell your pastor's failings to strangers that may happen in; they might be a long time in finding them out.

12. Of course you can't be expected to get new members for the church with such a pastor as he is.

13. If your church unfortunately happens to be harmonious call it apathy or indifference or lack of zeal or anything under the sun except what it is.

14. If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

—Baptist and Reflector (1940)

"Place of Blessing"

(Continued from page 2)

ence to God. I tell you, it took a lot of faith on the part of Noah to do the things that he did. Imagine a man getting on board that ark that was filled with wild animals—a regular menagerie. Imagine a man getting on board that ark when there wasn't a chart or compass for Noah to sail by. Here are the wild animals, the creeping things, the fowls, and Noah and his family got inside that ark, for God only knows how long. Why did Noah do it? Because God told him to. Noah was obedient to the Lord. When the flood ends, and the waters recede from the face of the earth, and the door opens Noah comes out of that ark, and the Word of God says that God blessed Noah. Why? Because of his obedience to God.

I ask you, do you think you would be obedient under circumstances like that? Do you think you would have been as obedient as was Noah under similar circumstances? If there ever were a man that was helpless, it was Noah. Here he is inside an ark without a rudder and without a compass. He didn't know where he was going. He was completely and entirely in the hands of God, and everything was committed unto the Lord. If they eat, God will have to provide for them. If the wild animals and the creeping things and the fowls do not destroy them, it will be God, for God must take care of them. If the waves on the outside do not break that little ark into pieces, it will be God. Noah goes on board that ark under those circumstances—the most helpless individual in all the world to walk fully in obedience to God, and when the flood waters disappear, God has a blessing for the man that has been obedient to Him.

Beloved, in the case of Jacob, it says, "And he blessed him

there." In the case of Noah, God blessed Noah because of his obedience to Him.

II

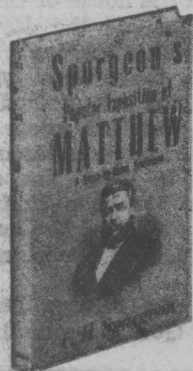
ISRAEL.

After this experience on the part of Jacob, and years after this experience on the part of Noah, we find that the children of Israel begin to settle in the land of Canaan. The Word of God tells us that they gathered over on the east side of the Jordan River, in the plains of Moab, and that Moses for a little over one month discussed with them the law, and thus gave to them the book of Deuteronomy. When he neared the end of those messages, he said:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field." —Deut. 28:1-3.

If you will take time to read all the balance of this chapter, you will find that God says, "If you will be obedient, I am going to bless you to this extent—I am going to make you greater than any of the rest of the nations of the world and everybody else will borrow from you, and you'll lend to them, and you'll be the head and not the tail." (Vs. 13) Then, a little later in the chapter, he says in contrast, "If you are not obedient, I'll pour out my chastisement upon you, and I'll make somebody else to be above you, and I'll cause you to borrow from him, and I'll cause the other nations to be superior over you, and they will be the head (Vs. 44), and you will be the tail." On what basis? The basis of obedience.

You have heard the old expression, "Heads I win, tails you lose." Well, here's the opportunity for a nation to be heads or tails. I think, beloved, that the same opportunity that Israel had is the opportunity that you and I as God's people have today. We can be a head or a tail. Would you like for God to look down upon you, and say, "I have made you a head"? Or would you like for God to say that you are the tail end of civilization? Beloved, that is exactly what God did so far as Israel was concerned. God said, "If you are obedient, I'll make you a head and not a tail. If you are disobedient, I'll chasten you, and I'll make somebody else to be the head and thou shalt be the tail." Would to God



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that you and I could learn from this, that the place of blessing is the place of obedience.

I have been studying the word "blessed," as we find it in the Bible. You'll be amazed at how many times it occurs. As I have studied the Word of God most carefully concerning this word "blessed," I found that there is never a time that God ever blessed anyone except when he was walking in obedience to the Lord. Just as it was with Noah, when he was obedient, God blessed him, so when God spoke of the nation of Israel, God promised to bless them when they were in obedience.

III

JACOB.

Let's notice how Jacob was blessed because he prayed in the time of trial. Do you suppose there was ever a man that had any more trials than Jacob had that day? Twenty years before, he had fled from home to keep his brother from killing him. The brother himself had already said, "As soon as my father dies, I'll kill Jacob." His mother had overheard it, and she said, "Son, you had better go away from home until your brother's wrath cools." Then she said to her husband Isaac, "These girls that Esau has

POSSESSIONS

There was only a little oil in the cruse,
A handful of meal in the bin;
But the prophet asked the widow to share
The little she had with him.
And all through the famine, long and dread,
The widow, her son, and the prophet had bread.

There was only a lad with five barley cakes
And a couple of fishes small
But the Master's blessing went with the gift
And fed the multitude, all.
And down through the ages the story will live,
Of the little boy who was willing to give.

"But, Lord, my possessions are poor and mean
You know, I need them all.
If I had wealth, I would gladly hear,
And answer the needy's call."
So I grasp my little with greedy hands,—
But it slips through my fingers like sifting sands.
—Myra A. Hart

married in the land, are worrying me to death. These daughters-in-law that I have, are troubling my soul, and if Jacob would marry one of these women in this land, it would break my heart. Send Jacob back to my people that he might get a wife over there."

Beloved, that was only a pretext, because she was doing it to save her son's life. She knew that Esau her other son, was going to kill Jacob, and son Jacob fled. Now after 20 years of living in Padan-aram, Jacob comes back.

Jacob had lots of troubles when he came back. Look at him, if

I have a feeling, beloved, that song is definitely true so far as you and I are concerned, that the clouds we so much dread are big, big, BIG with blessings, and shall break with mercies on our heads. God blessed Jacob because he prayed in the time of trial, and we can expect blessings when we pray obediently in times of trial.

IV

OBED-EDOM.

The Word of God tells us how God blessed Obed-edom, for we read:

"And the ark of God remained with the family of Obed-edom in his house three months. And the LORD BLESSED THE HOUSE."



you will. Esau was on his way to meet him with 400 men. Talk about trouble. Would you like to face death at the hands of your brother? Would you like to face death at the hands of one you had wronged? Would you like to face death by way of murder in an open field? Well, Jacob stands face to face with death in meeting Esau.

Beloved, Jacob was in a place of trial. Jacob prayed that night, and God blessed him because he prayed when he was under trial.

I like the words of the old song which says:

"Ye fearful saints, fresh courage take,
The clouds ye so much dread;
Are big with mercies and shall break,
In mercies on your head."

OF OBED-EDOM, and all that he had."—I Chron. 13:14.

David had desired to take the ark of God to Jerusalem. He hired a man to drive an ox cart and they put the ark on the cart and started to drive over to Jerusalem to deliver it but this displeased God to the extent that God caused the oxen to stumble. When the oxen stumbled, the cart shook and caused the ark of God, which was symbolic of God's presence, to rock backwards and forwards on the cart. It looked like it was going to fall and break, but the man who was driving, put forth his hand to touch it, and steady it, and when he did so, God smote him. Why? Beloved nobody but a Levite was to touch the ark. The ark was never to be hauled. The ark (Continued on page 4, column 3)

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"In Matthew 4:1-9, we have the story of Christ being tempted. Since he was born of a woman, would he have a human nature that could have sinned, and could he have fallen?"

Our Lord could be, and was, tempted (Heb. 4:15), but since He was God in the flesh (Jno. 1:1, 14) it was impossible for Him to yield to temptation and sin. The Virgin Mary was but the vessel used of God to deliver the Word to us in the flesh. In Mt. 1:18 and again in verse 20 we are told that Mary conceived of the Holy Spirit. This should show us that though He was in the flesh yet literally and really our Lord was the Son of God. And "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God," I Jno. 3:9. Certainly our Lord was born of God, therefore He could not sin.

E. G. COOK

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Though distasteful it may be to us fathers, still we must admit that our children get their sinful, Adamic nature from us and not from their mothers. "Wherefore, as by one 'man' sin entered into the world," Rom. 5:12. We have Adam's nature, not that of Eve. The woman, though sinful she is, does not have the ability to pass her sinful nature on to her offspring. She is the vessel through which sinful creatures are delivered into the world, but since Mary did not have the ability to pass her sinful nature on to Jesus, and since His Father had no sinful nature to pass on to Him, therefore He had no sinful nature.

ROY MASON

Radio Minister

Baptist
Preacher

Arpeke, Florida



I have read all sorts of philosophical arguments to the effect that Jesus could not possibly have been really tempted, and that he could not have fallen. Personally I care little for philosophical arguments. If we let the Scriptures say what they want to say, they certainly seem to teach that the temptation was real, and not a mere sham. What virtue would there be in refraining from something wrong if there was no temptation or if one could not succumb to temptation?

I get great comfort and help out of that Scripture (Heb. 2:18) which says, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Also from that passage which tells us that "we have not an High Priest who cannot be

touched with our infirmities, but was in all points tempted like as we are, yet without sin." Someone has said, "As the human soul of Jesus was free from all tendency to evil, he could only be tempted from WITHOUT and through the senses." This seems a good distinction. We are tempted because of our inherent depravity within, and through the outward appeal that comes to the senses. Jesus was different therefore in a sense, yet the Scriptures seem to teach clearly that Jesus underwent temptation that was genuine. The first Adam fell. The Second Adam did not.

This question is one of the hardest to understand. We are limited in our understanding because we can only think in terms of our own abilities. To try to understand how Christ was God and human at the same time is beyond our comprehension, yet He was. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." (John 3:13) How could Christ have been here, yet in heaven? We cannot understand because we can only be in one place at a time.

JAMES HOBBS

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and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



Christ could be, and was, tempted. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews 4:15)

As far as the last part of the question—could He have fallen? No. He could not have fallen or yielded to sin because He was, and is, God. This does not, in any way, change the fact that Christ was human. It makes our salvation more complete and perfect. God became man in order to be the perfect substitute for us. No man other than Christ, could be that substitute. He was the perfect human.

AUSTIN FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Christ did have a human nature like unto us, but without sin. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Phil.

"Place of Blessing"

(Continued from page 3)
was always to be carried by the hands of the Levites. This man was not a Levite, and when he touched the ark, God killed him. David was seeking to do the right thing, taking the ark to Jerusalem, but he was doing it in the wrong way.

I tell you, beloved, it is well for us to do right things, but we ought to be sure we do them in the right way. David was doing the right thing in the wrong way in hauling the ark. It was good to have it in Jerusalem, but he was going about it in the wrong way, and God smote the ox-cart driver.

When this man was smitten, David took the ark, and set it off to one side, at the house of Obed-edom. It just spoiled the day. It put a damper over the day's festivities. Here they were going happily with the ark of God up to Jerusalem, but God smote the man who dared to place his non-Levitical hands upon the ark. Now that he has been smitten, they set the ark off at the house of Obed-edom, and David went on his way.

The Word of God says David was afraid of God. It is one thing

2:7.

Though He was made in the likeness of our sinful flesh, yet He was without sin, for we are sure that He was without sin. See 2 Cor 5:21 and 1 Pet. 2:22.

Christ being without sin either at birth or in life it would have been impossible for him to sin or to fall. The temptation of Jesus Christ was undertaken to give us positive proof that He could not sin or fall.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Men yield to temptation because of indwelling sin or lust, but it is not true of Christ, for he had no enemy (sin) within who would surrender the fort to the forces of Satan, regardless of how alluring the temptation might have been.

The reason that He could not have yielded to temptation, though He had a human nature, is, that He did not have human blood, or the blood of Adam, but rather His blood was divine, pure, innocent and uncontaminated by sin. Judas the traitor declared, "I have betrayed innocent blood." Matt. 27:4.

The timid judge who consigned Him to the cross said, "I find no fault in this man." Luke 23:4.

He was "holy, harmless, undefiled, and separate from sinners." Heb. 7:26.

The reason for the virgin birth was to eliminate the corruptible blood of Adam, thus making Him separate from sinners, in that He was without sin or the possibility of sinning or falling.

But had Christ come not only in the likeness of sinful flesh, but in flesh that was actually contaminated by original sin He could neither have been our redeemer, nor our perfect example, as to humanity.

Though Christ was clothed with a human nature, yet He was as much God in the flesh as He was God out of the flesh.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23

It is not possible for God to sin or to fall, and since Jesus Christ was God in the flesh, it was not possible for Him to have sinned or to have fallen, any more than it is possible for God to fall or sin.

to have the fear of God, and it is another thing to be afraid of God. To have the fear of God means that you hold God with reverence, or you hold God in awe, but to be afraid of God means that you are just expecting God to pounce on you and chasten you. David, who was seeking to do the right thing in the wrong way, in hauling this ark up to Jerusalem, is now afraid of God.

Imagine a man, of whom God said that he was a man after God's own heart (which was true most of the time)—imagine that man now afraid of God. He leaves the ark. That ark was symbolic of God's presence. Every time you have God's presence, you are going to have a blessing. If you are in God's presence, you are going to be blessed. Obed-edom, in the providence of God, was a fortunate man, for the ark was left at his house, and Obed-edom and his house were blessed of God because the ark, which was symbolic of God's presence, was left there. I tell you, beloved, here was a man who was blessed, because of the presence of God in his home, by that ark.

I ask you, is God blessing you? Do you feel the presence of the Lord? If you do, then God is blessing you. If you have God's presence, then God is blessing you. This ark which was symbolic of God's presence, became a blessing to the home of a man who wouldn't even be known or remembered, if it hadn't been that the ark was left at his house.

V

JOB.

In the book of Job, we find the story of another man that was blessed. However, he had some rather hard times, before he got the blessing. I think God just about put Job into a test tube and made a guinea pig of him, for your benefit and mine. But God eventually got around to blessing him. Listen:

"So the LORD BLESSED the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses." —Job 42:12.

Talk about a millionaire, beloved, here was a man who was truly a millionaire. In the beginning, Job had 7,000 sheep. He was quite a farmer. He had quite an outlay so far as his farming operations were concerned. Originally, he had 3,000 camels. That would indicate that he was run-

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ning camel trains over all the country, trading with the nations of the East. I tell you, beloved, this man Job was a wealthy man.

Can you imagine a man owning 3,000 camels? He had enough camels that he could have a train going in every direction, to trade and traffic with these nations of the world. He had 500 yoke of oxen, which means that he had 1,000 oxen. Beloved, east, could plow up the earth, west, and north and south. He had 500 she asses for transportation, for hauling commodities. Here was a man who was wealthy beyond our imagination. I don't believe that Rockefeller, or Ford, or Carnegie, or any other individual has ever lived who had the wealth that Job had, yet the Word of God says one day his sheep were burned by fire out of heaven, his camels and cattle were carried captive by the Sabeans and the Chaldeans, and his children all died in one day's time as a result of the cyclone that came. Everything went wrong. Did Job give up? Did he say, "Things are bad; I'll just have to give up and quit"? No, beloved, that wasn't the kind of man that Job was. Job faced his problems, and he said:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." —Job 1:21.

A few days later Job's wife said, "Is that the kind of a God you have? If I served a God like (Continued on page 5, column 1)

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



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PAGE FOUR

CROSSING THE RIVER

By JOHN BUNYAN (1628-1688)

from The Pilgrim's Progress

Now I further saw, that betwixt them and the Celestial City was a river; but there was no bridge to go over: the river was very deep. The sight, therefore, of this river the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate. The pilgrims then began to inquire, if there was any other way to the gate? To which they answered, Yes; but there hath not any, save two, to wit, John and Elijah, been permitted to tread that path since the foundation of the world, nor shall the last trumpet shall sound. The pilgrims, especially Christian, began to despond in their mind, and looked this way and that; but no way could be found by them, by which they might cross the river. Then they asked the men if the waters were all of a depth? They said, No; yet they could not help them in that case; for, said they, you shall find it deeper or shallower, as you move in the King of the place. They then addressed themselves to the water, and entering, Christian began to sink, and, crying out to his good friend Hopeful, he said, I sink in these waters; the billows go over my head; all his strength goes over me. Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could remember nor orderly talk of any of those refreshments that he had met with in the way of his pilgrimage. But all the words that he was still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, was much in the troublesome thoughts of the pilgrims that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words.

Hopeful therefore here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful did also endeavor to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but Christian would answer, 'Tis you, 'tis you they wait for; for you have been hopeful ever since I knew you. And so have you, said he to Christian.

Ah, brother, (said he), surely if I were right, He would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men." These troubles and distresses that you go through in these waters, are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream, that Christian was in a muse a while. To whom also Hopeful added these words, Be of good cheer, Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow: thus they go over.

John Bunyan (1628-1688) was an uneducated tinker who became a Baptist minister. He took up writing only after being imprisoned during the Restoration in England.

Place of Blessing

(Continued from page four)
I'd bid Him goodbye. Why you curse God and die?" "Wife, you sound like a woman, or an unsaved man," and she did. The individual that talks about giving up his difficulties talks like an unsaved person. But Job faced problems as they came one by one. He saw his property, his family, and everything that he was concerned, taken from him. He saw his health appear to the extent he had from the crown of his head to the sole of his feet.

ask, what man would keep under such circumstances like this? What man is there who can't say, "I'll just quit. No more. Well, Job didn't quit. He was that kind of a man, for I know him a little later say:

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: though after my skin worms destroy this body, yet in my flesh I see God."—Job 19:25, 26.

Dear Job as he cries out unto the Lord, depending upon God, trusting God, and in the end,

the Word of God tells us that "the Lord blessed the latter end of Job more than his beginning." In the beginning he had 3,000 camels; now he has 6,000. In the beginning he had 500 yoke of oxen and 500 she asses, but in the end he had 1,000 yoke of oxen and 1,000 she asses. Also, the Word of God says, God gave him seven sons and three daughters for a second family. God's Word says that the Lord blessed the latter end of Job more than the beginning. Why? Because Job didn't give up, Job kept at the job, and Job served God. Job found a place of blessing, and that place of blessing was in obedience to the Lord.

VI

THE MAN WHO DELIGHTS IN GOD'S LAW.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalm 1:1, 2.

Notice, God promises to bless the man who finds his delight in God's Book, and who meditates in God's Word day and night. God promises to bless the man who walks not in the counsel of

the ungodly, who stands not in the way of sinners, and who sits not in the seat of the scornful.

Notice those words, "walks," "stands," and "sits." Isn't that the picture of a backslider? He first starts walking with sinners, then he stands with them, and then he sits with them. God said, "Blessed is the man that doesn't do that. Blessed is the individual who does not progressively retrogress in his spiritual life. Blessed is that man, who, instead of walking and standing and sitting with sinners, finds his delight in the law of God, and in His law meditates day and night."

Who is God going to bless? The man who keeps on — who keeps busy, and who keeps walking, and who doesn't walk and stand, and sit with the unsaved. The man who finds his delight in God's law and stands for it, God promises to bless. God does not bless individuals who do not obey Him, for the place of blessing is the place of obedience.

VII

THE MAN WHO LISTENS TO GOD.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."—Prov. 8:34.

Who does God promise to bless? He promises to bless the man who hears Him — the man who watches daily for the Lord. I tell you, beloved, God has a blessing for that individual who has time to listen to God, who has time to hear God, and who has time to stand daily waiting on the Lord.

I ask you, isn't it very easy for you and me to run ahead of God? Do you ever do such a thing as that? Do you ever get ahead of God? Do you ever try to do things that later you see just wasn't God's will? About the easiest thing I know, is for us to have a desire to do that which is right, and then to run ahead of God, even in regard to that desire. God wants us to wait on Him, and God has a blessing

for that individual who listens to Him. God blesses us when we have time to stand still to wait on God.

VII

THE MAN WHO DELIGENTLY SOWS.

God has a blessing for that individual who sows beside all waters. Listen:

"Blessed are ye that sow beside all waters."—Isa. 32:20.

It may not look too favorable where you are going to sow, but go on with your sowing. It may not appear to be the most favorable place in the world. It may not look like there is much water for irrigation. It may look as though the water supply is very, very scant. But God says, "Blessed are ye that sow beside all waters." I have a feeling that you and I are to keep mighty busy sowing the seed of God's Word.

You know, beloved, sometimes we have to wait a long time to see any results. Sometimes we have to wait a long time for the harvest. Sometimes it looks like we are not going to see any harvest. But God tells us to go ahead and sow beside all waters.

I have done lots of things in my life so far as my ministry is concerned that looked to me like there was no prospect of any results, but God blessed. I preach over the radio, and I can't see any good that comes from it, because I can't see that there is a single person out there listening. I edit THE BAPTIST EXAMINER and send it out, and I can't see that any good comes from it, because I can't see anybody read it. I do lots of things that so far as I am concerned, I can't see the results. Oh, maybe somebody writes me, or calls me, or comes to see me and tells me that he or she has been blessed thereby, but you know I just don't ordinarily see much results from my ministry. What should I do? Quit? No! I am to keep on sowing the seed beside all waters. What will be the result? God says, I have a blessing for you. He'll bless the individual who sows beside all waters. He'll bless the individual who is obedient to Him.

VIII

TITHING.

We read:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

Yes, beloved, the place of blessing for you this morning might be the offering box. In the case of Jacob, the place of blessing for him was where he wrestled with God all night long. As you go in or out of this service—as you pause beside the offering box and place there your tithe, that could be, very easily, the place of blessing so far as your life is concerned. I might say in passing, it can likewise be the place of cursing as well, for if you fail to place your offering there, you have God's statement that there will be a curse poured out upon you.

IX

PERSECUTION.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Mt. 5:10-12.

Do you want to know the place of blessing? Beloved, it is the place where, when you are faithful to God, the world persecutes you, for your faithfulness. None of us like persecution. The fact of the matter is, most of us don't

know anything about persecution. However, sometimes as a result of standing for the Word of God, we are persecuted in the light of God's Word.

I ask, what shall we do? Give up? What shall we do? Cry? What shall we do? Shall we say, "Oh, it is a terrible experience through which we are passing"? No, no, beloved, just keep on standing, and set your face toward the new Jerusalem with the fullest of assurance that you are in the place of blessing.

I think I am going to have a few rewards when I get over yonder, and I tell you frankly, I think most of the rewards that I will have, will come because of my faithfulness and because of what other people have done to (Continued on page 7, column 1)

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PAGE FIVE



By Wayne Cox

If you can't see the bright side of a thing, then polish up the dark side.

there is no guile."—Psa. 32:1, 2.
I tell you, beloved, if you want a blessing, you'll find that blessing the day you find your sins forgiven, when God won't charge you with one more sin. Why? Because he has already charged those sins to the Person of your substitute, His Son, the Lord Jesus Christ.

Let me ask you, have you come to that place yet? Have you come to the place of blessing where God has blessed you through Jesus Christ—that God has given you salvation in Jesus Christ? Paul says:

"Blessed be the God and Father of our Lord Jesus Christ, who hath BLESSED us with all spiritual blessings in heavenly places IN CHRIST."—Eph. 1:3.

How do we get these spiritual blessings? They are all given to Christ, and we get them by being in Christ. The only way we get any spiritual blessing is by being in Christ, because all spiritual blessings have been given of God the Father, to Christ. Jacob was blessed when he wrestled with God. In your case, when you come to know the Lord Jesus Christ, you are in a position then for God to bless you.

Sinner friend, up to this time you have been walking without the Lord, and you have been journeying along in life without God. You haven't been to the place of blessing. You have never seen the truth that Jesus Christ died for all your sins, and every one who has not seen that truth, has never yet been blessed of God.

I am not saying that God might not have materially blessed you. He makes His rain to fall on the just and the unjust. The fact of the matter is, you may have been receiving some blessings just because somebody who is related to you, knows the Lord. You may have gotten some blessings in a backhanded way. Beloved, listen, the only real blessing that can ever come to an individual is when that individual comes to know Jesus Christ as his Saviour.

CONCLUSION.

Where is the place of blessing? I have shown you several cases in the past when God blessed individuals when they were in obedience. Christian friend, I say to you, if you want to be blessed of God, God will only bless you when you are in obedience to Him.

To you who are unsaved, would you like to be blessed of God? God has a place of blessing for you, and that is when you have trusted Him as your Saviour, depending on Him to save your soul from Hell. May God bless you, may God save you, and may God bless you here.

Baptist History

(Continued from page one)
bers are not churches but mere religious societies." He further states that the Landmark Baptists believe "Immersion administered by these societies lacks proper authority." The idea presented in the quarterly is that these beliefs originated with J. R. Graves. The truth is that J.

THE CLOISTER OF LOWERED EYELIDS



"O GOD OF OUR SALVATION... WHICH STILLETH THE NOISE... AND THE TUMULT..."
—PSALM 65:57

R. Graves, J. M. Pendleton and others were simply preaching what Baptists have preached down through the centuries. Pendleton's tract, "An Old Landmark Reset" was simply an attempt to pull some of the erring brethren back into the right doctrine. For centuries there were groups called "Ana-Baptists" who would not recognize the baptism of other religious societies. These were our Baptist forefathers. The word "Ana-Baptist" means re-baptizer. Graves and Pendleton were not introducing a new doctrine when they presented these beliefs. They were simply standing by the historic Baptist position.

Our writer continues, "The Lord's Supper, according to the Landmarks, is strictly a local church ordinance; and only members of a local church should partake of it." Again the inference that only those who left the Southern Baptist Convention and formed the American Baptist Association hold this view. That is simply not true. I personally know many Southern Baptist preachers and churches who hold exactly this view. J. R. Graves did not institute this view either. Jesus did! Jesus didn't invite the Sanhedrin Council to partake of His Supper. He must have considered them just a religious society. He didn't invite Martha and Mary or Simon the Pharisee. Evidently He didn't think of it as a fellowship supper. Jesus instituted the Supper with the eleven. They were the charter members of the early Church in Jerusalem. Jesus practiced the Lord's Supper as a local Church ordinance.

The writer goes on to tell of the two national associations of the Landmark Baptists. But he does not say anything about there being multitudes of Southern Baptists with these same views. In fact the implication is that Southern Baptists do not have these views, but that they should be very tolerant toward those

who do have those views. The truth is there are more Southern Baptists with these views than there are who reject these views. Ask your members.

What Shall We Say?

What shall we say to these things? First, it is true that the American Baptist Association Churches believe the doctrines that have been called "Landmark." But it is also true that many Southern Baptists believe in the primacy of the local Church.

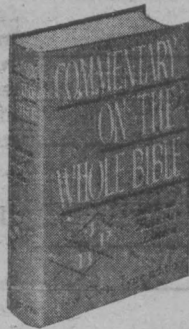
Secondly, it is not true that J. R. Graves, and J. M. Pendleton originated these views. These views are Scriptural and date back to Christ. The name "Landmark" was given in derision because of the tract written by Pendleton. But we must remember that the name Christian was given in derision. The name "Ana-Baptist" was also given in derision. We shouldn't be afraid of the name "Landmark." Our forefathers have been burned at the stake, drowned, beheaded, and suffered all kinds of persecution for the very beliefs that are today called "Landmark Baptist." Thirdly, the entire approach

this month in Training Union is that we are all brethren. It seems to be a set of lessons contrived to get across the idea that all Baptists are not so very different. It tries to get across the idea of working closely with other Baptist bodies. This is the idea of the North American Baptist Fellowship and the Baptist World Alliance. This is simply a Baptist ecumenical movement. It is just one step away from the National Council of Churches. The American Baptist Convention holds membership in the National Council of Churches along with its membership in these Baptist ecumenical organizations. Baptists ought to be careful how they flirt with these organizations. The Church is the primary organization. Jesus didn't say, "Upon this rock I will build my Council or Alliance, or Fellowship." He said, "Upon this rock I will build my church." If the church doesn't have the authority to baptize, and observe the Lord's Supper, then who does? Does our convention have the right to join some other Fellowship or Alliance? Are we moving toward the day when our convention will begin speaking (Continued on page 8, column 1)

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THE BAPTIST EXAMINER

AUGUST 21, 1965

PAGE SEVEN

It is not the talented people who serve the Lord best, it is the consecrated ones.

Baptist History

(Continued from page 7)
for the churches? Careful, Southern Baptists!

Editor's Note:

Though we do not think any more of the Southern Baptist Convention than we do any other heresy, we do think this article by a Southern Baptist is timely and informative. It is our conviction that every true Baptist Church ought to be completely independent. We believe all conventions, associations, and the like ought to be destroyed. The writer of this article implies that the S.B.C. has a "right" to do things. We disagree with this, but

otherwise we think this is a splendid article. —J. R. G.

Lord's Day .. Sabbath

(Continued from page 1)

delivered from sin, of which are fully crossed over into the Canaan land of perfect rest, or sanctification, of which literal Canaan was but a type. The Jewish rest day was but a shadow of the perpetual rest of the Christian, for "we which have believed do enter into rest." (Heb. 4:3). So it is entered by faith. The first was a rest to the body, the second is a soul rest. Then one day in seven was to be kept holy, and this was done by resting from

work. Now, every day is to be kept holy, by ceasing from our own sinful and dead works, and trusting in God.

So the Jewish Sabbath is not to be thought of as a forerunner of the Lord's Day, but as a type of the spiritual rest of the believer in Christ.

Now, to the subject of the Lord's Day. From the New Testament we gather that it was the custom of the early church to gather together for public worship on the first day of the week. This they did not because of any legal requirement in the law of Moses, nor to commemorate the deliverance of Israel from Egyptian bondage. Its observance did not consist in the not performing of work, but in the worship of God. The apostles and early church gave up the Jewish Sabbath, because Christ took this away, and freed them from the yoke of bondage which neither they nor their fathers could bear.

The Lord's Day was more than a transference of the old Sabbath from the seventh day to the first. Let us not confuse the two. They were different in purpose, hence in observance. The Lord's Day is in memory of the resurrection of our Lord, and is a day of worship, of joy and gladness, just as the first resurrection day was. That day, the seventh day, Jewish Sabbath, our Lord lay in the tomb, a sad, solemn day, but the first day He arose, a glad, joyous day. We rejoice in that. And the early church met together to worship Him on that day. Christ and His disciples observed the Jewish Sabbath as long as Christ lived, for it was not fulfilled until He died, and doubtless some of the Jewish converts observed it even after that, and for a time tried to bind it down, along with circumcision and other things, upon the church, but the fact remains that it was done away in Christ, and a new day was observed in a new way.

John 20:1-3 shows that Christ was resurrected on the first day. Then in John 20:19, we are told that they were assembled together on the first day of the week, and Jesus came and spake to them saying, "Peace be unto you." Again in John 20:26 we read, "And after eight days, again his disciples were within." So they assembled together on the next first day of the week after Jesus' resurrection. The Day of Pentecost was on the first day of the week, being just fifty days after the Passover. And thus it became a day of worship; so Paul wrote the church at Corinth some time forward, "Upon the first day of the week let every one of you lay by him in store," etc. Thus, many times it is distinctly said, "Upon the first day of the week," and then John says in Revelation 1:10, "I was in the Spirit on the Lord's Day." What a fitting name for the day — "the Lord's Day" — the day in memory of His resurrection. That means something to the Christian.

—Advocate & Messenger

Rally Day Echoes

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Fifty Years

(Continued from page six)

in the interval. The next day I took down in writing his answer, which I find in my old manuscripts, and I give it here in all its sad crudity:—"Such cases of the destruction of female virtue by the questions of the confessors is an unavoidable evil. It cannot be helped; for such questions are absolutely necessary in the greater part of the cases with which we have to deal. Men generally confess their sins with so much sincerity that there is seldom any need for questioning them, except when they are very ignorant. But St. Liguori, as well as our personal observation, tells us that the greatest part of girls and women, through a false and criminal shame, very seldom confess the sins they commit against purity. It requires the utmost charity in the confessors to prevent those unfortunate slaves of their secret passions from making sacrilegious confessions, communions. With

the greatest prudence and zeal must question them on the smallest sins, and going, little by little, as much as possible by imperceptible degrees, to the most criminal actions. As it seems evident that the penitent referred in your questions of yesterday unwilling to make a full and detailed confession of all her iniquities, you cannot promise to solve her without assuring yourself by wise prudent questioning that she has confessed everything.

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Baptism

(Continued from page one)

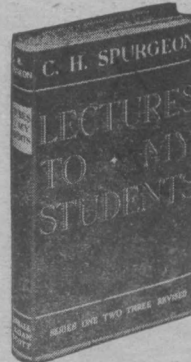
Matt. 3:16, "And Jesus, when he was baptized, went up straightway out of the water..."

Mark 1:9-10, "And it came to pass in those days, that Jesus came down from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water..."

Romans 6:4, "Therefore we are buried with him by baptism unto death..."

Col. 2:12, "Buried with him in baptism..."

Acts 8:38-39, "And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him, when they were come up out of the water..."



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