

Be kind, for every one you meet is fighting a battle.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

LOOKING AHEAD

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

OL. 34 NO. 32 ASHLAND, KENTUCKY, SEPT. 11, 1965 WHOLE NUMBER 1398

## Yes, Both Baptists And Protestants Are Moving Romewards As Fast As Possible

ELD. O. P. LILLY  
Beckley, W. Va.

### BAPTISTS AS "SEPARATED BRETHREN" ARE MOVING ROMEWARD

Over and over the Bible admonishes us to hold fast to the trustworthy Word of God so that we may be able by means of the Bible to correct and reprove false teachers. As the human body is sound or healthy when it is free from disease, deformities, so is doctrine and traditions of men. Ideas of purely human origin contribute nothing to Christianification; they lead astray not only individuals but also whole families. Since the Christian world has been flooded by self-interest, men who seek pecuniary gain, these impostors must labor to obtain and retain the favor of men; they must please men and flatter their self-esteem. Therefore they willingly corrupt these false teachers with severity, even so the surgeon, by means of a painful operation, cut out infected parts of the body. Beware of those who turn away from the truth of Titus 1:9-14 and Lange's

### BAPTISTS ARE NO LONGER BAPTISTS, BUT ECUMENICAL

However, the favorite trick of evasive language is the convenient shield. How can any honest person believe two statements which are diametrical opposites? How can a Baptist be both Baptist and ecumenical in the modern sense of the term? Little wonder that a Mr. Niccum wrote the editor of the "Crusader," the American Baptist Newsmagazine, as follows: "Please remove my name from your mailing list. I do not plan to read anything coming out of your office as long as I cannot follow what appear to be your beliefs." One is forced to the conclusion that most Baptists are so in love with the American Baptist Convention, the National Council of Churches, and the World Council of Churches that they cannot see any faults, any wrongs, or any dangerous involvements. Such is not any evidence of Christian love because Christian love seeks to correct the false instead of countenance it.

The leaders who are pulling the strings know that the American Baptist Convention is the god of most Baptists; that is, they wor-

ship organized human power. In other words Baptist leaders know that there will be no serious challenging and that loss in numbers will be negligible even though the courses of action continue to be dubious. This means that we can expect a radical swerve from historic Baptist doctrines. Instead of defending "the faith which was once for all delivered unto the saints," they have become ecumenical; that is, they are promoting a world-wide Christian



ELD. O. P. LILLY

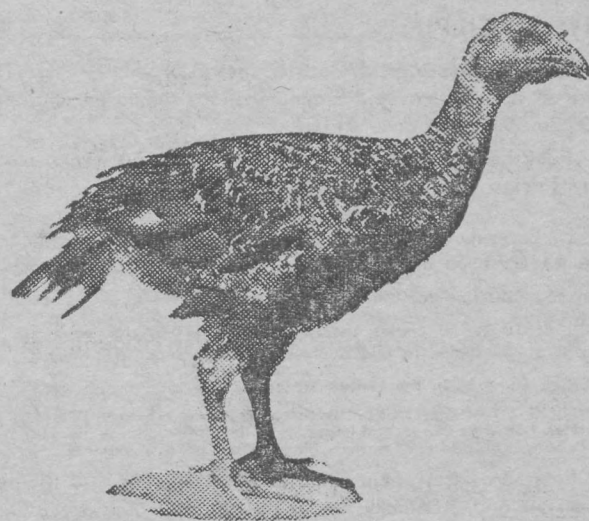
unity and cooperation at the risk of dismissing the Bible as the final authority.

Let us support this indictment with evidence. John E. Skoglund, head of the Commission on Baptist Doctrine, in his article, "A New Look at Theology," states, "There has been a change in the discussion of theology by Baptists." He went on to say that former Baptists "tended to ignore the fuller Biblical understanding." Now, my dear reader, are you willing to admit that your dear grandparents and your parents were so mentally shallow that they didn't break through to a

We Invite You To Listen To Our WEEKLY RADIO BROADCAST

WTCR — 1420 On Your Dial SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN is the speaker for each broadcast



Mommy said for me to eat a lot and grow big and maybe I could go to Calvary's Bible Conference in Ashland, Labor Day Week-end, 1966. She said that about 20 of my uncles "entered the ministry" at the Conference that just ended.

You'll read a full report of this conference in this paper in about two weeks.

"Biblical understanding?" He continues, "The old polemical situations no longer exist. Baptists are quite at home in the main streams of theological life . . . This shift in methodology does not mean that Baptists no longer affirm with vigor the Baptist positions of their ancestors. Rather, it means that they, along with other Biblical and historic scholars, approach the Scriptures . . . seeking to allow the Biblical materials to speak the truth that is embedded within them." Does Mr. Skoglund mean that other "Biblical materials" aren't true? He further asserted that "Baptists can no longer afford to spend most of their theological time talking about 'Baptist distinctives' or declaring themselves 'as a peculiar people.' Rather Baptists must see themselves as a part of the whole people of God and involved with the whole peo-

ple of God in searching out the meaning of the one Lord, one faith, and one baptism." Mr. Skoglund implies that for over 1900 years Baptists have been stumbling upon the dark mountains because they couldn't search out the meaning of the one Lord, one faith, and one baptism. He continues to shock us by saying, "The shift represents a movement from the sectarian to the catholic approach in relation to the Scriptures. This is a change not only on the part of Baptists, but of nearly all Christian theologians at the present time. Not only has there been a shift in methodology, moving from the polemical to a more ecumenical approach to theology, but Baptists have become increasingly concerned with the whole range of Christian doctrine rather than their own special distinctives." (Continued on page 6, column 5)

## The Christian's Assurance In The Light Of Rom. 8:28

A. W. PINK

"And we know that all things work together for good to them that love God, to them who are called according to His purpose." (Roman 8:28).

How many of God's children have, through the centuries, drawn strength and comfort from this blessed verse. In the midst of trials, perplexities, and persecutions, this has been a rock beneath their feet. Though to out-

constant activity. What an almost infinite number of creatures there are in the world. What an incalculable quantity of opposing self-interests at work. What a vast army of rebels fighting against God. What hosts of superhuman creatures ever opposing the Lord. And yet, high above all, is GOD in undisturbed calm, complete master of the situation. There, from the throne of His exalted majesty, He worketh all things after the counsel of His own will (Eph. 1:11). Stand in awe, then, before this One in whose sight "all nations are as nothing, and vanity" (Isa. 40:17). Bow in adoration before this "high and lofty One that inhabiteth eternity" (Isa. 57:15). (Continued on page 3, column 5)



ELD. A. W. PINK

ward sight things seemed to work against their good, though to eternal reason things appeared to be working for their ill, nevertheless, faith knew it was far otherwise. And how great the loss of those who failed to rest upon this inspired declaration: what unnecessary fears and doubtings were the consequence.

"All things work together." This first thought occurring to us is this: What a glorious Being God be, who is able to make all things to work! What a frightful amount of evil there is in

"But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end."—Mt. 26:58.

This is a very interesting portion of God's Word. To be sure, anything about the Bible is interesting, but especially when we read the ministry of the Lord Jesus Christ, we always find something that is of particular importance to us. Following Christ's experience in the Garden of Gethsemane, He was betrayed by Judas, and was arrested by those that came with

Judas. Bearing spears and staves they carried Jesus away as a common criminal.

It is rather interesting to see Him who made the world, now in the hands of the world. It is rather interesting to see Him who in the Old Testament directed that an angel should slay 185,000 of the Assyrian army, and though He could have called better than 60,000 angels to His defense, yet He is apparently helpless. He allowed those who came to arrest Him, to have their way, and He was arrested and carried away as a criminal unto court.

There was one individual who couldn't bear to see Jesus go off by Himself, yet at the same time He didn't have enough strength in himself to stand up in the defense of the Lord Jesus. To be sure, as soon as the crowd came, he took his sword and started hacking, and he cut off an ear of a servant of the high priest, but the little spasm of effort on the part of Simon Peter was soon over. Then the Word of God tells us that Simon Peter began following afar off, and he stopped in the high priest's palace (Continued on page 2, column 1)



ELD. JOE WILSON

objects. And Bible grace is eternal instead of being an "on-today, off-tomorrow" matter. I wish in this article to say many things about salvation by grace.

SALVATION BY GRACE is one of the most prominent doctrines in the Bible. Now if God says a thing one time, then that thing is eternally true. But this (Continued on page 5, column 3)

A FRESH LOOK AT . . .

## SALVATION BY GRACE

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

Grace is one of the most wonderful words in the Word of God. We often describe grace as unmerited favor, but it means this and much more. It means favor over against merit. Not only do we not merit salvation, but we merit the very opposite, and in spite of the fact that we deserve the wrath of God, God bestows His glorious salvation upon us. It may help to regard it in this light. Mercy withholds from us the wrath that is our due and grace bestows upon us the salvation we do not deserve.

Now since there is so much said in the Bible about grace nearly everyone claims to believe

in grace, but there is a great difference between the grace which men preach and the grace of God as it is revealed in the Bible. Bible grace is distinguishing instead of being upon all men. Bible grace is sovereign and unconditional instead of being dependent upon something God foresees in man. It is effectual instead of being a mere offer, it actually saves those who are the



# The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN

Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

## SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00  
CLUB RATES: 15 or more — each \$ 1.50

When you subscribe for others or secure subscriptions — each \$ 1.50

BUNDLES: 10 to 50 copies to one address, \$10.00 for each 10, yearly;  
60 to 100 copies to one address, \$9.00 for each 10, yearly.

FOREIGN: Same as in the United States.

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

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

and he said, "You took Him and crucified Him, but God has raised Him from the dead." The new message of all the apostles after the resurrection of Jesus Christ was His resurrection. There was no end to His ministry, for it went on just as it did previously. The only difference was that there was a new atmosphere. There was a new beginning in His ministry. There was, I say, a far-reaching beginning that came into existence at this time, for now the resurrection of Christ becomes a prominent feature concerning the ministry of the Lord Jesus Christ.

## II

### IT WAS A NEW BEGINNING FOR PETER.

Not only is it true that the ministry of the Lord Jesus never came to an end, but the ministry of the Apostle Peter never came to an end. I imagine that Simon Peter, if he had been asked about the future, would have said, "Well we have been following a will-o'-the-wisp. We thought it was genuine. We thought He was truly the Christ, the Son of God. We had all this in mind, but evidently we were mistaken. I am going to see the end. I am going to see the end of His ministry, as it means the end of me so far as my ministry is concerned.

Beloved, it wasn't the end of the ministry of Simon Peter. Simon Peter really and truly had had a remarkable experience with the Lord Jesus Christ previous to this, for we read:

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone."—John 1:40-42.

I say to you, Simon Peter had a genuine experience with God, for he looked to Jesus to realize that He was the Messiah, and Jesus said, "I am going to name you, Peter, a stone."

That was the beginning of Simon Peter's experience with Jesus Christ. I grant you that He had some more great experiences. He went up on the mount of transfiguration with the Son of God and saw Jesus, transfigured. He was likewise in Gethsemane, though he slept most of the time; nevertheless, he was there.

He was impulsive, for one day when the Master was walking on the water, he said to Him, "If it is genuine, just tell me to come down and walk on the water also." You will recall how that Jesus bid him to do so, and how he walked for a little while. Then Peter's faith failed him, and he began to sink beneath the waves, and had to be rescued by the Lord Jesus Christ.

Simon Peter also denied his Lord, for in Luke 22 we read how he warmed his hands at the enemies' campfire, and how he stood there and denied his Lord three times. He said, "I don't know Him," and about that time the old rooster crowed, and Simon Peter remembering the words of the Lord Jesus Christ, went out and wept bitterly because he had denied his Lord three times.

Beloved, it looks like it is about the end of Simon Peter. He is following along behind Jesus and goes in to see the end, but it was not the end of Jesus' ministry, and it likewise was not the end of the ministry of Simon Peter, for when Jesus Christ was raised from the dead, He had a special message for Simon Peter. Listen: "But go your way, tell his disciples AND PETER that he goeth before you into Galilee; there shall ye see him, as he said unto

you."—Mark 16:7.

Notice, beloved, when Jesus Christ came forth out of the grave, He was still thinking of the man that followed, in order to see the end. Jesus Christ was still remembering the man He referred to as a stone. He still remembers the man He took up on the mount of transfiguration, and showed him the glory of the coming kingdom. He still remembers the man that slept while He was praying in the garden of Gethsemane. Jesus remembers all about Peter. He knows about his backsliding. He knows how he denied Him. He knows how He cursed, and how He went out and wept bitterly, yet the Lord Jesus Christ sent a special message to this backslidden Baptist preacher by the name of Simon Peter, and He said, "Simon, meet me out there on the hilltop in Galilee, for I have a special message for you."

No, no, beloved, it wasn't the end of the ministry of Jesus, and it wasn't the end of the ministry of Simon Peter, for just a little while after this Simon Peter stood up one day and said to the crowd before him:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:23, 24.

Beloved, it wasn't the end of the ministry of Simon Peter, for the Lord Jesus told him to meet Him on the hilltop in Galilee, and when he did, Simon Peter was restored. Later, on that day of Pentecost — the first memorable Pentecost following the resurrection of Jesus — Simon Peter stood in the presence of those who had crucified Jesus, and he said, "God delivered Him into your hands and you crucified Him, and God raised Him from the dead." From that time on, the man that was called a stone by the Lord Jesus Christ the first time that the Son of God spoke to him — that man stood as solidly as a stone, to preach the resurrection of the Lord Jesus.

Beloved, I say to you, it didn't mean the end to the ministry of Jesus, and it didn't mean the end to the ministry of Simon Peter.

## III

### IT WAS A NEW BEGINNING OF A TEACHING MINISTRY.

I want you to notice that it was a new beginning of a preaching ministry for the group that Jesus had gathered about Him. We read:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He said to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time,

## THE APOCALYPSE



By J. A. SEISS

Price: \$5.95

Here is a good treatise on the book of Revelation. It will stimulate those who own it to a deeper study of "the things." It is fundamental and lenient, as well as showing a deep devotion to the Lord Jesus Christ.

We believe there is a need of more study on the book of Revelation to the parts of God's Word relative to the return of God the Son. This volume of more than 500 pages will kindle a deeper heart to learn more about this great event — i.e., the personal return of the Lord of Glory, Jesus Christ.

This scholarly book will without doubt teach you many Bible truths. Apart from the first three chapters concerning the church we consider this to be the best of the book of Revelation.

Calvary Baptist Church  
Ashland, Kentucky

Lovest thou me? And he saith unto him, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

Beloved, the teaching ministry of the Lord Jesus Christ didn't come to an end with the death of Jesus, for He turned to Simon Peter and said, "Simon, I have a job for you. You denied me three times and now I am going to make you profess me three times. I say to you, this is the great doctrine of restitution that I taught all the way through the Word of God. Simon Peter had publicly denied his Lord three times, and now Jesus makes him publicly acknowledge Him three times by asking him, "Lovest thou me?" and then He gave him the commission to feed the sheep — to teach and there the teaching ministry of Jesus got a new impetus.

Brother, sister, I say to you instead of this being the end of Jesus' ministry, His teaching ministry went on just the same for we read that when the disciples were arrested, they said:

"For we cannot but speak the things which we have seen and heard."—Acts 4:20.

A little later on when they were arrested a second time, we read:

"Did not we straitly command you that ye should not teach in this name? and, behold, ye have FILLED Jerusalem with your doctrine, and intend to bring the man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:28, 29.

Instead of the teaching ministry of the Son of God coming to an end, it went on with a greater emphasis, for the disciples were now on fire because of the resurrection of the Son of God, and they stood up in the presence of that crowd and said to them, "We ought to obey God rather than men."

A little later on we read: "Therefore they that were seized" (Continued on page 3, column 1)

## The End, Never Came

(Continued from page one)  
with the servants to see the end, but the end never came. With most things there is an end, a cessation, but not so with the Lord Jesus Christ. Beloved, I would like to tell you that this is only a prelude to a new beginning — a far-reaching beginning that could never have an end.

## I

### IT WAS A NEW BEGINNING FOR JESUS.

I would like for you to know that the ministry of the Lord Jesus Christ didn't end on the night of His death. Simon Peter thought it was going to end, and he followed to see the end, but Jesus' ministry didn't come to an end that night. It is true that when morning came they took Jesus out and crucified Him. To be sure, those that crucified Him thought that they were going to produce the end. They thought surely the Lord Jesus Christ had done all that He would ever do when they put Him into the grave.

I say to you, Simon Peter was disappointed for he thought it was the end. The crowd that crucified the Lord Jesus Christ was disappointed too, when they learned it wasn't the end. Beloved, it did not mean the end of the Lord Jesus Christ. Instead, it was only a new beginning for Him. The Word of God tells us how in a little while He was raised from the dead, that He revealed Himself unto the disciples, that He passed through closed doors without having to open them, and that He sat in the midst of the disciples. Then the Word of God tells us how He gave to them a commission, and how those disciples went out preaching something they had never preached before — namely, the resurrection of the Lord Jesus Christ.

I wish you would notice the appearances that the Son of God made following His resurrection. You remember how He appeared before Mary Magdalene in John 20:14. Likewise He appeared before the women who came to the grave, in Matthew 28:10. I am sure you recall how He appeared before Simon Peter, as recorded

in Luke 24:34.

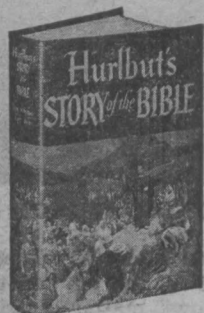
You surely remember the two disciples who were going along the road one day when Jesus suddenly put in His appearance and walked alongside of them. They never realized it was the Lord Jesus and never realized that He was the Son of God until Jesus gave thanks in their midst. There was something about Him, that caused those two disciples to recognize that it was Jesus Christ alive from the grave. That is recorded in Luke 24:31.

Then there were the ten apostles in the upper room to whom Jesus appeared, as recorded in John 20:19. He also appeared to the seven apostles fishing in the Sea of Galilee (John 21:12), and there were the eleven disciples that He appeared in the midst of, as recorded in Matthew 28:16.

The Apostle Paul tells how the Lord Jesus Christ appeared to better than 500 brethren at one time, as recorded in I Corinthians 15:6. Then He appeared to James by himself, and for some reason He gave James a special revelation of Himself, as recorded in I Corinthians 15:7. He appeared to the eleven at His ascension, as recorded in Acts 1:34. Beloved, these were the appearances that the Lord Jesus Christ made to His disciples after His resurrection.

I say to you, the ministry of the Son of God was not brought to an end, but rather, though Simon Peter followed afar off and went in and sat with the servants of the high priest to see the end, there was no end, because Christ's ministry didn't come to an end. The Son of God was crucified and within a few hours went into the grave and lay there full 72 hours and came out, but His ministry never came to an end. He appeared to these different individuals and made these appearances to which I have referred in the Scriptures, yet His ministry was just beginning. I say to you, so far as Jesus was concerned, this didn't mean the end of His ministry, but rather, it was the beginning of a new phase in His ministry.

I can see those disciples as they began to preach, and what a message they had now that they never had before! On the day of Pentecost, a few days later, Simon Peter stood up to preach,



## HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

672 pages, clothbound

\$3.95

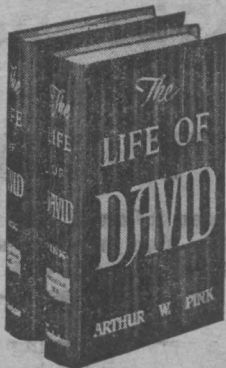
America's leading Bible story book, suited for all ages, including adults. It has proved to be a timely help to those who want to present the Bible in a compelling manner.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

SEPTEMBER 11, 1965

PAGE TWO



## THE LIFE OF DAVID

2 Volumes

By

ARTHUR W. PINK

\$11.95

Here is one of Pink's outstanding writings. You will receive personal Spiritual blessing from this tremendous work. You will see in David many lessons to apply to your own heart, life and relationship to God.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101



## WORKS

By

C. H.

SPURGEON

that ministry didn't come to an end, and Peter's ministry didn't come to an end, and the teaching ministry that Christ inaugurated didn't come to an end, and likewise the power that Jesus gave to them to carry out His work didn't come to an end. Listen:

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

—John 20:20-22.

Beloved, I like to think of the fact that we are not doing our work alone. We are not unassisted, but we are serving God in the power of the third Person of the Trinity.

I turn to Luke 15 and I read of that woman who lost a coin from about her neck. The Word of God says that she took a broom and swept the house thoroughly, and she kept at the task until she found the coin. I like to think of her as a type of the Holy Spirit. Beloved, the Holy Spirit never begins a job but that He completes it. Listen:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."

—Phil. 1:6.

God never starts to save a man and then turns him loose to let him go to Hell. God doesn't start to save a man, and then withdraw the Holy Spirit from him. The Arminians talk about you sinning away your day of grace. They talk how man can live in sin so long and resist the Spirit of God so long that God won't deal with them any further, but when they tell it, they speak a lie; it is not the truth of God's Book. The Holy Spirit never lets up. Just as the woman never quit "sweeping" until the coin was found, so the Holy Spirit never quits His work in a man until the elect of God are saved.

Beloved, Simon Peter thought he was going to see the end, but he didn't see the end of the power of God. Rather, he saw the power of God manifested as never before, for on that day of Pentecost, the power of God came down in a marvelous manner, to the extent that they were empowered anew and afresh as they had never been before. Simon Peter stood as a bolder man than he had ever been before, because of the power of God that rested upon him, and he preached that day as he had never preached before. Why? Because the power of God didn't come to an end, and Simon Peter's ministry didn't come to an end.

### IT WAS A NEW BEGINNING OF A GREAT MISSIONARY ENTERPRISE.

The missionary enterprise of the Lord Jesus Christ never came to an end. When Simon Peter followed into the judgment hall that night, it was for one purpose — to see the end. I imagine he thought, "I have been with him all the time. I am going to go right along until I see the end

of this, but he didn't see the end. That missionary enterprise of the Lord Jesus Christ never came to an end.

I like to think how the missionary enterprise of the Son of God had its beginning in the book of Genesis, and how, instead of it stopping, that it continued down through the years. I find on a certain day that Adam's two boys came to offer a sacrifice. One of them brought a sheaf of grain or some garden vegetables — something he had produced himself, and it was rejected. The other, Abel, brought a lamb whose throat had been slit, and whose blood was dripping, as a sacrifice. Now, beloved, how many people was Abel thinking about? How many people was Cain thinking about? Just one. No more. Beloved, the missionary enterprise hadn't gotten very far. The thought of somebody else hadn't progressed very far. Abel was thinking about Abel, and Cain was thinking about Cain, and they were not thinking of anybody, except themselves.

I see on the night of the first passover that a father, acting as a priest for his family, killed a lamb and caught the blood of that lamb in a basin, and dipped the hyssop into the blood and struck the doorposts on each side of the door, and the lintel about the door. As a result, everybody

### HISTORY OF BAPTISTS

By

G. H. Orchard

328 Pages

\$1.50  
(Paper)

\$3.00  
(Clothbound)

This is a concise history of Baptists from the time of Christ, their founder, to the eighteenth century, taken from the New Testament, the first fathers, early writers, and historians of all ages.

Calvary Baptist Church  
Ashland, Kentucky

in that house where the blood was sprinkled was saved that night. How many people was that father thinking about? Just one family, and no more. He wasn't concerned about the family to the right or to the left, or the family before him or the family behind him. He was thinking only in terms of one family. But the concept of missions had grown. Cain and Abel were thinking in terms of one man; the father on the night of that first passover was thinking in terms of one family.

I look to that day when the priest put his hands upon the head of that live goat and confessed over him all the sins of the children of Israel, and put him into the hands of a fit man, who took him out into the wilderness and turned him loose. He then came back and told those people how the last that he saw was that goat gamboling off into the distance. How many people was that priest thinking about? One nation.

Cain and Abel were thinking about one man; the father on the night of the first passover was thinking about one family; but the high priest was acting in terms of one nation. Beloved, missions is growing. The concept of missions is being expanded, but somehow it stopped there, and the concept of missions never gained one bit more momentum throughout the Old Testament.

Do you want to see how it stopped? Then look at Jonah. When God called Jonah to go as a missionary to Ninevah, Jonah didn't want to go, but the Lord forced him to do so. He didn't

want to see those wicked people of Ninevah saved. He never thought about going to Ninevah, and he wouldn't have gone if God hadn't made him do so. Yes, beloved, the concept of missions that began with the salvation of one man in the salvation of Abel, which grew to the extent of one family when the father on the night of the passover thought in terms of his family, and which grew again when a priest thought in terms of a nation — that concept of missions didn't grow any more until the day that Jesus Christ, after His resurrection, came out on the mountain in Galilee and said to those disciples:

"Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." — Mt. 28:19, 20.

Beloved, it wasn't the end of the missionary enterprise when the Lord Jesus Christ died. Instead, it was really just the beginning. He was giving the missionary enterprise a boost that it never had before, for now they have a new message — the resurrection of the Son of God. He was dead, but now He is alive forever. He ascended, and they have a new message to give to the world.

Nothing, so far as Jesus Christ was concerned, came to an end the night that Simon Peter expected it to. The ministry of Jesus never came to an end. The ministry of Simon Peter never came to an end. The teaching ministry of the church never came to an end. The power of God never came to an end. The missionary enterprise that had been set up by the Lord Jesus Christ never came to an end.

VI

### THE GOSPEL OF THE SON OF GOD DIDN'T END.

The Gospel of Jesus Christ didn't end that night, but in a sense, it just began. At least, it was a new beginning. To be sure, they had the Gospel all the way through the Old Testament, and now the Gospel which they had in type is fulfilled in reality. Beloved, that Gospel didn't end. Listen:

"Jesus Christ the same yesterday, and to day, and for ever." — Heb. 13:8.

"And I saw another angel fly in the midst of heaven, having THE EVERLASTING GOSPEL to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." — Rev. 14:6.

### CONCLUSION

How I thank God that the end has never come! How I thank God for this truth, that you and I are serving a God whose ministry continues. I rejoice in having a part, and in being a part, of the ministry of the Lord Jesus Christ. How I thank Him, and how I praise Him, and how I rejoice that there wasn't an end, but it was just a little prelude to a new beginning at the time when Peter thought that the ministry of Jesus, his own ministry, and everything else was coming to an end.

I ask, you, aren't you glad to know that Jesus' ministry didn't come to an end? Aren't you glad to know that the missionary enterprise didn't come to an end?

Aren't you glad to know that His church didn't come to an end, and the old Gospel didn't come to an end? How I thank God that we are a part of a never-ending stream, and I rejoice that I can praise Him as my Saviour, and I thank God that Simon Peter was disappointed in that he didn't see the end — just the prelude to a new beginning.

Accordingly, we'll go on forever singing:

"All hail the power of Jesus name.

Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown Him Lord of all."

May God bless you!

### Rom. 8:28

(Continued from page 1)

Lift high unto Him who from the direst evil can deduce the greatest good.

"All things work." In nature there is no such thing as a vacuum, neither is there a creature of God that fails to serve its designed purpose. Nothing is idle. Everything is energized by God so as to fulfill its intended mission. All things are laboring toward the grand end of their Creator's pleasure: all are moved at His imperative bidding.

"All things work together." They not only operate, they cooperate; they all act in perfect concert, though none but the anointed ear can catch the strains of their harmony. All things work together, not singly but conjointly, as adjunct causes and mutual helps. That is why afflictions seldom come solitary and alone. Cloud rides upon cloud; storm upon storm. As with Job, one messenger of woe was quickly succeeded by another, burdened with tidings of yet heavier sorrow. Nevertheless, even here faith may trace both the wisdom and love of God. It is the compounding of the ingredients in the recipe that constitutes its beneficent value. So with God: His dispensations not only "work," but they "work together." So recognized the sweet singer of Israel — "He drew me out of many waters" (Psa. 18:16).

"All things work together for good to," etc. These words teach believers that no matter what may be the number nor how overwhelming the character of adverse circumstances, they are all contributing to conduct them into the possession of the inheritance provided for them in heaven. How wonderful is the providence of God in overruling things most disorderly, and in turning to our good things which in themselves are most pernicious! We marvel at His majestic power which holds the heavenly bodies in their orbits; we wonder at the continually recurring seasons and the renewal of the earth but this is not nearly so marvellous as His bringing good out of evil in all the complicated occurrences of human life, and making even the power and malice of Satan, with the naturally destructive tendency of his works, to minister good for His children.

"All things work together for good." This must be so for three reasons. First, because all things are under the absolute control of the Governor of the universe. Second, because God desires our

(Continued on page 4, column 5)

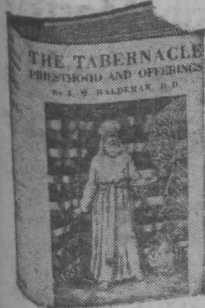
## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

I. M. HALDEMAN

408 Pages

\$5.50



This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

SEPTEMBER 11, 1965

PAGE THREE

## Treasury of David

A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75  
(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



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



## The Baptist Examiner FORUM

"I heard a supposed-to-be Baptist preacher who is a state missionary of Kentucky Baptists, recently say to an audience; 'Just slip out of your seat and come on up here—nobody will see you.' This is while the audience had their heads bowed and eyes closed. Is this a proper way to give an invitation? Likewise should a preacher have folk bow their heads, close their eyes, and raise their hands, indicating thereby that they wish prayer that they might be saved?"

Several things are involved here which I will seek to deal with in order. First, the invita-

tion to "slip out and come on up here — nobody will see you." I don't care who uses such an invitation it is an abomination in the sight of God, and is calculated to get visible results to the glory of the evangelist. "Come on up here." Is the ground holier "up here"? Is a sinner more saved and safe "up here"? People are not saved by going up front, and as for "nobody seeing them" as they go, what miserable, craven, despicable cowardice for a sinner to try to sneak into the Kingdom of God without anybody seeing him! If the sinner has not turned to the Lord, then sneaking up front won't save him. If he has turned to him, then he should want the whole wide world to know it. Moreover a saved person WILL want people to know it.

ROY  
MASON  
Radio Minister  
Baptist  
Preacher  
Arlpeka, Florida



Second, as to having people to bow their heads and close their eyes, if such is designed so towards can sneak into salvation without being seen, I would say that such is a shameful procedure. If however the preacher sincerely wants to lead in prayer that God may convict the lost and may enable them to understand the way of salvation, I see no harm in bowed heads and closed eyes. Also I see no reason as to why the preacher should not ask for a show of hands on the part of those who may have become concerned. Maybe there are even some who would like to be remembered in prayer — some who haven't fully understood the way of life. But one thing ought to be made clear — and doubly clear, and that is the truth that salvation does not come through prayer, but through faith in Christ. I have observed the giving of invitations in which the preacher gave the impression, "If you will just have ME to pray for you, I'll get you in."

Let me add a couple of things to the above. Much of the tricky use of all sorts of propositions in meetings, results from failure to understand the truth about election. There is failure to un-

derstand that the "gospel is the power of God unto salvation," and that if the gospel is faithfully preached, as many as are "ordained to eternal life" WILL BELIEVE. Lacking true dependence on God, the feeling is, "if I can just work the right stunt, I'll get 'em saved."

The second thing is this: A distinction must be made between earnestness in inviting men to Christ, and in trying to trick them in with propositions. If a man were holding a meeting for me, I would not object if he walked the aisles and wept and pleaded with the lost as if that were the last opportunity to ever be saved, but the minute he started some tricky stunt to get sinners to try to sneak into the Kingdom, as if ashamed of Christ, I would stop him.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER  
Grace  
Baptist Church  
Birmingham, Ala.



looking, by any stretch of the imagination.

These "ministers of righteousness" learned sometime ago that they could build a greater reputation for themselves, and thereby enlarge their purse by going after "deciders" rather than believers simply because there are so many more of them. The preacher's having everyone bow their heads and close their eyes (unless it be in the time of designated prayer led by the pastor, or by some man designated by him) would certainly indicate that something is to be done that the Lord's saints should not know about. The preacher's message (if he has one) is the invitation. If he does not have a message, he should stay out of the pulpit. This thing of asking people to raise their hand for prayer must be a twin brother to the mourner's bench. They are both just about as Scriptural as Mohammedanism.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



My answer is "No" to both questions. What is the matter — are they ashamed of the Lord they are professing? "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed." Rom. 10:10, 11. "Be not thou ashamed of the testimony of our Lord . . ." II Tim. 1:8.

Perhaps they are afraid someone might make fun of them. "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." I Pet. 4:16.

When a person comes to the front, it is for the purpose of confessing that he has already believed in Christ and therefore was saved before he came to the front. If anyone gives any other type of invitation he is saying that he doesn't believe that the gospel is the power of God unto salvation (Rom. 1:16). He is saying that now that the gospel is preached you come up and maybe we can get you saved; or after you come up the gospel might take effect.

The Gospel and the Spirit saves — not the preacher or the beautiful organ music. The invitation is alright and the music is alright to be used while the saved person comes up to "confess with his mouth the Lord Jesus."

As far as asking the person to raise his hand while the heads are bowed, it is unnecessary. Nowhere do we read of the early church using any such methods. What good is it? The person that raises his hand may be emotionally disturbed at the time but you are not going to save him. If the gospel doesn't have the power to move him your efforts at the end of the message won't either.

The proper invitation is to very simply say that if any have been saved by the gospel they must now confess Him as their Saviour. While we sing a verse or two of some song they are given the opportunity to confess Him and present themselves as candidates for baptism.

No, this is not the proper way to give an invitation. I have never fully understood the motive behind such an invitation. It may be that these preachers are seeking results from their ministry. Such a motive is of the flesh, and not of the Spirit. Re-

sults from the preaching of the Word are the work of God, and not the work of the preacher.

"So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." I Cor. 3:7.

We who are the ministers of the Lord are to be faithful to

AUSTIN  
FIELDS

PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



Him and in our being faithful to Jesus Christ, we can never lean upon the weak arm of the flesh, for to do so is but to fail.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5-6.

Such an invitation reveals to me that the preacher is leaning to his own understanding rather than to the commands of the Lord. Nowhere has the Lord commanded us to use an appeal to the fleshly man, in order to get him to come forward professing faith in Jesus Christ.

To tell the sinner to slip out of his seat and come up here, leaves the impression that the sheep are ashamed of the Shepherd, and is urged to come forward professing faith in the Shepherd while no one is looking. To me brethren, it is underhanded, sly and a slick way of getting professions of faith, in order to lift up the name of the preacher rather than the Lord.

To the latter portion of this question may I give a resounding and emphatic answer, "No, a thousand times no." The reason that I have answered this question in such a manner as I have, is, that no one is saved because someone else prays for him. Many times we have heard individuals who have said, "I am saved because my mother prayed for me." They go through life thinking that they are saved because of the prayer of some one in their behalf.

The basis of salvation is not the prayer of the preacher, your mother or some well meaning friend, but the finished work of Christ on the cross, who bore the sin of His people in His own body on the tree. The sinner who is interested in being saved needs not to be told to close his eyes, bow his head, and raise his hand. What he needs to be told is, the story of the cross, or the gospel preached to him.

The sinner may close his eyes, bow his head, raise his hand, and then crawl on his hands and knees up to the preacher, and the preacher pray for him, but he would still be a lost sinner, for salvation is not the matter of the will of the flesh or the will of man.

"Which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." Jn. 1:13.

In this verse the Lord reveals to us that salvation is not a matter of will—that is the free will of the sinner, or in like manner of the will of the preacher, or friends, but men are saved because of the sovereign will of an all powerful God.

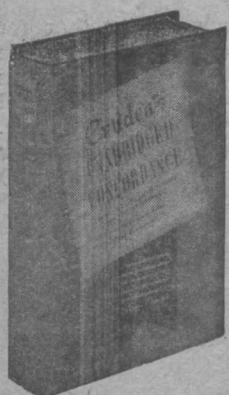
Therefore I am opposed to such an invitation as given in the question. It is not of the Lord and is therefore displeasing to Him.

Rom. 8:28

(Continued from page 3)  
good, and nothing but our good. Third, because even Satan himself cannot touch a hair of our heads without God's permission, and then only for our further good. Not all things are good in themselves, nor in their tendencies; but God makes all things work for the good. Nothing enters our life by blind chance; nor are there any accidents. Everything is being moved by God, with this end in view: good. Everything being subservient to God's eternal purpose, works blessing to those marked out for conformity to the image of the Firstborn. All suffering, sorrow, loss, are used by our Father to minister to the benefit of His elect.

"To them that love God." This is the grand distinguishing feature of every true Christian. The reverse marks all the unregenerate. But the saints are those who love God. Their creeds may differ in minor details; their ecclesiastical relations may vary in outward form; their gifts and graces may be very unequal; yet, in this particular there is an essential unity. They all believe in Christ, they all love God. They love Him for the gift of the Saviour: they love Him as a Father in whom they may confide: they love Him for His conduct: for what He withholds and for what He grants; for what He rebukes and for what He approves. They love Him even for the rod that disciplines, knowing that He doeth all things well. There is nothing in God, and there is nothing from God, for which the saints do not love Him. And of this they are all assured, "We love Him because He first loved us."

"To them that love God." But alas, how little I love God! I so frequently mourn my lack of love, and chide myself for the coldness of my heart. Yes, there is so much love of the world, that sometimes I seriously question if I have real love for God at all. But is not my very desire to love God a good symptom? Is not my very grief that I love Him so little a sure evidence that I do not hate Him? The presence of a hard and ungrateful heart has been mourned over by the saints of all ages. "Love to God is a heavenly aspiration, that is ever kept in check by the drag, and restraint of an earthly nature, and from which we shall not be free." (Continued on page 5, column 1)

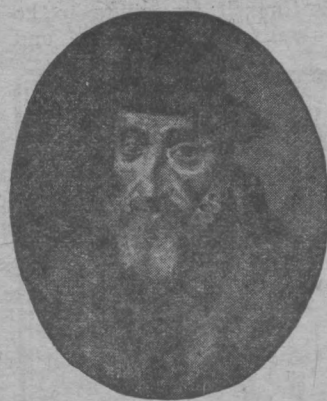


CRUDEN'S  
UNABRIDGED  
CONCORDANCE

719 PAGES  
\$5.95

Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

CALVARY BAPTIST CHURCH  
P. O. Box 910—Ashland, Kentucky



One of the Greatest Books  
of All-Time

Christian Martyrs  
Of The World

By JOHN FOXE  
(1517-1587)

\$3.95

One of the all-time great Christian classics, this book tells the story of the saints' martyrdom at the hands of both heathen and Romanist. Beginning with the early church and the apostles, it goes through history, telling of the faith of those who loved not their lives even unto death.

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

SEPTEMBER 11, 1965

PAGE FOUR



## Rom. 8:28

Continued from page four)  
around till the soul has made  
escape from the vile body,  
cleared its unfettered way to  
the realm of light and liberty"  
(Chalmers).

"Who are called." The word  
called" is never, in the New  
Testament Epistles, applied to  
those who are the recipients of  
an external invitation of the  
Gospel. The term always signi-  
fies an inward and effectual call.  
It was a call over which we had  
control, either in originating  
it, or in frustrating it. So in Rom. 1:6,  
and many other passages:  
among whom are ye also the  
called of Jesus Christ: to all that  
in Rome, beloved of God, call-  
ed saints." Has this call reached  
my reader? Ministers have  
called you; the Gospel has called  
you; conscience has called you:  
has the Holy Spirit called  
you with an inward and irresist-  
ible call? Have you been spirit-  
ually called from darkness to  
light, from death to life, from  
the world to Christ, from self to  
God? It is a matter of the great-  
est moment that you should know  
whether you have been truly call-  
ed of God. Has, then, the thrill-  
ing life-giving music of that call  
descended and reverberated through  
the chambers of your soul?  
How may I be sure that I  
have received such a call? There  
is one thing right here in our  
text which should enable you to  
ascertain. They who have been  
effectually called, love God. In-  
stead of hating Him, they now  
love Him; instead of fleeing  
from Him in terror, they now  
love Him; instead of caring not  
for their conduct, they now  
honor Him, their deepest  
desire now is to please and glorify

According to His purpose."  
The call is not according to the  
desires of men, but according to  
the Divine purpose: "Who hath  
called us, and called us with an  
effectual calling, not according to  
our works, but according to his own  
purpose and grace, which was  
in Christ Jesus before  
the world began" (2 Tim. 1:9).  
The design of the Holy Spirit  
in bringing in this clause is to  
show that the reason some men  
love God and others do not is  
attributed solely to the mere  
mercy of God: it is not for  
anything in themselves, but due  
to His distinguishing grace.

There is also a practical value  
in this last clause. The doctrines  
of grace are intended for a further  
purpose than that of making up  
our minds. One main design of them  
is to move the affections; and  
especially to reawaken that  
affection to which the heart op-  
posed with fears, or weighed  
down with cares, is wholly in-  
sensible — even the love of God.  
If this may flow perennially  
from our hearts, there must be  
a constant recurring to that which  
has moved it and which is calculated  
to increase it; just as to re-ignite  
the admiration of a beautiful  
picture, you would re-  
turn again to gaze upon it. It  
is this principle that so much

stress is laid in Scripture on keep-  
ing the truths which we believe  
in memory: "By which also ye  
are saved if ye keep in memory  
what I preached unto you" (1  
Cor. 15:2). "I stir up your pure  
minds by way of remembrance,"  
said the apostle (2 Pet. 3:1). "Do  
this in remembrance of me" said  
the Saviour. It is, then, by going  
back in memory to that hour  
when, despite our wretchedness  
and utter unworthiness, God call-  
ed us, that our affection will be  
kept fresh. It is by recalling the  
wondrous grace that then reached  
out to a hell-deserving sinner and  
snatched you as a brand from  
the burning, that your heart will  
be drawn out in adorning grate-  
tude. And it is by discovering this  
due alone to the sovereign and  
eternal "purpose" of God that  
you were called when so many  
others are passed by, that your  
love for Him will be deepened.

Returning to the opening words  
of our text, we find the apostle  
(as voicing the normal experience  
of the saints) declares, "We know  
that all things work together for  
good." It is something more than  
a speculative belief. That all  
things work together for good is  
even more than a fervent desire.  
It is not that we merely hope that  
all things will so work, but that  
we are fully assured all things  
do so work. The knowledge here  
spoken of is spiritual, not intellec-  
tual. It is a knowledge rooted in  
our hearts, which produces con-  
fidence in the truth of it. It is  
the knowledge of faith, which re-  
ceives everything from the be-  
nevolent hand of Infinite Wis-  
dom. It is true that we do not  
derive much comfort from this  
knowledge when out of fellow-  
ship with God. Nor will it sus-  
tain us when faith is not in  
operation. But when we are in  
communion with the Lord, when  
in our weakness we do lean hard  
upon Him, then is this blessed  
assurance ours: "Thou wilt keep  
him in perfect peace, whose mind  
is stayed on Thee: because he  
trusteth in Thee" (Isa. 26:3).

A striking exemplification of our  
text is supplied by the history  
of Jacob — one whom in several  
respects each of us closely re-  
sembles. Heavy and dark was the  
cloud which settled upon him.  
Severe was the test, and fearful  
the trembling of his faith. His  
feet were almost gone. Hear his  
mournful plaint: "And Jacob  
their father said unto them, Me  
have ye bereaved of my children:  
Joseph is not, and Simeon is not,  
and ye will take Benjamin away;  
all these things are against me"  
(Gen. 42:36). And yet those cir-  
cumstances, which to the dim eye  
of his faith wore a hue so som-  
bre, were at that very moment  
developing and perfecting the  
events which were to shed around  
the evening of his life the halo  
of a glorious and cloudless sun-  
set. All things were working to-  
gether for his good! And so, and  
as you enter the "Kingdom of  
God" you shall then see, no  
longer "through a glass darkly"  
but in the unshadowed sunlight  
of the Divine presence, that "all  
things" did "work together" for  
your personal and eternal good.

## Salvation By Grace

(Continued from page one)

truth of salvation by grace is  
stated over and over in the Word  
of God, as if God would go to  
great lengths to convince us of  
this glorious truth. Every his-  
torical example of salvation in  
the Bible is proof of salvation  
by grace. Note: The woman at  
the well, John 4; The woman  
which was a sinner, Luke 7; The  
thief on the cross, Luke 23; Paul  
himself, Acts 9, who referred to  
himself as chief of sinners, 1 Tim.  
1:15. The Word of God teaches  
the truth by direct statement  
over and over again. Note a few:  
Rom. 4:5; Gal. 2:16; Tit. 3:5 and  
many, many more. Oh! this is a  
glorious truth, for only in the  
sovereign grace of God is there  
hope for anyone being saved.

### II

SALVATION BY GRACE is a  
hated doctrine. Few doctrines in  
the Word of God are more hated  
than this. This was one of Paul's  
chief battles everywhere he  
preached. Men show their hatred  
of this doctrine by persecution.  
Only God knows how many have  
suffered, some even unto death  
in the defence of this truth. Satan  
and man have done all in their  
power to destroy this doctrine  
from the earth, but to sinners  
saved by grace this is a sweet  
and precious truth and they  
would give up their lives rather  
than part with it. Men show their  
hatred of this truth by slander.  
They slander the doctrine and  
say that it encourages sin, when  
in truth no doctrine is more con-  
ducive to holiness of life than  
this. They slander the men who  
preach this truth, by ridicule and  
by lies about their lives. How  
often men who could not defeat  
the truth by Scripture have re-  
sorted to lies and deceit about  
those who preach it is known  
only to God. They show their  
hatred for this doctrine by in-  
venting false doctrines, such as:  
(1) Salvation partly by works  
and partly by grace. (2) Salva-  
tion by ritual. (3) Salvation by  
the will of man. (4) Saved by  
grace, but kept by works, and  
other false doctrines of men by  
which they war against the truth  
of grace.

### III

SALVATION BY GRACE is  
your greatest need. Without this  
you will spend eternity in the  
burning, agonizing, tormenting  
flames of an eternal Hell. Who  
can describe the horror? What  
tongue can tell or mind conceive  
of the suffering of hell, but dear  
friend that is your portion if  
you die without salvation by  
grace. Without this you will miss  
the joys of heaven. Yes! there  
is a land that is fairer than day,  
there is a "sweet by and by"  
where God will be with His  
people, and wipe all tears from  
their eyes; and there "shall be  
no more death, neither sorrow,  
nor crying, neither shall there be  
any more pain." But dear friend  
you will not be there on the  
golden streets of glory unless you  
are saved by the grace of God.

### IV

SALVATION BY GRACE  
means that you don't deserve it.  
You are a wicked, vile, filthy Hell  
deserving sinner. You were born  
in sin. Your heart is deceitful  
above all things and desperately  
wicked. Rom. 1:18-19 is written  
to show the condition of all men  
by nature and tells us that all  
have sinned and come short of  
the glory of God, and that in-  
cludes you. You are so mean  
you ought to be in Hell now and  
if you are ever saved it will  
have to be by the sovereign grace  
of God.

### V

SALVATION BY GRACE ex-  
cludes works of every sort. Rom.  
11:6 shows us that it is forever  
impossible to mix grace and  
works. If it is of grace, then it

is no more of works. Now, I say  
dogmatically without any hesita-  
tion — without any reserve that  
works have absolutely nothing to  
do with salvation. Eph. 2:9 tells  
us that it is not of works. If we  
ever enter Heaven we cannot go  
through the door of works, but  
must enter it at the door of  
sovereign grace and mercy.

### VI

SALVATION BY GRACE  
means that God does everything.  
Many say God does His part and  
you do your part, or they sing  
"Jesus paid a part and I a part  
you know" but the song doesn't  
go like that, does it? And the  
Word of God doesn't teach that  
either. The Bible teaches that  
salvation is of the Lord from  
start to finish: from its beginning  
in the heart, mind, and will of  
God. God elects those who are  
to be the objects of His saving  
grace. II Thes. 2:13, Jhn. 15:16.  
We did not choose Him. We hated  
Him; we loved our sins, but  
praise God, He chose us. God  
does the calling. Men by nature  
will not come to Christ. They  
have no hunger for the bread of  
life, no thirst for the water of  
life, but the Holy Spirit works  
effectually in the hearts of the  
elect, and enables and causes  
them to come to Christ. Every  
truly saved person knows that he  
did not come to Christ until  
drawn by the Holy Spirit. God  
redeems His elect people. Christ  
on the cross was made a curse  
for us and bore our sins in His  
body on the tree. God keeps those  
whom He saves. I Pet. 1:5. So we  
see that it is all of the Lord.

### VII

SALVATION BY GRACE is  
eternal. Ecc. 3:14. "Whatsoever  
God doeth it shall be forever."  
A salvation by works could be  
lost today and would be, but  
salvation by the grace of God  
is as eternal as the God who  
gives it. Jesus said: "They shall  
never perish." — John 10:28. Men  
say you can be lost after you  
are saved, but Jesus says you  
can't. I would rather believe God,  
wouldn't you? "Tis grace has  
brought me safe thus far, and  
grace will lead me home." Hav-  
ing been once the tormented vic-  
tim of the false doctrine of being  
lost after salvation, I know per-  
sonally of the unspeakable joy,  
and peace of knowing that one  
is saved for ever. I know and  
praise God that nothing shall be  
able to separate us from the love  
of Christ Jesus.

### VIII

SALVATION BY GRACE pro-  
duces good works. Now we are not

## BONDAGE OF THE WILL

By Martin Luther

Of all the books we have read on  
the subject of absolute sovereignty,  
absolute predestination, and on the  
truth that all events, both large and  
small, are merely the fulfilling of  
God's eternal purpose, this is the best  
we know about.

If you will ignore the sprinklings  
of Lutheran heresy, and the false con-  
clusion by Mr. Luther that predes-  
tination ought not be taught openly,  
you will be blessed immensely by this  
great book.

PRICE \$4.50

Order From  
Calvary Baptist Church  
Ashland, Kentucky

saved by works. They have noth-  
ing to do with our salvation, but  
when we are saved by grace,  
then grace teaches us to deny  
ungodliness and worldly lusts and  
live soberly, righteously, and  
godly in this present world. The  
regenerating work of the Holy  
Spirit whereby we become chil-  
dren of God works a miracle in  
our lives and gives us the burn-  
ing desire to do good works; not  
to be saved, but because we are  
saved, and because we love God,  
and want to work to His glory.  
God gives us the desire to do  
good works, the power to do them  
and then rewards us for them.  
Oh! what a wonderful, gracious  
God we have.

### IX

SALVATION BY GRACE gives  
all the glory to God. Here is the  
reason men hate this truth so.  
Man by fallen nature is a crea-  
ture of pride and must have some-  
thing to boast of, but salvation  
by grace robs him of any claims  
by which he boasts, and so he  
hates it and seeks to pervert the  
grace of God, and add free will  
and works into the plan of sal-  
vation so that he may have  
whereof to boast. But God saves  
men by grace, not by works "lest  
any should boast" (Eph. 2:9). God  
says that "My glory will I not  
give to another." And God will  
either save you in a way where-  
by He gets all the glory, or He  
will let you go to hell. There  
is no middle ground. When the  
redeemed gather in glory we will  
find them falling down before  
the Lord and giving Him all the  
glory, and praise, and honor for  
(Continued on page 8, column 5)

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



### CONTENTS

The Bible Doctrine of Election  
J. P. Boyce  
Remarks on Predestination and  
Election—B. H. Carroll  
Statement on Election—  
John Bunyan  
Comment on Election—  
John A. Broadus  
Election—J. M. Pendleton  
Election Consistent—  
Andrew Fuller  
If Some Are Elect, Why Preach?  
—C. H. Spurgeon  
Chosen, Redeemed and Called—  
John Gill  
Foreordination and Foreknowl-  
edge—A. H. Strong

Divine Foreknowledge—  
Arthur W. Pink  
The Limited Atonement—  
C. H. Spurgeon  
On the Limited Atonement—  
J. R. Graves  
Particular Redemption—  
J. R. Graves  
God's Sovereignty Exhibited—  
Alexander Carson  
God's Distinguishing Grace—  
Abraham Booth  
Notes on Election—Boyce Taylor  
Testimonies of Baptists of the  
Past  
Baptist Confessions on the  
Doctrines of Grace

The writers are recognized by  
all Baptists as outstanding men  
of God. They influenced their  
own day and they have influenced  
succeeding generations.

There are photos of most of  
the men quoted, the dates of their  
lives and brief information about  
them.

Get a copy of this booklet for  
yourself and your friends.

50c — Single copy  
3 copies — \$1.00  
50 copies — \$15.00

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

## MARRIED VESSELS

By WAYNE COX

A book of twenty Christ-exalt-  
ing Scriptural messages that will  
be a blessing to every reader,  
whether pastor or layman.

\$3.00

Postpaid

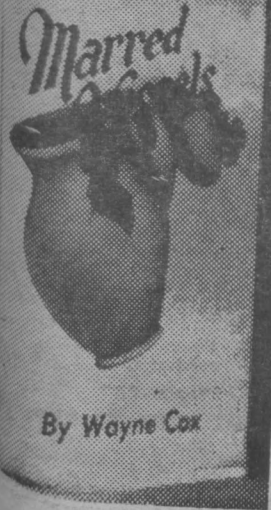
CALVARY BAPTIST CHURCH

BOOK STORE  
Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 11, 1965

PAGE FIVE



By Wayne Cox



## "FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy

From "Fifty Years In The Church Of Rome"

How dark and long the hours that night seemed to me!

Before the dawn of day, I arose to read my theologians again, and see if I could not find someone who would allow me to forgive the sins of that dear child, without forcing her to tell me anything she had done. But they seemed to me, more than ever, unanimously inexorable, and I put them back on the shelves of my library with a broken heart.

At nine a.m. the next day, I was by the bed of our dear sick Mary. I cannot sufficiently tell the joy I felt, when the doctor and the whole family told me, "She is much better; the rest of last night has wrought a marvelous change, indeed." With a really angelic smile she extended her hand towards me, and said, "I thought, last evening, that the dear Saviour would take me to Him, but He wants me, dear father, to give you a little more trouble; however, be patient, it cannot be long before the solemn hour of the appeal will strike. Will you please read me the history of the suffering and death of the beloved Saviour, which you read to me the other day? It does me so much good to see how He has loved me, such a miserable sinner." There was a calm and solemnity in her words which struck me singularly, as well as all those who were there.

After I had finished reading, she exclaimed, "He has loved me so much that He died for my sins!" And she shut her eyes as if to meditate in silence, but there was a stream of big tears rolling down her cheeks. I knelt down by her bed, with her family, to pray; but I could not utter a single word. The idea that this dear child was there, dying from the cruel fanaticism of my theologians and my own cowardice in obeying them, was as a millstone to my neck. It was killing me. Oh! if by dying a thousand times, I could have added a single day to her life, with what pleasure I would have accepted those thousand deaths!

After we had silently prayed and wept by her bedside, she requested her mother to leave her alone with me. When I saw myself alone, under the irresistible impression that this was her last day, I fell on my knees again, and with tears of the most sincere compassion for her soul, I requested her to shake off her shame and to obey our holy church, which requires all to confess their sins if they want to be forgiven.

She calmly, but with an air of dignity which no human words can express, said, "Is it true that, after the sins of Adam and Eve, God Himself made coats and skins and clothed them, that they might not see each other's nakedness?" "Yes," I said, "this is what the Holy Scriptures tell us." "Well, then, how is it possible that our confessors dare to take away from us that holy, divine coat of modesty and self-respect?"

Has not Almighty God Himself made, with His own hands, that coat of womanly modesty and self-respect that we might not be to you and to ourselves a cause of shame and sin?"

I was really stunned by the beauty, simplicity, and sublimity of that comparison. I remained absolutely mute and confounded. Though it was demolishing all the traditions and doctrines of my church, and pulverizing all my holy doctors and theologians, that noble answer found such an echo in my soul, that it seemed to me a sacrilege to try to touch it with my finger.

After a short time of silence, she continued, "Twice I have been destroyed by priests in the confessional. They took away from me that divine coat of modesty and self-respect which God gives to every human being who comes into this world, and twice I have become for those very priests a deep pit of perdition, into which they have fallen, and where I fear they are forever lost! My merciful Heavenly Father has given me back that coat of skins, that nuptial robe of modesty, and self-respect, and holiness which had been taken away from me. He cannot allow you or any other man to tear again and spoil that vestment which is the work of His hands." These words had exhausted her; it was evident to me that she wanted some rest. I left her alone, but I was absolutely beside myself. Filled with admiration for the sublime lessons which I had received from that regenerated daughter of Eve, who, it was evident, was soon to fly away from us, I felt a supreme disgust for myself, my theologians—shall I say it? Yes, I felt in that solemn hour a supreme disgust for my church, which was cruelly defiling me and all her priests, in the confessional box. I felt, in that hour, a supreme horror for that auricular confession, which is so often a pit of perdition and supreme misery for the confessor and penitent. I went out and walked two hours on the plains of Abraham, to breathe the pure and refreshing air of the mountains. There, alone, I sat on a stone, on the very spot where Wolff and Montcalm fought and died; and I wept to my heart's content on my irreparable degradation, and the degradation of so many priests through the confessional.

At four o'clock in the afternoon I went back again to the house of dear dying Mary. The mother took me apart, and very politely said, "My dear Mr. Chiniquy, do you think it is time that our dear child should receive the last sacraments? She seemed to be much better this morning, and we were full of hope; but she is now rapidly sinking. Please lose no time in giving her the holy viaticum and the extreme unction." I said, "Yes, madam; let me pass a few minutes alone with our dear child, that I may prepare her for the last sacraments." When alone with her, I again fell on my knees and, amidst torrents of tears, I said, "Dear sister, it is my de-

sire to give you the holy viaticum and the extreme unction; but tell me, how can I dare to do a thing so solemn against all the prohibitions of our holy church? How can I give you the holy communion without first giving you absolution? and how can I give you the absolution when you earnestly persist in telling me that you have so many sins which you will never declare to me or any other confessor?"

"You know that I cherish and respect you as if you were an angel sent to me from heaven. You told me, the other day, that you blessed the day that you first saw and knew me. I say the same thing. I bless the day that I have known you; I bless every hour that I have spent by your bed of suffering; I bless every tear which I have shed with you on your sins and on my own; I bless every hour we have passed together in looking to the wounds of our beloved, dying Saviour; I bless you for having forgiven me your death! for I know it, and I confess it in the presence of God, I have killed

forgiven His poor prodigal child. Oh, I see the angels with their golden harps around the throne of the Lamb! Do you not hear the celestial harmony of their songs? I go—I go to join them in my Father's house. I SHALL NOT BE LOST!"

While she was thus speaking to me my eyes were really turned into two fountains of tears; I was unable, as well as unwilling, to see anything, so entirely overcome was I by the sublime words which were flowing from the dying lips of that dear child, who was no more a sinner, but a real angel of Heaven to me. I was listening to her words; there was a celestial music in every one of them. But she had raised her voice in such a strange way, when she had begun to say, "I go to my Father's house," and she had made such a cry of joy when she had to let the last words, "not be lost," escape her lips, that I raised my head and opened my eyes to look at her. I suspected that something strange had occurred. I got upon my feet, passed my handkerchief over my face to wipe away the tears which were preventing me from seeing with accuracy, and looked at her. Her hands were crossed on her breast, and there was on her face the expression of a really superhuman joy; her beautiful eyes were fixed as if they were looking on some grand sublime spectacle; it seemed to me, at first that she was praying.

In that very instant the mother rushed into the room, crying, "My God! my God! what does that cry 'lost' mean?" For her last words, "not be lost," particularly the last one, had been pronounced with such a powerful voice, that they had been heard almost everywhere in the house. I made a sign with my hand to prevent the distressed mother from making any noise and troubling her dying child in her prayer, for I really thought that she had stopped speaking, as she used so often to do, when alone with me, in order to pray. But I was mistaken. The redeemed soul had gone, on the golden wings of love, to join the multitude of those who have washed their robes in the blood of the lamb, to sing the eternal Alleluia.

The revelation of the unmentionable corruptions directly and unavoidably engendered by auricular confession, had come to me from the lips of that young lady, as the first rays of the sun which were to hurl back the dark clouds of night by which Rome had warped my intelligence on that subject.

So miserable by her fall and her sins, but so admirable by her conversion, that young lady was standing before me, for the rest of my priestly life, as a bright beacon raised as the solitary rock stands before the sailor whose ship is drifting through the shoals, in a dark and stormy night. She was brought there by the merciful hand of God, to right my course.

Lost and degraded by auricular confession, only after having given it up, that precious soul was to find peace and life, when

## MABLE CLEMENT

A thrilling religious novel which deals with the main errors of the Campbellites. Campbellism is a religion that appeals to the head, rather than to the heart, and is rapidly growing in America. Next to the Bible, this book will come nearer stopping these followers of Alexander Campbell, than any other book.

Price \$2.00

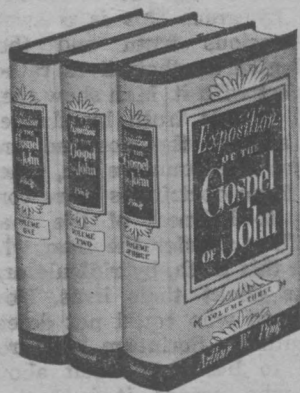
CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

## The Gospel Of John

BY A. W. PINK



\$14.95

This is perhaps the best of Bro. Pink's writings. You will find these books almost inexhaustible in setting forth the meaning of the Gospel of John. As was Pink's custom, he has put much time and study into the preparation of this three volume set.

We highly recommend this commentary. It is written in such a way that it is easy to read and understand. If you have been looking for the best on John's Gospel, we suggest that you get this set.

you, dear sister. But now I prefer a thousand times to die than to say to you a word which would pain you in any way, or trouble the peace of your soul. Please my dear sister, tell me what I can and must do for you in this solemn hour."

Calmly, and with a smile of joy such as I had never seen before, nor seen since, she said, "I thank and bless you, dear father, for the parable of the prodigal son, on which you preached a month ago. You have brought me to the feet of the dear Saviour; there I have found a peace and a joy surpassing anything that human heart can feel; I have thrown myself into the arms of my Heavenly Father, and I know He has mercifully accepted and

washed in the blood of the Lamb, as the only hope and refuge of sinners. Her words, filled with superhuman wisdom, and her burning tears, came to me, by the marvelous Providence of God, as the first beams of the Sun of Righteousness, to teach me that auricular confession was a Satanic invention.

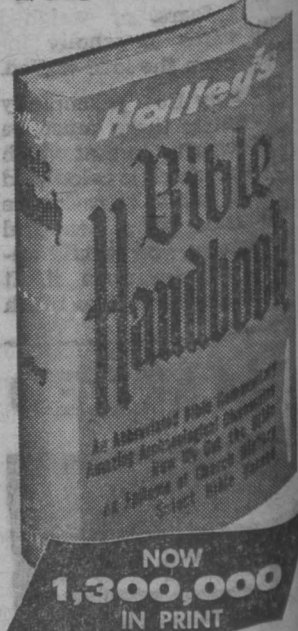
Had this young person been the only one to tell me that might still have held some doubt about the diabolical origin of that institution. But thousands and thousands before and after her, have been sent by my merciful God to tell me the same tale, till after twenty-five years of experience it became a certitude to me that that modern invention of Rome must, sooner or later, with very few exceptions, drag both the confessor and the female penitents into a common and irreparable ruin."

Copied specially for THE BAPTIST EXAMINER by L. E. Jarrell, Lordsburg, New Mexico.

## Moving Romeward

(Continued from page one) Mr. Skoglund speaks as though he represented the thinking of the Baptist leadership of our country. Look again at this leaky ship which he has sent aloft. "There has been a change." Our Baptist ancestors have "tended to ignore the fuller Biblical understanding." What a far-reaching and cruelly distressing indictment. Follow further his incredible reasoning: "The shift in methodology does not mean that Baptists NO LONGER AFFIRM WITH VIGOR the Baptist positions of their ancestors." (Emphasis mine). And then, "The polemical situations no longer" (Continued on page 7, column 1)

## A CONTINUOUS BEST-SELLER



NOW 1,300,000 IN PRINT

A concise Bible commentary—Bible history—Archaeological discoveries—church history—select Bible verses.

More Biblical information than any other book its size!

968 pages, size 4" x 6 1/2" x 1 1/2" \$3.95 23rd edition

Calvary Baptist Church Ashland, Kentucky

## NEW PARK STREET PULPIT

6 Volumes

By CHARLES H. SPURGEON

\$4.95

Single Volume

This series was the very FIRST of Spurgeon's published sermons and they contain his greatest doctrinal and evangelistic messages, as delivered at New Park Street Chapel and other places during the period. Of all the reprintings of Spurgeon's sermons, this is the BEST yet. These volumes are PHOTOGRAPHICALLY reproduced from the originals.



CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

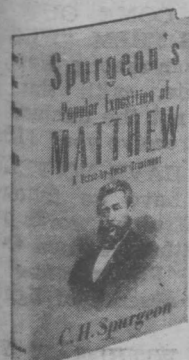
SEPTEMBER 11, 1965

PAGE SIX



## Exposition of Matthew

By C. H. SPURGEON



\$2.95

This commentary is written in the typically rich style of Spurgeon. It is full of informative and thought provoking material. Rarely have we read a verse by verse treatment of a book of the Bible that calls so many points of truth to mind. We are sure you will receive blessing as you read this treatise by the man who has come to be called the "Prince of Preaching." It is Christ centered, yet does not shun the doctrinal teachings of the Word of God. This is Spurgeon's last work, and one of his best. We heartily commend it.

Calvary Baptist Church  
Ashland, Kentucky

## Moving Romeward

(Continued from page six)  
Baptists can no longer afford to spend most of their theological time talking about 'Baptist distinctives.' Are Baptists apathetic that they allow such consistent and contradictory positions to go unchallenged? Affirm with vigor the historic positions, and "the old polemical situations no longer exist." Polemical means refuting opinions of false teachers, but Baptists are no longer to do so! sit silently by and let the error flood our country, at the same time affirm with vigor Baptist positions! "The shift presents a movement from the old to the catholic apathy!" To be Baptist is to be narrow, narrow and bigoted; to be catholic is to be ecumenical, involved in worldwide religious cooperation — even with the Communist, and Orthodox!

## BEWARE OF THOSE WHO TURN AWAY FROM THE TRUTH

Such words as "ecumenical," "cooperation" and "involvement" have recently taken on special significance. In religious circles "involvement" is the mysterious word. It means to be drawn into the movement to become absorbingly occupied with the ecumenical movement, a movement to bring all religions together in a great world conference. According to the head of the Commission on Baptist Doctrine, "Baptists are quite at home in the main streams of theological thought. The main streams are ecumenical, liberal, modernist, and

inclusivist (covering and encompassing all religions). He also implies that if one is Baptist, he is sectarian; that is, he belongs to a sect and is narrow and bigoted, but to be catholic is to be ecumenical; that is, to be on the crooked roadway of world churchism. Clearly a move has already been inaugurated to discredit Baptists who are not ecumenical. Go hand in hand with the Rome-ward marchers and you are in the main stream, a jolly good fellow! But refuse and you are glued to a sect, thus narrow and bigoted! No religious association, convention, or council will ever rise above its leadership. Beware of questionable detours!

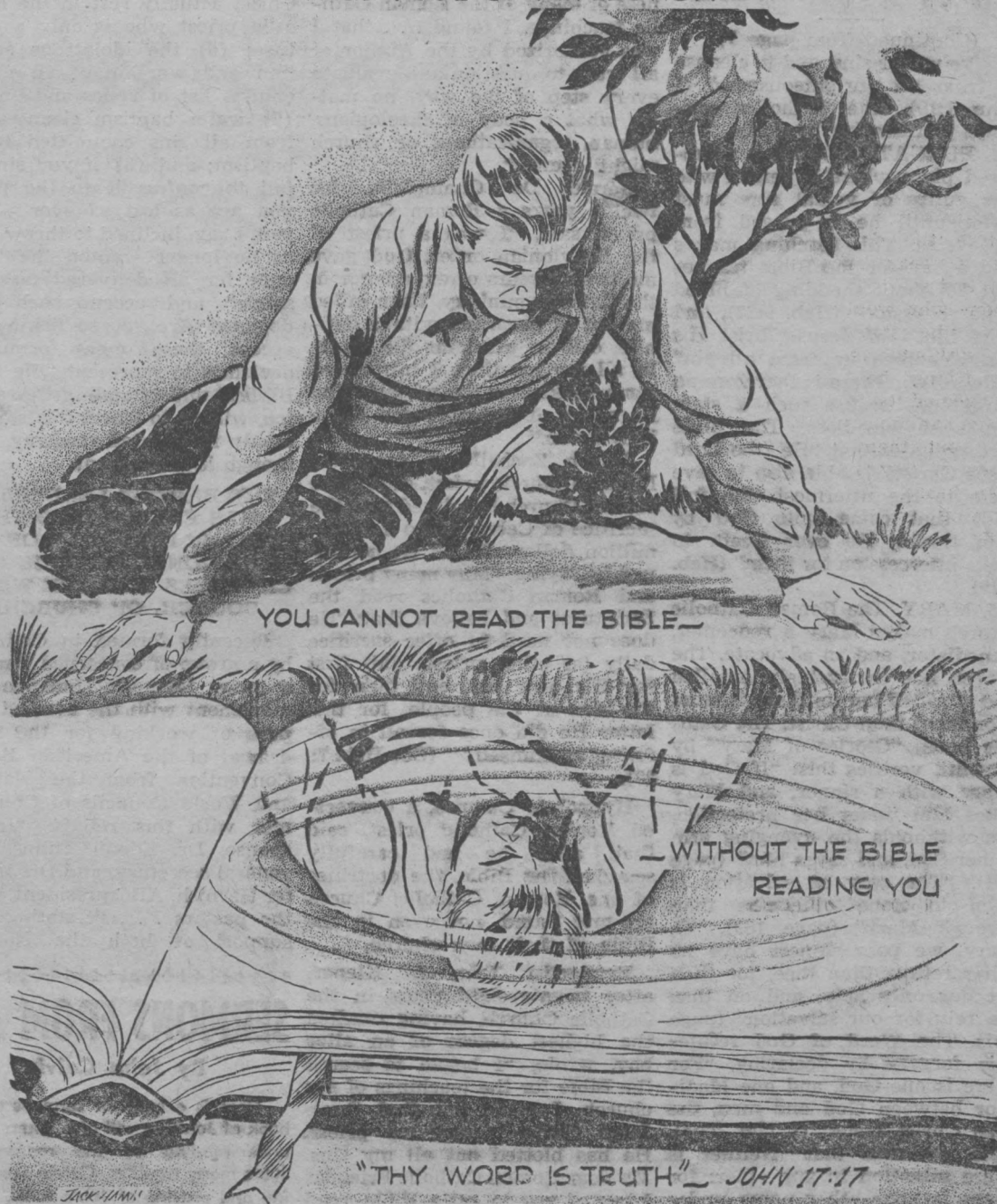
An article written by Arthur B. Crabtree, professor of theology at Eastern Baptist Theological Seminary, and reported on page four in the January 1965 issue of the "Crusader," American Baptist Newsmagazine, reads in part as follows: "Catholicism is no longer static. It is dynamic, open-minded, receptive, forward-looking. It has struck its tents and is on the march . . . the Catholic pace has quickened. It is mistaken, he said, for Protestants and Catholics to live in opposition to each other and mutually reproach each other for the split which occurred at the Reformation. We share a common guilt for the split and a common responsibility in seeking to heal it." He further stated that "the most living, creative, constructive, and Biblical theology is in general coming from the Catholic rather than from Protestant authors." It is embarrassing and humiliating for Baptists to express such an alarming ignorance of church history — as though Baptists were ever a part of Romanism! Such rabid outpourings should shock Baptists into breaking the strange silence which is taking them into the Blake-Pike unity proposals. In January Mr. Crabtree was "studying the doctrine of the church in the Catholic faculty of the University of Tubingen, Germany." This fact prompted Pastor G. W. Riser of the Greenwood Baptist Church, Hewitt, New Jersey, to write, . . . American Baptists! Get back to the Book before someone takes you back to the bishop! I hope that our learned professor will not return from Tubingen with a rosary and a reserved plot in the ecumenical graveyard.

On page 10 of the February, 1965, issue of the "Crusader" we read that "due in large part to recent developments at the Ecumenical Council in Rome" a Catholic priest, T. J. Pitsch, and a Baptist pastor, L. E. Hodges, were by permission of the Catholic archbishop, in a joint funeral. The concluding remarks of Pastor Hodges were "by the very nature of this particular service, we have buried a bit more of the separation which exists among brethren in the Kingdom of God." Brethren!

In the April, 1965, issue of this American Baptist Newsmagazine, Dr. Hillyer H. Straton, a General Council member and pastor of a Baptist church, has said that "the renewal that our Roman Catholic brethren are finding in Vatican

The two things most open to mistakes are the pocketbook and the tongue.

## TRUE POOL OF REFLECTION



II is a direct outgrowth of their meeting together."

Quotations such as those listed above could be multiplied. Strong indications are that Baptists are taking the initiative in this premature covenant with death and agreement with hell. No voice of opposition to this clear march Rome-ward is ever registered by the American Baptist leadership — but rather these ecumenically minded denominational leaders and "so-called" theologians of the American Baptist Convention, the National Council of Churches, and the World Council of Churches are falling over themselves in order imploringly to make such overtures as would break down all Catholic resistance to the return of the "separated brethren." Since it is becoming dangerous to be classed as a Protestant, and more so to be a Baptist, one would suppose that these convention and council leaders want to get the Protestant and Baptist "stench" buried before a powerful world church begins to scream for their blood. Inasmuch as "subdued Rome is a lamb," she is smiling outwardly but inwardly she is still the Mother of Harlots, simply opening her arms to make merchandise of your gullibility. This forging new paths into gross darkness is nothing more or less than a repudiation of the Bible as the Way, the Chart, the Roadmap, and the Rule-book. We are living in a dangerous world—a world which multiplies one painful and fearful crisis after another. During such times it seems profitable and safe for men to join hands, but "Though hand join hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered" (Prov. 11:21).

THE DOCTRINES OF THE BAPTIST CHURCH ARE DIAMETRICALLY OPPOSED TO THOSE OF ROMANISM

What do Roman Catholics believe?

1. TRADITION. Charles Chi-

THE BAPTIST EXAMINER  
SEPTEMBER 11, 1965

PAGE SEVEN

niquy for twenty - five years a Roman Catholic priest has said, "Do you not see that in the Church of Rome you do not follow the teachings of the Word of God, but only the traditions of men?" An honored tradition "assumes an importance and an authority equal to the Word of God." The church, not the Bible, is the infallible teacher. Doesn't the Bible warn that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book?" (Rev. 22:18).

2. THE MASS. Each Mass is said to be a new sacrifice of the body and blood of Jesus Christ. It is declared to be the same as that of the Cross. It is, of course, a bloodless sacrifice. If true, such would mean that in the United States alone Christ dies more than 20,000 times every day! There is not an iota of Bible sanction for this financial fraudulent scheme, but rather the opposite. Christ "entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once

in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:25-26).

3. BAPTISM. The Roman Catholic Church teaches that water baptism washes away all sins committed before baptism, and that penance (showing sorrow, repentance, and confessing to a priest) gets rid of sins committed after baptism. The church also teaches that if a person commits a sin and does not confess it to the priest, he is lost again. The Bible teaches that "Without shedding of blood is no remission" (Heb. 9:22). This disqualifies both the Mass and baptism because they are both bloodless. "Christ, who knew no sin was made to be sin for us that we might be made the righteousness of God in Him." (II Cor. 5:21). Roman Catholics know nothing of the finished work of Christ. Baptismal regeneration is not taught in the Bible. Neither does any priest on earth have power to forgive sins. In the Bible we read, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). It also states that "If we confess our sins, He (Christ) is faithful and just to

(Continued on page 8, column 1)

## STRONG'S CONCORDANCE

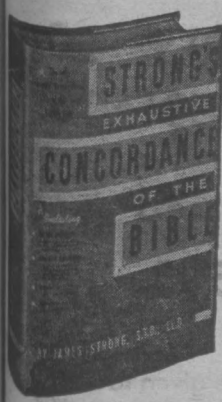
By JAMES STRONG

Plain

\$15.75

Thumb-Indexed

\$17.00



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

CALVARY BAPTIST CHURCH  
P. O. Box 910, Ashland, Kentucky, 41101

## FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

\$3.95



The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH  
P. O. Box 910 — Ashland, Kentucky



## Moving Romeward

(Continued from page 7)  
forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:19). The Catholics condemn justification by faith.

4. PURGATORY. This is a supposed place where a person who dies guilty of venial sins must suffer until he is purged from those sins. This teaching makes God a liar, for the Bible teaches that "Without shedding of blood is no remission" (Heb. 9:22), and "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). There is therefore no Purgatory because such a state would be bloodless. The Bible further states that "He (the Lord Jesus Christ) is able also to save them to the uttermost (the full end) that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

5. MARY. The Roman Catholic Church makes Mary a redeemer, a mediator, and an advocate. The church has increasingly extolled and glorified her until she is more prominent than Christ. The Catholic book, "Glories of Mary" by Legouri, verifies this: "If God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him" (page 124). "The way of salvation is open to none otherwise than through Mary" (page 169). "O, Mary, we poor sinners have no other refuge than thee, for thou art our only help, and on thee we rely for our salvation" (page 121). The Word of God refutes this forgery by declaring, "For there is one God, and one Mediator between God and men, the man Christ Jesus" (I Tim. 2:5). Also we read that "Neither is there salvation in any other: for there is none other name under heaven given among men where-by we must be saved" (Acts 4:12). "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). As we are not cleansed from our sins by the fires of Purgatory but with the precious blood of Christ, neither are we saved by the slightest effort on the part of Mary.

6. IDOLATRY. The Catholics have an almost unending list of relics and images which they adore and worship. The Bible warns us to "Flee from idolatry" (I Cor. 10:14). And idolaters shall not inherit the Kingdom of God (I Cor. 6:9-10).

### CONVERTED ROMAN CATHOLIC PRIESTS SAY SO

Charles Chiniquy, for twenty-five years a Catholic priest said, " . . . it is better for you to follow Christ than the Pope, to invoke the name of Jesus alone than the name of Mary, that it is better to put your trust only in the blood of the Lamb shed on the Cross for your sins, than in the fabulous purgatory of Rome . . ."

Frank F. Payas, for 20 years a Roman Catholic priest, said, "For several years I had experi-

enced DOUBT about the soundness of many of the Roman Catholic teachings. I found . . . that I was authorized by the Author of all truth to question and evaluate every step of the way, no matter what a body of theologians, human organizations, or church might decree."

Gerald De Champlain, for twelve years a Roman Catholic priest, said, "I was a priest of the Babylonian order. God gave me twelve years of experience in the Catholic ministry. Then called me out of paganism with a definite call to proclaim the truth. In all my meetings I introduced some booklet on the subject, 'The Paganism of Babylon,' for Rome is Babylon."

Joseph Zachello, a converted Roman Catholic priest, said, "The Roman Church has dared turn the sacrifice of Calvary into a multimillion dollar affair." He continued by saying, "May many priests and Roman Catholics read the Scriptures and believe that: 'He does not need to offer sacrifice daily (as other priests did) first for His own sins and then for the sins of the people, for this latter He did once for all in offering up Himself.'" (See Heb. 7:27).

Hyppolyto Campos, a converted Roman Catholic priest, said that, after he had carefully searched the Bible, the doctrines of the Roman Catholic Church are not found, not even in the Bible of their own church.

Evangelist John A. Klepar, after twenty-eight years in the Catholic Church, having reached the highest degree of an altar boy, wrote, "I began to search the Bible for the teachings of my church, I could not find them. Jesus Christ is now my priest. He has blotted out all my sins. My dear Roman Catholic Friends: I beg of you to get a Bible, read it, and think for yourself."

By the honest, straight-forward confessions of those who know, we have re-affirmed that the Roman Catholic church has "made the commandment of God of none effect by your tradition . . . in vain do they worship me, teaching for doctrines the commandments of men . . . Let them alone: they be blind leaders of the blind" (Matt. 15:6-14).

### BAPTISTS, "INVOLVEMENT" SPELLS DISASTER

I am speaking to those who are defending the time-honored, historic Baptist distinctives— are you inclined to accept as facts such unbiblical deceptions as (1) the Catholic Church and its Pope are infallible; (2) you must rely on Mary for your salvation—your redeemer, your intercessor, and your advocate, rely on one who herself needed a Saviour (Luke 1:46-47); (3) Jesus Christ must die thousands of times every day as a victim for the sins of men; (4) in the Mass "The priest is another Christ who offers blamelessly and with great merit the spotless sacrifice" — the same as that of the Cross, even though the Bible says, "No more offering for sin" (Heb. 10:18); (5) in

the Mass the body and blood of Christ actually rest in the hands of a priest who is only a creature; (6) the idolatrous adoration and worship of an almost endless list of relics and images; (7) water baptism cleanses you from all sins committed before baptism; and (8) if you sin and fail to confess it to the priest, you are as lost as ever — are you, I say, inclined to throw aside as no longer wanted the "faith once for all delivered unto the saints" and accept such false dogmas? Are you so fickle as to accept these men formulated doctrines to represent "the fuller Biblical understanding?" Are you, too, willing to travel this so commonly frequented roadway, even though it is crooked?

### THE BAPTIST LEADERSHIP HAS FALLEN INTO THE WELL-BAITED TRAP OF THE NATIONAL COUNCIL OF CHURCHES AND THE WORLD COUNCIL OF CHURCHES

Recently formed in California by a group of concerned Baptists, a new laymen's independence movement with the avowed purpose of working for the withdrawal of the American Baptist Convention from the National and World Councils of Churches met with this rebuff: "In response, Dr. Edwin Tuller, ABC general secretary, and Dr. J. Lester Harnish, ABC president, wrote the pastors . . . re-stating their support of both the National

## SERMONS FROM JOB

By John Calvin

Here is a book of sermons on the book of Job that will give you a better understanding of the reasons for Job's many troubles. Calvin sees testing and proving of Job's faith, rather than punishment for Job's sins. We have always held this position, believing that the first chapter of Job makes it clear that Job was as faithful to God as any one could expect one to be.

You will see the way we should interpret our afflictions and the things we should endeavor to learn thereby. This is a fine treatise from a practical standpoint. There is not too much outright doctrinal teaching, yet enough to put some Arminian heresies in the dust.

PRICE \$4.50

Order From  
Calvary Baptist Church  
Ashland, Kentucky

\*\*\*\*\*  
Council of Churches and the World Council of Churches." (Page 12 of June issue, "Crusader").

Repeatedly and brazenly the National Council and World Council leaderships and so-called theologians have denied every fundamental doctrine of the Bible. In a vigorous attempt to discredit the very heart of the Bible, the Genesis account of creation, the divine inspiration of the Bible, the miracles, the virgin birth, the deity of Christ, His substitutionary death, the need for the precious blood of Christ, the bodily resurrection, and the literal, bodily return of Christ, all have been boldly challenged. These denials have become so common that documented evidence is unnecessary. Any average reader or nominal observer can verify this truth.

In addition to this wholesale butchering of the Bible, The National Council of Churches: (1) Sponsors that "dirty film which depicts Jesus as a clown". (2) Is beginning a work designed to develop a racially-open society. The inevitable consequences of such are fearful to contemplate. (3) Has issued a document approving premarital sexual relations. "Spokesmen for religion are pac-

ing the world's moral collapse." (4) Supported the outlawing of prayer and Bible reading in the public schools. (5) Sponsored a so-called training school for "civil rights workers" in Oxford, Ohio, during the summer of 1964. Young people were trained to take their places in picket lines, mass demonstrations, and participate generally in racial agitation in the South. This training school was National Council of Churches financed.

Plainly evident and easy to be seen is the fact that their convention and council leaders are involved in a departure from the Word of God. But if a Bible believer raises his voice to oppose this godlessness, he is discredited, disgraced, made to appear as an untouchable, and contemptuously belittled by the most unprincipled method of social control — that of name-calling. He is stigmatized by such marks of implied shame as "rabble-rouser, croaking antediluvian dinosaur, fright and hate peddler, bigot, a misled extremist whose mind has tottered, and a brassy-mouthed demagogue who is whipping up a fearful harvest of division, discord, hate, and hysteria; all of which are the result of recklessly sown doubt and suspicion." However no one should ever think that any rebuff of the cohorts of hell is recklessly sown, especially when the whole apostate army is attempting to preach the funeral of both Christ and the Bible, both of which will outlive the preachers and the pallbearers. Strangely enough this low type of strategy succeeds in throwing up defense fortifications for a group of spiritual delinquents, as well as for their apostate efforts.

### IF THE WOLVES IN THE SHEEPFOLD OUTNUMBER THE SHEEP, GET OUT OF THIS DAMNING DELUSION

Christ said, "If a man love me, he will keep my words" (John 14:23). Love and obedience are inseparable. Christian unity at the expense of truth is unthinkable. No real Christian is going to remain part and parcel to a pest-house. This stigma is a mild term for any person or group of persons who deny the very fundamentals of the Bible and in an attempt to add dignity to their illusory intellectual efforts admit that the Bible has some truth embedded in it, toward which theologians are struggling for a significant breakthrough. To have fellowship with persons who are both professors and scoffers would be like sleeping with a victim of smallpox before a successful vaccine had been produced.

Unmistakably the Bible warns Christians not to follow spiritual delinquents:

(1) DON'T TRY TO LABOR IN A STRANGE YOKE. "Be ye not unequally yoked together with unbelievers . . . what communion hath light with darkness?" (II Cor. 6:14-15).

(2) MARK THEM AND AVOID THEM. "Now I beseech you brethren, mark them which cause divisions and offenses con-

trary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). Infectious diseases are quarantined, but ruinous false teachers are everywhere tolerated!

(3) COME OUT FROM AMONG THEM. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

(4) HAVE NO FELLOWSHIP. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). "Plants cannot bear fruit in the absence of light" (James 1:18).

(5) WITHDRAW YOURSELF FROM DISORDER. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of your fathers" (II Thes. 3:6). Don't torment yourself with sentimental thoughts; resign yourself to the will of God.

(6) RECEIVE THEM NOT INTO YOUR HOUSE. "If there be any unto you, and bring not the doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds" (II John 1:10). Such would be ungodly hospitality.

(7) HAVE NO COMPANY WITH THOSE WHO DISOBEY. "And if any man obey not the word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thes. 3:14). True love abhors anything which tends to overthrow Christianity and belie and discredit the Lord Jesus Christ.

(8) In relation to the last great ecumenical movement, the world church movement, which is spoken of as "BABYLON THE GREAT, MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH" the Bible commands, "Come out of her, people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

If your local church is a part of the American Baptist Convention, so are you, and so are you and your church a part of the National Council of Churches and the World Council of Churches. All three speak to you! If you put a dime in your collection plate, you are contributing to the armies which are marching against Jesus Christ.

## Salvation By Grace

(Continued from page 9)  
their salvation. "Upon the pavement down at Jesus' feet, there I'll cast my crown, and his dear name repeat. Believe on the Lord Jesus Christ, and thou shalt be saved, and saved give Him all the glory, seek to live every day by the power of the Holy Spirit for glory."

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$8.95

Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so

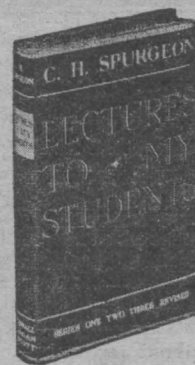
great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER  
P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 11, 1965

PAGE EIGHT



## LECTURES TO MY STUDENTS

443 PAGES

\$5.95

The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of the great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

CALVARY BAPTIST CHURCH  
P. O. Box 910—Ashland, Kentucky