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MISSIONARY

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The Baptist Examiner

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

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A WARNING AS TO THE EVIL HERESIES OF H. W. ARMSTRONG

By R. T. Ketcham

Turn on your radio and dial most any station and sooner or later you will run into Herbert W. Armstrong or his son, Garner Ted Armstrong.

Mr. Armstrong's radio program is called "The World Tomorrow." His magazine is called The Plain Truth. Because one hears a message from him today that seems to be as sound as the Bible itself, multiplied thousands conclude that he is a safe preacher to follow. However, on his very next message he may go off on one of his many tangents of wild claims for himself and total distortions and denials of the truths of the Scriptures. For the most part his messages and articles are a conglomeration of just about every error rampant in this confused world. His annual budget is reported to be around eight million dollars.

The purpose of this word of warning about Mr. Armstrong is to alert the people of God who seem to be unable to detect his error. Several pastors have told me that they find Mr. Armstrong's magazine in the homes (Continued on Page 6, Column 3)

SCRIPTURAL MISSIONS CARRIED ON BY CHURCHES LONG BEFORE BOARDS

There never was a mission board until 1649. Even it was started by the English Parliament, and not by the churches. Convention Baptists began in England in 1792. Convention Baptists began in America in 1814. The Southern Baptist Convention was formally chartered in 1845. Thus convention Baptists are only a little over 100 years old — to be exact (dating from English Baptists), 173 years, which means that Conventionism is much younger than the Protestant Reformation.

However, Missionary Baptists have been doing missionary work since our Lord gave the commission to the First Baptist Church of Jerusalem — and that apart from conventions and mission

boards. Thus for hundreds of years prior to the rise of these extra-scriptural and anti-scriptural and heretical organizations, true Missionary Baptists had been moving forward in the missions program of our Lord apart from all interference and assistance from alien bodies.

Before these alien bodies came into existence — yea, long before — Missionary Baptists had been successfully carrying on their missionary program — the work being carried on by the individual churches, and a record of such work can be traced back to the apostolic age.

In 1789, and thus before conventionism was invented

The Bodenheim Association was

actively missionary in 1789. In his history, Millett says:

This plan consisted in the appointment of a committee to employ a suitable ordained elder as a missionary to travel into the eastern part to preach and administer the ordinances of the gospel . . . It was decided to carry the gospel not only to destitute churches, but to new and destitute settlements, where Christ was not preached." — Millett's History of Baptists of Maine, page 425.

27 years prior to the rise of conventionism in America

"That not only ordained preachers, but young gifts (Continued on Page 8, Column 1)

SIX REASONS WHY THAT I MUST PREACH TRUTH OF ELECTION

Whenever a faithful pastor preaches a sermon on predestination, election, foreordination, providence, or the everlasting covenant of God a hue and cry



Elder Bob Nelson

arise from most congregations. Some persons who think of God as a fickle human being (John 50:21) and has earthly desires (Continued on Page 5, Column 3)

Brief, But Interesting History Of The Baptists

The history of the ancient church is very obscure. Much of the early recorded history was lost or destroyed. A great deal of the history that remains has been changed to suit the interests of the Roman Catholic Church. The history of the church has been subject to much controversy and subject to the whims and fancies of each particular age.

A GREAT LETTER FROM AUSTRALIA

Bro. Gilpin: I am just writing to say — a difference your doctrine made to me! My eyes have been opened (perhaps only a little) to the great things of God. It all started when I wrote to W. R. Robinson who used to have a radio program from "The Sovereignty Of God" and he also sent me TBE. I can't just devour every word

of your friend, I have never heard like this in all my life, though I am saved and born again. I have been an Arminian for all of these years. I have written to Bro. Robinson to ask where were any real Baptist churches in Australia, but sad to say, he says that he has never heard of any. They all seem to be from your teaching. In fact, they don't seem any different from most Protestant churches. I join in with anything and everything.

Pray for you away out here in this vast Australian bush where I live on a cattle station. I would love to have attended your Bible Conference. I thought about it so much, but I was old and sick so I suppose I'll never have that esteemed pleasure. I do love TBE. It is the one spot in my life when it seems that I can see the doctrine of sovereign grace so plain, though once I was groping in the dark. Now, the blessing of God has shined into my heart and I want to write (Continued on Page 8, Column 3)

My Impression...

CONCERNING THE LABOR DAY WEEK-END BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH HELD AT ASHLAND, KENTUCKY

I believe this Bible Conference, out of three that I have attended, was the best. The fellowship was wonderful. I believe the meetings and food were better than ever before.

Mrs. David O'Neal
Bristol, Tenn.

To me the conference has been one of the greatest blessings I have received. Since I have never attended one before I cannot make a comparison, but it was truly a great meeting in every aspect. My prayer is that the Lord's richest blessings be upon everyone that participated.

Elder Raymond Moore
Citrus Heights, Calif.

I am reminded of what our Lord's Word says in Deut. 1:25 "It is a good land which the Lord our God doth give us." We can truly say it was good to be at Calvary Baptist Church's Bible

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Conference. Oh, how our God was proclaimed and lifted up in the preaching of the Word. We thank God for His mercy to us in providing for us to attend. We praise God for Bro. Gilpin, his dear wife and all of Calvary Baptist Church who have labored so as to make this conference possible. May our dear Lord keep you all and bless each one.

Howard Sheppard
Bradenton, Florida

I count this Monday (the only day I was privileged to attend) one of the greatest privileges of my life.

Mrs. Oakley Lewis
Ashland, Ky.

It is wonderful to know we still have as many really true Baptists as we have. The fellowship was truly a work of grace. I feel the table was really set.

Mrs. Charles P. Ross
Ashland, Ky.

There are no words to describe the wonderful blessings we received during these few days of good preaching, good fellowship and good eating. Sometimes I fear we don't stop and appreci-

ate the things that God has given us and until the days come when we cannot worship as we do now, we won't realize what we have lost until it is too late. We sleep and drift along as though all these good things are due us and we accept them and take them for granted. I hope after these days I can remember to thank (continued on page 7, column 2)

Bro. CRIDER WRITES AS TO CALVARY'S BIBLE CONFERENCE

Dear Brother Gilpin:

While in Ashland attending the Bible Conference of the Calvary Baptist Church you asked all to



Elder William J. Crider

write their impressions of the conference. I did not do it at that time, but am writing now to let you know my thoughts concerning this conference.

I have attended all of the conferences there except one. To me this was the best of all those in the past. The music made by the two young boys inspired and blessed me. The singing was good and the special music was a great blessing. I enjoyed and was blessed by the preaching. All the (Continued on Page 8, Column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY I CANNOT ACCEPT THE POPE'S INVITATION"

BEING THE LAST SERMON PREACHED AT 1965 BIBLE CONFERENCE

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Pet. 3:15.

I think that an infidel ought to be able to give an answer, or a reason, for his position. If a man be an atheist or an agnostic, he ought to be able to give a reason for his position. If a man is a Baptist, he ought to be able to give a "thus saith the Lord" for his position. I have a very definite conviction that no man ought to claim to be a Baptist who can't

give you chapter and verse for the things for which he may contend.

We are living in a day when such a position on the part of the ministry is almost forgotten. Ecumenicalism is in the air. Protestants who have protested, have quit protesting. The result is, all the Protestant groups are going to Rome as fast as the highway can be opened. Just as soon as a very few theological barriers have been removed, every Protestant organization in the world will be right back in the fold of "Mammy" and will

be perfectly content to be there. So far as I am concerned, I am happy to see them go, and I will be very, very glad to know when the last one has been gathered back into the fold of the old whore.

Catholicism is doing everything to make way for the return of the Protestant organizations into the Romanist fold, yet they are not willing to give to us the same freedom of expression they ask for themselves. Within the past few years the Pope has issued many invitations to return to (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Pope's Invitation"

(Continued from page one)
what he calls "the one true church." Now he is at perfect liberty to send out such invitations, and I am glad to give him that religious liberty; however, he is not willing to give me the same freedom of expression that I am willing to give him.

I cite to you the statement of Pope Leo XIII when he declared:

"It is never permitted to grant freedom of thought, writing, or teaching, and the undifferentiated freedom of religion, as so many rights which nature has given to man."

Also the Catholic Encyclopedia says:

"The church has been and still remains intolerant of all other religions. She regards dogmatic intolerance not alone as her incontestable right, but also her sacred duty."

If you don't think that that is strong enough language on the part of Catholicism, I'll read to you a quotation from the Catholic Gazette in which they said:

"We shall never be satisfied until the Catholic Faith is expounded from every pulpit in the land, and every parish church in the country not only has the essentials of Catholic worship, but is marked also by those outward things which mean so much. We do not mind going slow if necessary. But one thing we can never do is to accept a lower ideal than that, or to accept terms of union with other bodies as would delay, or make impossible that ultimate reunion with our Catholic brethren throughout the world."

When I read these statements, I am reminded of the fact that they certainly want to be able to control the press, the radio, the television, and your home, but they challenge us, and tell us that we are not to lift one single finger in opposition to their position.

When I remember this, I recall that a short time ago Cardinal Spellman went over to Toronto, Canada. You know the old Cardinal has all the news media of the world on his side. If he sneezes, he gets his picture in the paper. If he gets a bad cold, he gets his picture in the paper. He is recognized all over the world as the religious voice of America. Well, a few days ago, one of the Toronto papers gave a report concerning Cardinal Spellman and what he had said, when he was there preaching. His subject was, "Let's Forget History." Beloved, I don't know when a man ever preached on a more timely subject than Car-

dinal Spellman. If I had had some history like the Catholics have, I'd be glad to forget it too. If I had killed fifty million Baptists, not counting hundreds, and thousands, and millions of other dissenters all over the world, I would like to have it forgotten too. If I were considered, and had been considered, by sound Baptists all down through the years as being the church described under the figure of "a fallen woman," even a whore, I'd be awfully glad for folk to forget about my past. If I had the history of Catholicism behind me, I'd be awfully glad to have people forget my history.

Cardinal Spellman's sermon reminds me of the fellow who is about to be sentenced for murder. He is in the courtroom and he says, "Now, your Honor, let's not open up these sordid things of the past. Let's not talk about all these things that have happened. It just opens up the old wounds, and causes us all to feel badly. Judge, if it is all right with you, I'd like for us to forget about the past; and if you don't mind, I'll go out now with the Chief of Police and have a cup of coffee."

Well, that is just about the sum and substance of the speech that Cardinal Spellman made in Toronto some few weeks ago.

I realize that the Catholics in their ecumenical movement are trying to get everybody back into the Catholic fold. They are wanting to make everybody Catholic. Well, I want to send Cardinal Spellman a little information this morning — I want to make everybody to be a Baptist. So far as I am concerned, I have just as much right, and a little more right, because I have Scripture on my side, and he hasn't — so far as I am concerned, I am going to keep at the job in trying to turn people from Ecumenicalism, and trying to turn them from Catholicism and from Protestantism, and I am going to keep on trying to make Baptists out of every person that I meet. I contend, beloved, if you give a man a clean heart and an open Bible, you'll make a Baptist out of him every time, and I am going to keep on trying to do it.

Now I want to give you some reasons why I cannot accept the Pope's invitation to come to Rome.

ROME IS AN APOSTATE CHURCH — NOT A TRUE CHURCH

We read:

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."—Rom. 1:8.

You say, "Brother Gilpin, was that ever spoken concerning the Romanists?" It was! It was spoken by Paul in his day. It was not spoken of the Romanists of this day, nor the Romanists of the year 251 A. D. In fact, when the Apostle Paul wrote to the church at Rome, he was writing to a sound church that was standing for the principles of the Word of God. But those days passed, and the statement of the Apostle Paul in Romans 1:8 has never from that time been applicable so far as the church of Rome is concerned. According to history, along about the year 251 A. D., all sound Baptists declared non-fellowship for the church of Rome. In other words, sound Baptists "booted" them out, and from that time on, Rome has been an apostate church.

The Apostle Paul refers to the true churches as chaste virgins. Listen:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a CHASTE VIRGIN to Christ."—II Cor. 11:2.

While the Apostle Paul refers to the true church as a chaste virgin, John, in Revelation 17, talks about the false churches under the figure of speech of an old whore and her harlot daughters. The old whore is Roman Catholicism, and the harlot daughters are the Protestant churches that have come out of Rome. Now in the light of these two Scriptures where the Apostle Paul talks about the true churches under the figure of a chaste virgin; and where John speaks about false churches as represented by the impure woman, I say that Rome is an apostate church, and for that reason I cannot accept the Pope's invitation to come to Rome.

When I was a boy, my mother tried to teach me some things that have been very important to me down through the years. One of them was that I say "thank you," "no thank you," "yes thank you," and "thank you please." I can remember that she had a pretty hard time doing some of the teaching. You know, my mother was a great club woman. In fact, she broke clubs off of many trees, and thus taught me by way of the club how to say "no thank you."

This morning, beloved, I'd like to honor my mother and say to Pope Paul, "No, thank you, Pope Paul, I cannot accept your invitation to turn to Rome, because Rome is an apostate church and not a true church."

II ROME IS FILLED WITH ERROR

I couldn't begin in a few minutes time to give you the great number of errors that exist in Roman Catholicism. However, in the months that I have been preparing this sermon, I have tried to sum them all up, and I think that seven errors will illustrate in the main the majority of the heresies of Catholicism. All the balance are just tangents from these seven.

The first error that I mention is: you can buy your loved ones out of Purgatory. This was adopted by the Council of Florence in 1439. It is not in the Bible. It is contrary to the Bible, for Peter said:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your

fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

Do you know how the Catholics handle Purgatory? They just make Purgatory to be a great and successful reform school for all the incorrigibles of this world who would not be corrected in time. They correct them in eternity; yet when you turn to the Word of God you'll find Jesus said:

"There is a great gulf fixed: so that they which would pass from hence to you cannot; NEITHER CAN THEY PASS TO US, that would come from thence."—Luke 16:26.

The first error that I stand unalterably opposed to, so far as Rome is concerned, is the error and heresy of buying one's loved ones out of Purgatory.

The second error is: they put a priest between man and God, or what they call the Auricular Confession. I turn to the Word of God and I read:

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus."—I Tim. 2:5.

Up yonder in Glory is God the Father. Down here on earth are you and I. There is just one mediator to come between God and man, and that is the Lord Jesus Christ.

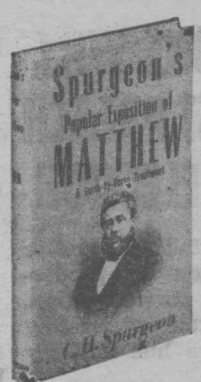
Notice again: "But this man, because he continueth ever, hath an UNCHANGEABLE priesthood."—Heb. 7:24.

The Greek for "unchangeable" means simply: "it is unalterable; it does not pass from one to another." The Lord Jesus Christ never handed His priesthood over to anybody else. He is still our priest. He is the only priest that we have.

Years ago, I was holding a revival meeting in Cincinnati, Ohio, and one night I paid my respects to Catholicism. When I pay my respects to them, I usually do it in terms so everybody knows what I am talking about. They don't have to go home, and get a dictionary, to look up the words that I have used. After the service was over that night, a young woman who was in the audience came around and said, "I'd like to go home with you and talk with you two or three hours, and get you straightened out." You know, beloved, I am always glad when I have an opportunity to lock horns with a son or a daughter of Satan, and I was glad to talk to this girl. She went to the house where I was staying, and that night we sat up until two o'clock in the morning. We locked horns too, several times. After a while, I thought of this Scripture in I Timothy 2:5, and I read it to her. I said "Up yonder in Heaven is God, and down here on earth is man, and there is just one mediator to come between us." She said, "If that verse is in the Catholic Bible then the whole system of Catholicism falls with that verse."

I say to you, beloved, it is in the Bible. It is in the Catholic Bible. It is in every Bible that was ever printed. That girl was a smart girl, when she said that the whole system of Catholicism falls with that one verse of Scripture.

I cite you another error: they put Mary above the Lord Jesus



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Christ. We read: "And she spake out with a loud voice, and said, Blessed art thou AMONG women, and blessed is the fruit of thy womb."—Luke 1:42.

You'll notice that Elizabeth did not say, "Blessed art thou above women," but she said, "Blessed art thou among women."

Sometime ago I saw a picture depicting the Lord Jesus Christ with a scowl on His face, Mary smiling at the sinner, and underneath it was the statement, "Wouldn't you come nearer doing something because your mother asked you than otherwise?" I thought, what a blasphemous caricature of Almighty God to present Mary as a mediator to come between the sinner and Jesus Christ. I say, it is blasphemy to put Mary ahead of the Lord Jesus Christ.

A few days ago I picked up a clipping where P. J. O'Reilly, who writes in the Question Box of the Sunday Herald, made this statement about the worship of Mary:

"Anybody who believes in praying for others or have others pray for him, like St. Paul does, has not the slightest objection to our Lady's helping us with our prayers to God."

Christ never said: "When you pray, you must come to Me alone." When we Catholics pray we believe in bringing along all the gang we can get, and the holier they are, the more (Continued on Page 3, Column 1)

Treasury of David

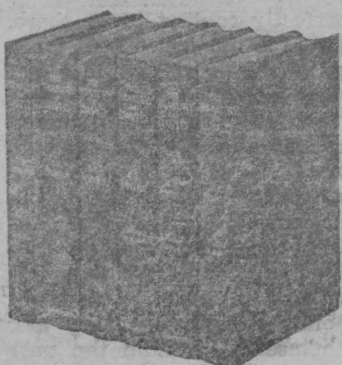
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OCTOBER 2, 1965

PAGE TWO

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"Pope's Invitation"

(Continued from page two)
We love to have them."
Beloved, this says that Mary is part of the gang, and what a gang it is! Whenever they put Mary above my Jesus, you have another reason why I cannot turn to Rome.
Another error is that of Holy Water. The first time I ever saw Holy Water I was in Richmond, Virginia, years ago, as a young preacher. A friend of mine decided to take me around, over the city, to show me various places, and he took me into one of those big Catholic cathedrals. At one side was a basin with filthy water in it, and it was dirty and filthy. You know when you wash your dirty hands, how the grime and the grime from your hands coat the basin round about? Well, that was the condition of the Holy Water. As I stood there, I didn't know what it was, and I thought he was going to have me get a drink. Well, just a few days after I came home, a man told me he feared an enemy as much as the Devil feared Holy Water. I went back in my mind and I thought about that water over in Richmond that I had seen; and I thought, what would the Devil be to fear of that?
I say to you, beloved, Rome is filled with error, and there are probably forty or fifty Romanist errors that have grown out of the heresy of Holy Water. I tell you, it never was heard of until A. D., which is entirely too late for Baptists to even think about having any connection with a church that practices anything concerning Holy Water.
The fifth error that I would

mention is that of the infallibility of the pope. In 1870, they came along with the idea that when the pope speaks ex cathedra—that is, with his coat on—he can't make a mistake. Personally, it is hard for me to understand this in any wise at all. When I read just recently how that Pope Paul made one statement about the Ecumenical Movement that was directly contrary to the statement that Pope John XXIII had made, I asked, how is it that two infallible popes, who can't make a mistake when they have their coat on—how is it that they contradict themselves when they discuss the Ecumenical Movement?

When I think about this crowd who say that they are infallible, I come back to this fact: God pity them for ever having taken their coats off. When I think about all the errors that they are guilty of, and all the heresies and false teachings that they have propagated in the world, it must be that they have never put that coat on even down to this day. For to say that a man can't make a mistake, or to say that a man is infallible, is contrary to the Scriptures which say:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—I John 1:8.

I tell you, my brother, my sister, so far as I am personally concerned, I couldn't think of going to Rome when I recall this heresy of the infallibility of the pope.

Then there is the heresy of worshipping in an unknown tongue, which began in 600 A. D. Paul said:

"Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."—I Cor. 14:19.

A few years ago, a friend who lived across the street from me died, and out of courtesy I went to the funeral. This friend was a Catholic. The doctor who had attended this woman who had died, likewise out of courtesy, went to the funeral. He and I sat together. After the service was over, not a word of which either of us understood, and which lasted for some hour and a half, with them walking around the casket and sprinkling unholy water all over unholy people, I came back and said, "Paul, say it again: I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."

Another heresy that is grievous and which I cannot accept is that of Lent and Good Friday, which began 998 A. D. Beloved, that is just a trick of the Devil for a man to think that he can in some wise starve himself, or refrain from some habit for some 40 days' time, and get enough religion that will permit him to live like the Devil for the rest of the year. You just simply can't do it. Whenever I think about Good Friday, I say that a man certainly has to be some juggler of figures, and he has to use even more than arithmetic if he can say that the words of Jesus Christ can be juggled to accommodate the idea of Christ being crucified and buried on Friday and raised on Sunday morning. Jesus said that He was

going to be in the grave for 72 hours. Listen:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Mt. 12:40.

I want to ask you if you have enough sense to count to three. If you have, then let's count on our fingers—one, two, three. Have you got sense enough to go that far? Are you that intelligent? Then if you are, what does language mean when Jesus Christ said that as Jonah was three days and three nights in the belly of the fish, so shall He be three days and three nights in the heart of the earth? If you have enough sense to count to three, even on your fingers, go back and try to bury Jesus on Friday afternoon and get Him out of the grave on Sunday morning. If you can, you'll be a greater mathematical genius than Einstein, and you'll know more about modern arithmetic than these modern teachers know about it today.

I say, beloved, I consider these seven errors as the foundational errors of Catholicism. To be sure there are hundreds of others, but these are outstanding. Study these seven errors, and you'll find that virtually all of the balance of the errors of Catholicism stem from these seven. I come back and I say, "No, thank you, Pope Paul. I can't come to Rome, because Rome is filled with error."

III

ROME REJECTS THE BIBLE AS FINAL.

I turn to the Word of God and I find that the Bible claims to be final. Listen:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold I CANNOT GO BEYOND THE WORD OF THE LORD my God, to do less or more."—Num. 22:18.

"What thing soever I command you, observe to do it: thou shalt NOT ADD thereto, NOR DIMINISH from it."—Deut. 12:32.

"Every word of God is pure: he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5, 6.

"To the law and to the testimony, if they speak not ACCORDING TO THIS WORD, it is because there is no light in them."—Isa. 8:20.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

In the light of these five texts of Scripture, I say to you, the Bible all the way from the Pentateuch to Revelation declares that it is final in every particular. But Rome doesn't believe it. Rome doesn't accept it as such. You ask a Catholic where he gets his doctrine and he will tell you he gets it out of the Bible, but they don't stop with the Bible. You ask them how much more they accept, and they will say they take tradition—everything that tradition has handed down to them they'll put right along with the Bible. They go still further and take what the councils have said. In doing so, they'll cite all the Catholic councils that have been held back through the ages, and they'll put those in and say they are on a par with what the Bible says. Then ever since they found out that the Pope couldn't sin when he had his coat on—ever since 1870—they have added a fourth thing, and that is the Pope's word

is absolute and final in every particular. When you put these four together, you can hold up what Catholics believe on the one side, and hold up what Baptists believe on the other, by way of the Word of God, and I'll have to say today to Pope Paul, "No, thank you, Pope Paul, I can't come to Rome, because Rome rejects the Bible as the final word of authority."

IV

ROME DOESN'T ALLOW YOU TO READ THE BIBLE.

You say, "Brother Gilpin, that just isn't so. They are glad to have their people read the Bible." A man that would make the statement that Rome wants their people to read the Bible needs to go see a good psychiatrist, and have his head examined. Any man with one eye and half sense knows the Romanist priests don't want their people to read the Bible. Here is a statement from the Catholics themselves when they were giving advice unto Pope Julius III as to the best way in which to strengthen their church. They said:

"Lastly of all the advice we can give to your beatitude, we have reserved to the end the most important. Mainly that, as little as possible of the Gospel, especially in the mother tongue be read in all the countries subject to your jurisdiction. That little which is usually read of mass is sufficient and beyond that no one whatever must be permitted to read. While men were content with that little, your interest prospered, but when more was read, they began to decay. To sum up all: that book, the Bible, is the one more than any other that has raised against us these whirlwinds and tempests whereby we were almost swept away. And in fact if anyone examines it diligently and then contrasts therewith the practice of our church, he'll perceive the great discordance, and that our doctrine is utterly different from and often very contrary to it, which if the people understand, they will not cease their clamor against us till all be divulged and then we shall become an object of universal discord and hatred. Wherefore, even these few pages must be put away but with considerable caution, lest so doing raise up greater uproars."

The Bible says:

"Mine own mouth shall condemn me."—Job 9:20.

By their own testimony Rome is condemned. Rome wants her people to have just as little of God's Word as possible.

Beloved, I want to be a member of a church that believes the Bible, that reads the Bible, that studies the Bible, and teaches the Bible. When Catholics prosper, they prosper by not reading the Bible, whereas Baptists prosper by reading the Bible. What a contrast!

We bring you here to Ashland to this Bible Conference for one purpose—that we might give to you the Word of God; that it might be a "shot in the arm" so far as you are concerned and that your love and your fidelity toward the Word of God might be deepened. We want you to read the Word of God. We want you to go back home and read it more than ever before, and study it more than ever before, because, as I say, Baptists prosper through the reading of the Bible.

When I recall that Catholics prosper by not reading the Bible, then I say, "No, no, Pope John, I can't come to Rome, because Rome doesn't want me to read the Bible."

V ROME IS GOING TO BE DESTROYED.

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

"And the ten horns which thou sawest upon the beast, these shall HATE the whore, and shall make her DESOLATE and NAKED, and shall EAT HER FLESH, and BURN HER with fire."—Rev. 17:16.

God never planted the Catholics, and God never planted the Protestants. He never planted the old whore, and He never planted the harlot daughters that have come out of her. He says that he is going to root them up, and I am looking forward to the day when it is going to come to pass.

You say, "Brother Gilpin, that never will come to pass. That was written, way back there, a long time ago." Yes, beloved, but I remind you that we have a God that is sovereign, and keeps every promise. He has never broken any promise spoken, and He is going to keep His word. Some of these days Catholicism is going to be rooted up, because God said it within His Word.

Rome, I say, is going to be destroyed. And do you know what I am going to do when it is destroyed? I'll give you a preview. I am going to be in the crowd that is going to shout over their destruction. Listen:

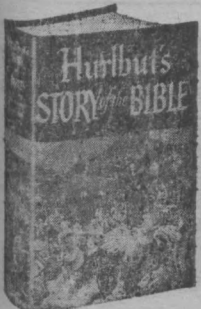
"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA: Salvation, and glory, and honour, and power, unto the Lord our God. And again they said, ALLELUIA. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen: ALLELUIA. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth."—Rev. 19:1, 3, 4, 6.

Beloved, I wouldn't want to be a member of a church that is going to be destroyed. I wouldn't want to have anything to do with a church that I knew was doomed for destruction. I wouldn't want to have anything at all to do with a church that I knew couldn't prosper in the future. What man in his right mind would want to remain pastor of a church, or want to be in a church, if he thought that church couldn't prosper? Beloved, I say to you, I wouldn't want to be a member of the church of Rome because it is going to be destroyed. Instead, I thank God to be a member of one that goes all the way back to Jerusalem with a promise concerning it. Listen:

"And upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

I can't go to Rome, and I can't have anything to do with Rome. I'll have to say, "No, thank you Pope Paul, Rome is going to be

(Continued on Page 4, Column 4)



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THE BAPTIST EXAMINER
OCTOBER 2, 1965
PAGE THREE

The Baptist Examiner FORUM

"Our pastor came to us as a missionary of a church in Arkansas. After we had been organized as a church our pastor realized he was lost. He was saved Aug. 23 although he thought he was saved 20 years before. He desires to be baptized and we are puzzled as to whether we are a New Testament Church. Please tell us if we are a Scriptural church."

As I see it, this question poses still other questions. First, however, let me say that if this preacher had been saved for half a century, he still would have had no authority within himself to organize this church. This authority could only come from the church that sent out the missionary, that is, unless the group requested authority from some other church. The questions that

under individual authority or under church authority?

In this case I am assuming that the church was organized under the authority of a Scriptural church. If so, the fact that the pastor discovered that he was a lost man and was led to turn to the Lord, has nothing to do with the church. It is a valid, New Testament Church. Suppose that during the 20 years that he was a man deceived about his salvation, he had baptized 500 persons, would they be Scripturally unbaptized, and would they be under the necessity of being baptized over again? Of course not, because their baptism was not under the authority of the preacher but under the authority of the church. The preacher was merely the instrument in the hands of the church to carry out its will. And likewise if the church in question was organized by a New Testament church, or by its authority, it remains a Scriptural church despite the fact that one of the instruments used by the church in the organization was deceived. It seems to me that this church shouldn't worry for one moment about it being a Scriptural church. Rather it should rejoice that the pastor discovered his error and is now a genuinely saved man.

are posed by the question under consideration are: Was the mother church who sent out the missionary a Scriptural, New Testament church? Was there evidence of Holy Spirit leadership when the church sent out a lost man as a missionary? And last, but certainly not least, Would the Holy Spirit lead a church to send out a lost man as a missionary?

In the light of these questions, I fear that if I were a member of the church under consideration, I would be contending for a re-organization of my church by the authority of some church who had the authority. This is not to say that the church who sent out the missionary did not have the proper authority. It simply means to me that if this church is a Scriptural, New Testament church, there is a doubt as to her having been led by the Holy Spirit at the time she sent out the missionary. But, thank God, according to this preacher's testimony, he is now eligible to be used of the Holy Spirit.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeke, Florida



This question gives an opportunity to deal with the question of AUTHORITY. Are the things of a New Testament Church administered by a pastoral or church authority? Is baptism and the organization of a church to be

Though the man whom the church sent out was unsaved at the time that he was sent out, yet the church authorized the work that he was doing, therefore the work which the church sent him out to do would have proper authority, thus be under the jurisdiction of the church rather than the man, even though he was unsaved.

Just because there are unsaved members in the church, that is not sufficient reasons to believe that the church is not a Scriptural church. A Biblical example of this fact is found in the history of the first church, where one of her charter members was a child of the devil.

"Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" —Jn. 6:70.

Christ was referring to Judas Iscariot who was one of the twelve, and who worked the same as the other disciples. When they were sent out, he also was sent out, and his outward show of sincerity and love toward Christ was so great that all of the disciples were deceived. When Christ told them that one of them was going to betray Him, they did not know who it was. When Jesus had thus said, he was troubled in spirit, and testified and said:

"Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake." —Jn. 13:21-22.

Though the disciples were deceived by Judas, thus did they cease to be a church because one of the Devil's disciples was in it. Had it ceased to be a church, then the words of Jesus Christ would have been proven false for he said, "the gates of hell shall not prevail against it." Math 16:18.

Even so it is today, if there are unsaved members among the body, it does not cease to be a church, if it were Scripturally organized to start with. Though the pastor be an unsaved man this does not affect the status of the church. The pastor is not the lord of the church, but rather Jesus Christ is Lord over his church.

Furthermore churches are not to be established on the profession of her pastor. If churches are to be established on the mere profession of some man, then none of us would know whether our churches were Scriptural.

None of us could state with any authority that we are in a New Testament Church. None knows the heart of man save the Lord. Therefore to establish churches on the assumption that the leader is a saved man is very shallow indeed; in fact, it would be like the man building on the sand. So, the Lord knowing all things did not leave us in the dark regarding the establishing of true churches; He gave the authority to the church—not the pastor.

Therefore if your church were established on the authority of a true New Testament Church, you are a Scriptural church.

I cannot say yes or no as to whether your church is Scriptural. I will try to explain how a church is Scripturally organized and you can check your church from this.

The Lord Jesus told us that "upon this rock I will build my

church; and the gates of hell shall not prevail against it. Matt. 16:18. The word translated "build" means "edify" or "build up." The church was already in existence and the Lord said He would build it up.

The word translated "church" means "assembly." It carries with it the meaning of a local assembly of authorized citizens. A church is a local body of Baptist baptized believers. Here He refers to it as the institution of a local body. The Lord said that the gates of hell would not prevail

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against it. This tells us that nothing can prevail against His church and thus we can depend on it remaining here for as long as He purposes.

The commission is given to the church in Matt. 28:16-20. The church has the authority to preach to the lost, to administer the ordinances, and to teach the saved to uphold the doctrines.

Now, my friends, the Sovereign Lord said that His institution — the local church — would remain to the end of the world. He also gave to the church the commission to preach. Because of this, we can go from here with the assurance that his churches will be linked back to the original church.

We have an example of this in Acts 8:14, 15 "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost." The church at Jerusalem came, by way of representatives, to Samaria, in order to organize them into a church.

Concerning the church in question. If the church in Arkansas authorized you to be a church I see no reason to doubt whether you are a church or not.

I am sure that someone will say that if the missionary was not saved the church could not have been organized. Why not? The authority is in the church, not the individual. When the church votes to organize another church — that's all that is necessary. The man simply conveys to the mission the message from the church. Even though the missionary was unsaved, the church in Arkansas still was the authority behind the organization.

"Pope's Invitation"

(Continued from page 3)
destroyed, and I don't want to be a member of a church that is doomed for destruction.

VI

THE POPE NEEDS TO BE SAVED

Finally, I'll have to say, "No thank you," to the Pope, because the Pope himself needs to be saved.

You say, "Brother Gilpin, that

is blasphemous to say anything against the religious leader of the world." Whose religious leader? Maybe he is yours, but he is not mine. You talk about him being the religious leader of the world. Do you know what he said a few weeks ago? He said that there was no salvation outside of the Catholic Church. These were his own words. I say to you, any man who makes a statement like that, needs salvation. If I were an Armenian, I'd say he needed to take a trip to the mourner's bench. As a Calvinist, I'll say he needs to come to Calvary. I tell you, any man who says there is no salvation outside the Romanist Church is unsaved himself. He is bound to be a child of the Devil, for a saved man would not talk that way.

You say, "Brother Gilpin, surely if a man is a church member, that is all that is necessary." Let me tell you something, beloved. I don't care what kind of baptism you have, and I don't care what church you are a member of, if you haven't been washed in the blood of the Lamb, you are a child of the Devil, an unsaved

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individual, and you need Jesus Christ as your Saviour. After you are saved, I care what church you are a member of, and I care what kind of baptism you have, and I care what kind of doctrine you hold, but I don't care what baptism you have — sprinkling, pouring, or immersion, or whether you have had it all — I don't care whether you are a Catholic, Jew, Protestant, or Baptist, if Jesus Christ hasn't saved your soul, you are a lost man. If you are depending upon church membership for your salvation you are as sure of Hell as though you were already there.

We read:

"Without shedding of blood is no remission." —Heb. 9:22.

"The blood of Jesus Christ his Son cleanseth from all unrighteousness." (Continued on page 5, Column 1)

THE BAPTIST EXAMINER

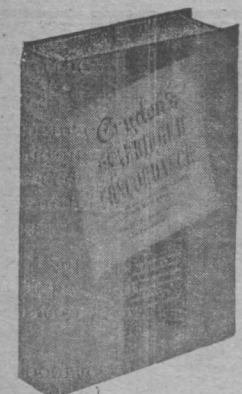
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Pope's Invitation

Continued from page 4)

"Cleanse us from all sin."—1 John 1:7.
Who his own self BARE OUR SINS IN HIS OWN BODY on the cross, that we, being dead to sins, should live unto righteousness: whose stripes ye were healed."—1 Pet. 2:24.

Thank God for salvation by the blood of Jesus! "No, no, you, Pope Paul, I can't go to Rome. I can't have anyone to do with you, because I need salvation myself."

CONCLUSION

When I was pastoring in Cincinnati, Ohio, a number of years ago there was a woman in our church that made a lot of hospital calls. One day, in one of the hospitals in Cincinnati, she met an individual in a room who was moaning and crying. Being attracted by her cry and the fact that she was in tears, this woman went in to see her. She found this woman was a Catholic, but she hadn't been called a good Catholic, and was grieved over it. She had one of the nuns who had come to get a priest. For fear the woman might die before she got back with the priest, the nun slipped a scapular—a jacket, around the woman's neck. You know they never talk about that until 1287. Along about that time, they could put a jacket on when he was about ready to die and that would keep the soul of Hell down, until the unholly water on him. This woman went into the church and here was this woman

with the scapular around her shoulders waiting for the priest to come. She told this lady from our church what she was doing—that she was waiting to die, and she was wanting to make her last confession. This woman said, "You don't need a priest. You need Jesus for your priest. You don't need penance, but you need repentance. You don't need to talk to an earthly man, but you need to trust the God of Heaven, the Lord Jesus Christ." She witnessed to her and told her about the Lord Jesus and the woman was saved. Then this woman from our church slipped out the door just as the priest came in. The lady stood at the door and paused to listen to the conversation. The priest said, "Come, come woman, make your confession and I'll give you absolution." She said, "Father, let me see your hand." "Oh, no," he said, "Come, make your confession. Let's get it over with." She said, "Father, let me see your hand." Evidently thinking that perhaps it might be the means of causing her to become quiet that she might make her confession, he held up his hand, and she put her hand up into his and began to rub her fingers around over the palms of his hands. She said, "No, no, that hand won't do." He said, "What do you mean, it won't do?" She said, "The hand that saved me was pierced with nails."

Brother, sister, I feel sorry for Pope Paul. He is a deceived man, and he is deceiving others by the thousands and the millions. The Bible says, "If the blind lead the blind, both shall fall into the ditch." Beloved, the word "ditch" is the second largest word in the Bible for Hell, and that means they are all going to Hell.

I'd like to sit down beside Pope Paul this morning. I wouldn't want to kiss his big toe. I wouldn't give him 200 lire or \$20.00 for a conversation, or an audience. But I'd like to sit down beside Pope Paul and I'd like to say, "Pope Paul, your hand can't save anybody." I'd like to say, "Pope Paul, there is one that can save—my Jesus." I'd like to point Pope Paul, and I'd like to point every Catholic, and I'd like to point every Hell-bound Protestant and every Hell-bound Baptist who has never seen Jesus as a Saviour—I'd like to point them to the Lord Jesus Christ, the only One that can save.

I say, "Pope Paul, I appreciate your invitation," but I'll have to add "No thank you, I can't come to Rome, but I'd like to take you over to Calvary and introduce you to the Jesus that died on Calvary, and when you are saved, I'd like to take you into Calvary Baptist Church and baptize you. I'd like to see you begin to walk with the Lord." But will it happen? Probably not, but I'll tell you what is happening. God is gathering together a little group here, and a little group there—His elect—and God is giving us a shot in the arm—something to strengthen us—something to make us stand up in the face of Pope Paul, and all of his gang, and enable us to stand for Jesus and His Word until Jesus Christ

comes. When the Revolutionary War was almost to an end, General Washington called all of his generals to a conference and said, "This war can never be ended until Stony Point has been taken." He said, "If some man will lead a detachment of soldiers up Stony Point, I'll be glad to help lay the plans." A young man by the name of Anthony Wayne, for whom Wayne County, West Virginia, was later named, stepped forward and saluted and said, "General Washington, I'll go." Washington said, "But, Wayne, you are one of the youngest men in my army." Anthony Wayne saluted again and said, "But, General Washington, if you'd lay the plans, I'd storm Hell."

Beloved, the Lord Jesus Christ has already laid the plans, and God is calling on you and me. He wants us to storm Hell. He wants us to stand for Him, to contend for His Word, and to be true to His Book and His church until Jesus comes.

May God bless you!

Why Preach Election

(Continued from page one)

thoughts and plans (Isa. 55:8), will immediately express their lack of knowledge of the Bible by saying, "That is dangerous doctrine." They recklessly jump at conclusions, and have in many churches, set the wheels in motion to kick out the preacher. If they spent as much time prayerfully studying these subjects in God's Word as they do in seeking sympathizers to oppose these doctrines, how differently the results would be. Here are the six reasons that necessitate that I preach the decrees of God.

1. The Word of God demands that I do so.

The Apostle Paul was divinely-inspired when he penned these words, "I charge thee therefore before God, and the Lord Jesus Christ... Preach the Word..." see II Timothy 4:1, 2. In order to fulfill this imperative a preacher should not skip or ignore passages of Scripture because they are difficult or rather hard to interpret. The Apostle Peter did not tell the believers to neglect the writings of Scriptures because there "are some things hard to be understood" to the "unlearned and unstable" (II Peter 3:16). The Book of Revelation is not so easily understood yet God says, "Blessed is he that readeth... and hear the words of this prophecy" (Rev. 1:3).

We are told that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be complete, thoroughly furnished unto all good works" (II Tim. 3:16, 17). What person has a right to hinder, restrict, or prevent a servant of God from performing his duty to his Lord and Master in preaching ALL truth. The Apostle Paul never minimized the truth of God, for we read, "For I have not shunned to declare unto you ALL the counsel of God" (Acts 20:27).

2. Jesus set Himself as an example in His preaching of election.

Usually most people resort to use Jesus as the perfect example in speech, conduct, and disposition. We most assuredly ought to use Him as our model. Do not misunderstand that this writer believes that salvation is by imitation rather than by the grace of God, but the Scriptures do portray Him as the believer's perfect example. Now let us look at Jesus' preaching, especially in the Gospel of John where the way of salvation is so clearly presented, where love is emphasized, yet the eternal decrees of

God are made known. For lack of space notice just a few of these places. In chapter six Jesus spoke directly to the people and said, "No man can come to me except the Father which hath sent me draw him" (vs. 44). Again, He spoke, "No man can come unto me, except it were given unto him of my Father (vs. 65). Because of these words we read, "From that time many of His disciples went back, and walked no more with Him" (vs. 66). If you have time read also in John 10:26, 17:2, 6, 9 to see that Jesus did not cringe from the subject of election or reprobation in His public sermons.

3. The testimony of history.

If a person exercises any effort in reading the beliefs of renowned Bible scholars and theologians, and preachers such as: St. Augustine, Calvin, Luther, Knox, Gill, Spurgeon, Fuller, Whitefield and others too numerous to mention, they must concede that preaching on the decrees of God was commonly believed.

Not only individual scholars need be considered but also whole denominations. For example, despite their spiritual departure and apostasy, look in the back of any Episcopalian's Prayer-book to the 39 articles of religion. You'll be shocked at their adherence to predestination. Have you really ever read "The New Hampshire Confession" or "Philadelphia Confession" or "The London Confession" of Baptists? The statements embracing election and predestination are very strong.

Too many present day folk calling themselves Baptists are nothing but a watered-down version of an interdenominational dispensationalist who try to make Almighty God to be a finite human being like themselves rather than a Sovereign Lord.

I have heard people shrug off this historical argument by saying, "These are the beliefs and sayings of men, it is tradition and we must ignore such." The Bible speaks well of true spiritual traditions (II Thess. 2:15, 3:6) that find their basis in the Word of God.

Another erroneous argument that needs to be answered before it is proposed is that men who preach the decrees of God are anti-evangelical. This is far from the truth. I would recommend that you obtain a good book on the history of missions and to your amazement you will find the so-called great men whom God used to proclaim the gos-

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pel to the far distant places where men who tenaciously held to the doctrines of grace, i. e., election, predestination, providence, etc.

4. The honest reflection of my heart.

The Bible makes it abundantly clear that man is totally depraved, that is, all parts of man (emotions, will, mind) have been affected and corrupted by sin. See Romans chapter 3, Psalms 14, 53, Isa. chapter 1, Jer. 17:9, etc.

Not only does the Bible declare this, but the human heart experiences this condition. Like Paul in Romans 7:18 said that "in me dwelleth no good thing" I am constantly aware of this depravity within my own soul. How then can I account for God saving me? It was not due to my keen mental ability (I Cor. 1:26) nor my free will (John 1:13, Romans 9:16) but rather it is due entirely to the election of grace as declared in Romans 9:11. When I get to heaven I cannot boast of gaining heaven because I was purer, smarter, or in any way better than those who are in hell. Boasting will be excluded (Eph. 2:9, I Cor. 1:29, Romans 3:27). Yet, those who refuse to acknowledge the sovereignty of God with His unconditional election are interfering that they have an uncorrupted ability to choose God. The dictionary says "free-will" means no outside influence (such as God, Holy Spirit) affects or motivates their decision. It is heresy to say you choose God without His help.

5. Preaching election answers perplexing Scriptures.

So many times we read these words in the Bible: elect, elected, elect's, election, chosen, predestined (Continued on Page 6, Column 5)

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



Divine Foreknowledge—Arthur W. Pink
The Limited Atonement—C. H. Spurgeon
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If Some Are Elect, Why Preach?—C. H. Spurgeon
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FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUEY

\$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 exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

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THE BAPTIST EXAMINER

OCTOBER 2, 1965

PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

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

I must not omit to say that we had been requested to spend the afternoon of Monday in the University, for an important affair which the bishop had to propose to his clergy. We were all there, in the great hall, at the appointed hour. Even the thirteen priests who had spent the best part of the night at the police station, heard the voice of their bishop, and they were there, as docile lambs. We knew beforehand the proposition which was to be put before us. It was to build a palace for our bishop, worthy of the great Illinois State, the cost of which would be about one hundred thousand dollars.

Though every one of us felt that this was most extravagant in such a young and poor diocese, nobody dared to raise his voice against that act of pride and supreme folly. Every one promised to do all in his power to raise that sum, and to show our goodwill, we raised among ourselves, at once, seven thousand dollars, which we gave in cash or in promissory notes. After this act of liberality, we were blessed and dismissed by our bishop.

I was but a few steps from the University, when an Irish priest, unknown to me, ran after me to say, "My lord O'Regan wants to see you, immediately." And five minutes later, I was alone with my bishop, who, without any preface, told me, "Mr. Chiniquy, I hear very strange and damaging things about you, from every quarter. But the worst of all is that you are a secret Protestant emissary; that, instead of preaching the true doctrines of our holy church, about immaculate conception, purgatory, the respect and obedience due to their superiors by the people, auricular confession, etc., etc., you spend a part of your time in distributing Bibles and New Testaments among your immigrants; I want to know from your own lips, if this be true or not."

I answered, "A part of what the people told you about the matter is not true, the other is true. It is not true that I neglect the preaching of the doctrines of our holy church, about purgatory, immaculate conception of Mary, auricular confession, or the respect due to our superiors. But it is true that I do distribute the Holy Bible and the Gospel of Christ, among my people." "And instead of blushing at such unpriestly conduct, you seem to be proud of it?" angrily replied the bishop.

"I do not understand, my lord, why a priest of Christ could blush for distributing the Word of God among his people; as I am bound to preach that Holy Word, it is not only my right but my duty to give it to them. I am fully persuaded that there is no preach-

ing so efficacious and powerful as the preaching of our God Himself, when speaking to us in His Holy Book."

"This is sheer Protestantism, Mr. Chiniquy, this is sheer Protestantism," he answered me angrily.

"My dear bishop," I answered calmly "if to give the Bible to the people and invite them to read and meditate on it is Protestantism our holy Pope Pius VI was a good Protestant for in his letter to Martini which is probably in the first pages of the beautiful Bible I see on your lordship's table he not only blesses him for having translated that Holy Book into Italian but invites the people to read it."

The bishop assuming an air of supreme contempt replied: "Your answer shows your complete ignorance on the subject of which you speak so boldly. If you were a little better informed on that grave subject you would know that the translation by Martini, which the Pope advised the Italian people to read, formed a work of twenty-three big volumes in folio, which, of course, nobody except very rich and idle people could read. Not one in ten thousand Italians have the means of purchasing such a voluminous work; and not one in twenty thousand have the time or the will to peruse such a mass of endless commentaries. The Pope would never have given such an advice to read a Bible, as the one you distribute so imprudently."

"Then, my lord, do you positively tell me that the Pope gave permission to read Martini's translation, because he knew that the people could never get it on account of its enormous size and price, and do you assure me that he would never have given such advice, had the same people been able to purchase and read that holy work?"

"Yes, sir! It is what I mean," answered the bishop, with an air of triumph, "for I know positively that this is the fact."

I replied, calmly: "I hope your lordship is unwillingly mistaken; for if you were correct, the stern and unflinching principles of logic would force me to think and say that the Pope and all his followers were deceivers, and that encyclical a public fraud in his own hands; for we Catholic priests make use of it, all over the world, and reprint it at the head of our own Bibles, to make the people, both Protestants and Catholics believe that we approve of their reading our own versions of that Holy Book."

Had I thrown a spark of fire in a keg of powder, the explosion would not have been more prompt and terrible than the rage of that prelate. Pointing his finger to my face, he said: "Now, I see the truth of what I have been told, that you are a disguised Protestant, since the very day that you were ordained a priest. The Bible! The Bible! is

your motto! For you the Bible is everything, and the holy church, with her Popes and bishops nothing! What an insolent, I dare say, what a blasphemous word, I have just heard from you? You dare call an encyclical letter of one of our most holy Popes, a FRAUD!"

In vain, I tried to explain, but he would not listen; and he silenced me by saying: "If our holy church has, in an unfortunate day, appointed you one of her priests in my diocese, it was to preach the doctrine, and not to distribute the Bible! If you forget that, I will make you remember it." And with that threat on my head as a Damocles' sword, I had to take the door which he had opened, without any AU REVOIR. Thanks be to God, this first persecution and these outrages I received for my dear Bible's sake, did not diminish my love, my respect for God's Holy Word, nor my confidence in it. On the contrary, on reaching home, I took it, fell on my knees, and pressing it to my breast, I asked my heavenly Father to grant me the favour to love it more sincerely, and follow its divine teachings with more fidelity till the end of my life.

Copied specially for
THE BAPTIST EXAMINER
By L. E. Jarrell,
Lordsburg, N. M.

Herbert Armstrong

(Continued from page one)
of the members of their churches. Just why this blasphemous literature should find acceptance in a regular Baptist home is hard to understand. No doubt much of his eight million dollars income is donated by these same regular Baptists.

We list here just a few of Mr. Armstrong's wild claims and blasphemous teachings:

He holds that nothing of any importance in church realms happened on this earth from A.D. 70 to January 1, 1934.

He holds that on that date Herbert W. Armstrong came upon the scene and started "The Radio Church of God." He says that his Radio Church of God is the only true church since A.D. 70. If this be true then every church, every missionary advance, and all else during these eighteen centuries is a false church and a false message!

3. Herbert W. Armstrong demands that his followers keep the old Jewish Passover.

4. Herbert W. Armstrong is known as a "British Israelite." He holds that Great Britain and the United States are the ten lost tribes of Israel!

6. Herbert W. Armstrong teaches that Jesus Christ had to be born again.

7. Herbert W. Armstrong teaches that present-day believers are not yet born again. They are "conceived" but they will not be "born" again until they get to Heaven.

8. Herbert W. Armstrong teaches that we are saved by believing in the future "government" of God.

9. Herbert W. Armstrong teaches that we are saved by keeping the law.

10. Herbert W. Armstrong has no place in his teachings for "the Name of Jesus."

11. Herbert W. Armstrong teaches that God planned to wreck His creation by sin.

12. Herbert W. Armstrong teaches that we will eventually become God.

This ought to chase The Plain Truth magazine out of every Baptist home. The only thing that is "plain" about it is that it is plainly not the truth.

THE BAPTIST EXAMINER
OCTOBER 2, 1965

History Of Baptists

(Continued from Page 1)
individual churches rapidly multiplied and some of them became very large. The church at Jerusalem had possibly as many as 50,000 or more members!

These large churches each had several preachers or elders. Some of these bishops or pastors began to assume authority over smaller churches. This corrupted the original democratic policy and government of the churches and led to the kind of hierarchy we see in the Roman Catholic Church today.

In the first two centuries the false teaching of "baptismal regeneration" began to spread. This error led to infant baptism and many other errors.

It has to be remembered that these changes did not come about all in a day, nor within a year. They came about slowly and never within all the churches. Some of the churches vigorously repudiated these errors.

About the middle of the third century the lines were clearly drawn. Those churches that remained loyal to the Scriptures were now clearly separate from those that had gone into error and apostasy.

Constantine ruled as emperor of the Roman Empire from 306 to 337 A.D. and his reign was to mark one of the great turning points in church history.

During a battle in 312 A.D. Emperor Constantine believed he had a vision of a flaming cross and above it the words, "By this sign thou shalt conquer." He decided to fight under the banner of Christ and Christianity came into favor in the Roman government.

In 313 A.D. Constantine gave a call for all the churches to come together and announced himself as the head of the churches.

Many, but not all, of the churches came. The true churches would have no part in this error.

This hierarchy or body of church rulers, that Constantine formed was the definite beginning of the Roman Catholic Church. Many of the errors of Catholicism had already had their beginning but now they were organized into a definite system.

Constantine made "Christianity" the "state religion." Up until this point the persecution of the Christians had been done either by Judaism or Paganism. Now came a change. Christians (in name) began using the law to compel all Christians to join the organization. The true churches that refused were persecuted.

The division was now complete. The true churches refused to line up with the errors of the "state church." The church of Constantine became what we know as Roman Catholicism. Baptists were never part of Roman Catholicism. They remained true to the Scriptures and rejected the error.

After the organization of the churches into a hierarchy and their acceptance as a "State Religion" the true, loyal churches that rejected this error were identified by various names.

It is not to be understood that each of these groups was entirely

free from error or entirely embraced the truth. Through these groups can be traced the people called Baptists. In these groups is to be found the true church—not in Catholicism.

Montanist . . . Paulician . . . Novationist . . . Paterines . . . Anabaptist . . . Albigenses . . . these were some of the baptists . . . these were some of the baptists . . . (Continued on Page 7, Column 1)

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 sprinkling of Lutheran heresy, and the false conclusion by Mr. Luther that predestination ought not be taught openly, you will be blessed immensely by this great book.

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Ashland, Kentucky

Why Preach Election

(Continued from page 5)
tinate, ordained, called, and everlasting covenant. Am I to act like these words do not exist? Or when one reads a complete chapter like Ephesians one or Romans nine is he to keep saying over and over to himself, "It can't be true, it can't be true" and so on. It will be no problem.

By personal testimony, to embrace the decrees of God is to find the key to Scriptures that seems to unlock most of the unknown rooms.

6. Preaching election gives answer to evangelism's results.

Was Noah an evangelistic flop with only eight people saved after 120 years of preaching? Was Jesus a failure when His ministry ended with a little over five hundred being recorded as brethren (1 Cor. 15:6)? What does the Bible mean that only a few will be saved? Why has God only destined to have a remnant saved? These questions are only answered by believing the decrees of God. This means that as a preacher I am to go out and declare the demands of God to mankind as revealed in the Commandments, then proclaim the glorious gospel of Christ. The results are entirely in the hands of God. I am not out to use some clever sales scheme to trick some soul into a "decision." Neither am I to pervert the love of God so that the sinner might get a false notion of divine "love" the Book of Acts the word "evangelistic preaching" of them results. My job is to preach and God will have His elect hear Him. His voice and they'll come to Him.



STRONG'S CONCORDANCE

By
JAMES STRONG

Plain

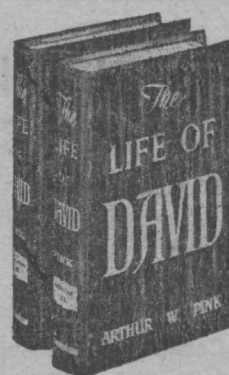
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Poverty of person is far more to be dreaded than poverty of purse.

My Impression

(Continued from Page 1)

God more often than before for His rich blessings He has given us, and to teach our children likewise.

Mrs. Carl Connelly
South Shore, Ky.

I enjoyed the services very much — both the preaching and the food.

Sue Connelly
South Shore, Ky.

The services have been very good and the sermons excellent. The food has been exceptionally well prepared and served.

Patricia Lee Bonin
Lancaster, Tenn.

Inspiring and uplifting messages for my soul — very good food for the physical. But oh! a "very soft pillow" would have felt so good. But who knows, I might then have felt sleepy when the weather became warm.

Christine Bonin
Lancaster, Tenn.

This has been a great Bible Conference where every speaker has brought a spiritual message that has been true to the word of God. The food has been "out of this world," even the plastic eggs (served jokingly to me) looked good and appetizing.

If the Lord tarries we hope that we shall be able to attend the next Labor Day Bible Conference. May God's blessing be upon the Calvary Baptist Church, Pastor John R. Gilpin, The Baptist Examiner, and all the work of Calvary Baptist Church.

Arthur Bonin
Lancaster, Tenn.

I want to thank you for the kindness we received at the conference. I thank God for the blessing we received upon hearing the Word of God preached as it has been preached. I have never enjoyed hearing the Word

THE REFORMATION

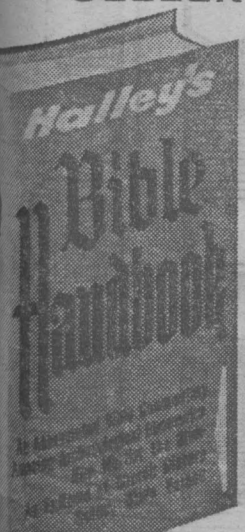
The conditions within the Catholic Church had become so corrupt that many voices were raised within the church in protest. Among these voices was that of John Wycliffe (1320-1384), John Huss (1373 - 1415), Savonarola (1452-1498), Zwingli, (1484-1531) John Knox, (1505-1572), John Calvin, (1509-1564), and Martin Luther.

The combined effort of these men, along with many others, brought about the Reformation.

All of these Reformers started new churches. This was the beginning of Protestantism. All Protestant churches had their beginning in the period of the reformation or since that time.

Baptists continued to exist through the Reformation as they had since the time of Christ. Since the Reformation the Baptists have had a glorious history. There are over 23,000,000 Baptists in the United States and they are also found in over 100 different countries.—The Central Contender.

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History Of Baptists

(Continued from page 6)
names used to identify those
refused to identify with

THE DARK AGES

period from 426 A.D. to
A.D. is called the "Dark

the establishment of the
Catholic temporal power a
persecution began. Loyal,
Testament churches, by
ever name they were called,
hunted and hounded to the
limit by this new Catholic

now established Catholic
began a war of extermin-
upon all who opposed her.
reliably reported that 50-
died of persecution during
Dark Ages.

the bloody times of
ation, as Catholicism tried
minate the true churches,
of the false doctrines of the
church of today began
place.

THE INQUISITION— 1198-1700

Inquisition was instituted
Innocent III and per-
under Pope Gregory IX.
a "Church Court" estab-
by the popes for the try-
punishing of "heretics"
heretic being anyone who
agree with Roman Cath-
The Inquisition lasted for
ars and was a time of in-
horror.

ing all this persecution Bap-
churches continued to exist.

MARRIED VESSELS



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By WAYNE COX

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ing Scriptural messages that will
be a blessing to every reader,
whether pastor or layman.

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of God as I have in this confer-
ence. To know there is more than
one besides our pastor who be-
lieves like we do. We thank you
all for the rooms and eats we
received. Thank God for Calvary
Baptist Church and Bro. and Sis-
ter Gilpin. May God bless you all.

Mrs. Wanda Sheppard
Bradenton, Florida

When I saw all those preachers
of God, and heard all the wonder-
ful sermons, I thanked God for
leading me this way. The fellow-
ship and spiritual food was some-
thing I have never witnessed be-
fore. My prayer is that these con-
ferences will continue each year.
May God bless Calvary, Bro. Gil-
pin and The Baptist Examiner.

Mrs. James Goodwin
Taylor, Arkansas

This has been the best confer-
ence yet.

Mrs. Dawn Pack
Chillicothe, Ohio

It has been a great expansion
upon the base that I had gotten
in my home church. The food
was the best. The view from Bro.
Gilpin's yard was like a picture.
I wish to thank the Calvary Bap-
tist Church for the privilege it
gave me and my family to be
here.

Charles Hockenbarger
Topeka, Kansas

This has been a wonderful ex-
perience for me. Have enjoyed
the sermons and music. Many
thanks to all at the Calvary Bap-
tist Church. May God bless you
all. Would like to come back next
year.

Mrs. Charles Hockenbarger
Topeka, Kansas

The preaching has been inspir-
ing, accommodations good, and
the fellowship wonderful. In
other words, we are going away
refreshed in spirit and thankful
that we were able to attend the
Bible Conference of Calvary Bap-

NEEDED: CONSTRUCTIVE THINKING

"WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE,



ON
THESE
THINGS."

— PHIL. 4:8

tist Church. Calvary Baptist
Church and its Pastor Bro. John
R. Gilpin are to be commended
for their all out efforts to chal-
lenge the saints of God, that com-
pose Baptist Churches, as well as
glorify God and His Son in every
respect. They have accomplished
their mission as far as my wife
and I are concerned.

Elder Gaylord and
Thelma Haubert
Tampa, Florida

I wish to thank the Lord for
my being here this Labor Day
weekend. I have been blessed
with spiritual food and fellow-
ship. This was my first time to
be here. If I never get to come
again I will always want to.

Mrs. Sylvia Baker
California, Ky.

The food was the best ever
tasted. The fellowship was blessed
too. The preaching was very
good and for the most part can
agree with what was said. Hav-
ing run a Bible conference my-
self for 4 summers I realize the
work that went into the confer-
ence. I greatly appreciated the
way all fit in their place. It is my

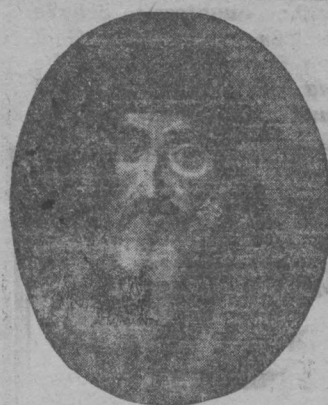
sincere desire that conferences
such as these continue. God per-
mitting me to live I look forward
to attending next year. Many
thanks to you, Bro. Gilpin, and
Calvary for in the Providence of
God you made such a conference
possible. May the Lord richly
bless you for your labor of love.

Elder Glenn Shoults
Ravenswood, W. Va.

The conference was a time of
spiritual refreshment. The
preaching was superb and the
music was tops. I certainly en-
joyed it and feel the entire topic
of the conference, which dealt
with the church, was one much
needed in a day when so many
scoff at the church.

Elder James Denman
Hurst, Texas

My first thoughts were that
it's a pity that good things must
come to an end. But will they?
I think not, for we have treasures
of memories which will live on
and many will be the fruits of
this conference in years to come.
You who have given of your-
selves to make this possible, may
(Continued on Page 8, Column 4)



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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.

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THE BAPTIST EXAMINER

OCTOBER 2, 1965

PAGE SEVEN

Missions vs. Boards

(Continued from page 1)
also be advised and called upon by the church to which they belong, to engage in the work, not only amongst the churches, but in other places where it may appear necessary."—Read And Burkett's History page 92 of old Kehukee Association (N.C.)

Again, we have the following:

"A motion being made for raising a fund, the interest of which is to be apportioned to the particular and express purpose of preaching the gospel in destitute places among the back settlements, at the discretion of the Association; agreed to recommend the same to the churches and that the interest of whatever may be raised for that purpose shall be strictly apportioned to that purpose only." (Minute of Philadelphia Association for 1778, page 158.)

This was thirty-six years before there was a Baptist convention.

In 1765 or 40 years prior to the rise of conventionism

"Divine Providence disposed the Philadelphia Association to send Messrs. Vanhorn and Miller, two of their ministers belonging to that Association who lived in New Jersey, to travel into the Southern Colonies, and visit the churches and preach the gospel. . . . Through their instrumentality, many people were awakened; many of those churches were convinced of their error, and were instructed in the doctrines of the gospel and some churches were organized anew, and established upon the principles of the doctrine of grace. These churches, thus newly constituted, adopted the Baptist confession of faith, adopted in London in 1689. The churches thus reformed, although few in number, entered into Associational compact about the year 1765."—Read And Burkett's History of Old Kehukee Association (N.C.), pages 33, 36.

English Baptists In 1689

The assembly which adopted the "London Confession of Faith" was undoubtedly a representative body and correctly represented the faith and practice of Baptist Churches at that time. We shall quote first from Armitage's History of Baptists. He says:

"The first 'General Assembly' was held in 1689, on a call from the London churches, signed by Kiffin, Knollys and Keich, with three others. The request was a 'general meeting here in London of two principal brethren of every church of the same faith with us, in every county respectively.'" (Page 207).

We now quote from Benedict's History of Baptists respecting this meeting, as follows:

"Resolved among other things to raise a fund for missionary purposes and to assist

feeble churches, also for the purpose of ministerial education." (Page 336).

Missions in Wales in 1654

"In the Association held at Swansea in 1654 the church at Llantrisant proposed to assist the churches of Abbergavenney and Llanwenarth to support their ministers, which also they did. From the messengers to Llantrisant, also, they proposed to revive the ancient order of things, that is, to encourage the support of the missionary cause." (Davis' History of Welsh Baptists, page 85.)

The Waldenses in 1229

"By the assiduous and unceasing efforts of the elders and teachers to instruct and qualify every member of the community to inform the ignorant of the way of salvation by the system of local itinerancy, while others undertook more extensive journeys. Those united efforts of the whole body were attended with incalculable good and such organized exertions promised fair to evangelize the world." (See Orchard's History, Vol. 1, page 195.)

Paulician Baptists of Seventh, Eighth and Ninth Centuries

The Paulician Baptists were believers in "church missions in the 7th, 8th and 9th centuries as the following account of Orchard shows:

"An evident mark of the Apostolic spirit possessed by this people must be admitted by all. Without funds or public societies to countenance or support the arduous undertaking otherwise than their respective churches, the Paulicians fearlessly penetrated to the most barbarous parts of Europe, and went single-handed and single-eyed into the conflict with every grade of character." (Page 139.)

It is most interesting to note that these Paulician Baptists had nothing to support them "otherwise than their respective churches." And thus it is all the way back to Jesus' day. What saith the Word of God?

"To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to His eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:10-11 (Revised Version.)

Again:

"Unto him be glory in the Church by Jesus Christ unto all generations forever and ever." — Eph. 3:21 (Revised Version.)

Once more:

"These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." I Tim.

3:14-15 (Revised Version.)

Thus from the beginning of the church we have had churches zealously propagating the Truth, but apart from any mission board, convention or extra-scriptural organization. These are but inventions of man. The church that believes in, and practices, independent direct mission work is the only group that can have fellowship with the Baptists of the ages. Such churches have not "split off" from any organization. The unscriptural mission board crowd has just run off and left true Baptists.

We would urge every reader to reject the convention-board-association crowd just as they reject the Hardshells and strive to be Scriptural Missionary Baptists.

SERMONS FROM JOB

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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.

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William J. Crider

(Continued from page one)
preachers were well prepared and delivered their messages in the Spirit. My estimation is that it was the most spiritual conference of all.

I wish to thank you and the Calvary Baptist Church for the fine way all were entertained while there. The food was fine, and I am sure all enjoyed it.

I feel sure all who attended were encouraged, built up, and blessed spiritually. I hope it will be the Lord's will for you to have another conference next year.

Yours in Him,

Wm. J. Crider

P.S. The large attendance from so many different states also impressed me.



Australian Letter

(Continued from page one)
thus and thank you as the means God has used to give me this peace and joy. One thing out here in the great bush country, one can sit down in perfect quietness and read, knowing that there is not a living soul within a 50 mile radius.

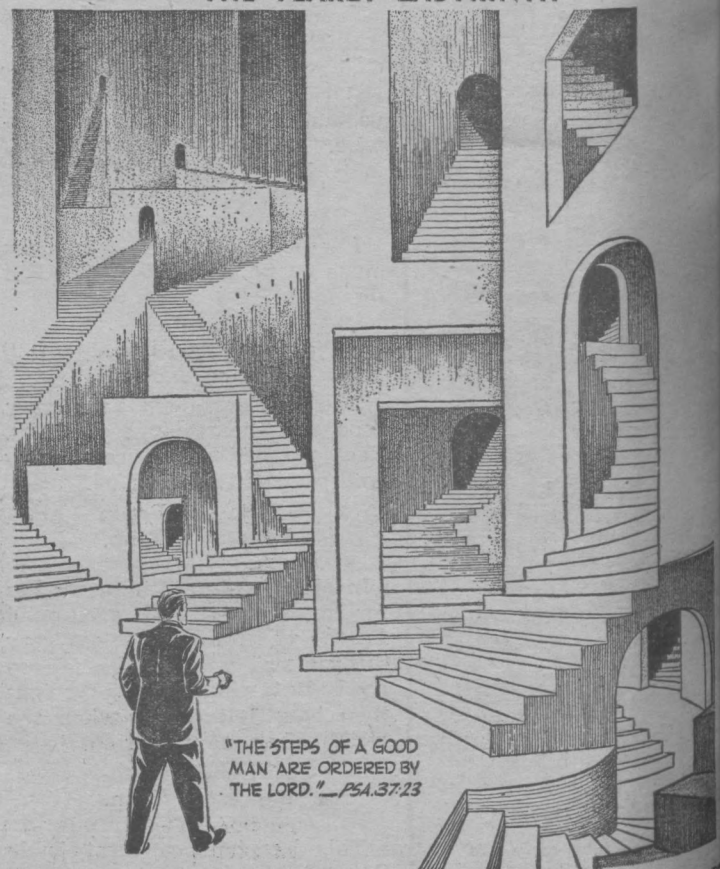
Please accept the humble thanks of this isolated Australian fellow-believer in the same "blessed truths" that you teach. Out here Rome is getting into power and prominence almost everywhere. Protestants are just giving away all the freedom that our ancestors fought and died for years ago. But our dear Lord knows for He is over all, blessed forever more!

Although you don't know me, I am your friend and brother in God's blessed love.

George Ginn
Australia

P. S. The last blessed TBE I received had your photo, which is precious to me — not as an idol but as a reminder of much of the Truth I have received and enjoy.

THE YEARLY LABYRINTH



My Impression

(Continued from Page 7)

be tired and weary now, but in the day of reward shall rejoice that you were so used. One suggestion, for the sake of those who have to leave before the climax of the conference. I think a little serving of the "good wine" or that which is better, early in the conference would be a blessing to many. (I'm speaking of your preaching, Bro. Gilpin).

Carl R. Connelly
South Shore, Kentucky

My impression of the conference was a very conservative one. I thought the preachers were exceptionally good. The Name and Word of God were exalted. But most of all the good fellowship was the warmest feeling I had.

Tom Herrington
Detroit, Mich.

This being my first visit to the Bible Conference I have really enjoyed it very much. The hospitality was wonderful. The services were enriching to our lives.

James Deal
Statesville, N. C.

I believe that this is one of the best conferences that we have ever attended at Calvary Baptist Church. The preaching, to me, was doctrinal in all respects. The Lord blessed abundantly, not only His speakers, but the hearts of the hearers also. I am thankful that the Lord allowed me to be present in so great a meeting. By His grace I trust that we will be able to attend next year. My wife and I thank you again for your wonderful hospitality and

the stand that the Calvary Baptist Church has taken for the truth.

Elder Forrest S. Judd
Indianapolis, Ind.

In many ways this has been the greatest conference I have ever attended. The messages have been profound, true to the Word of God, and deeply spiritual. I praise God now, even more for the privilege of being a member and a pastor of a Baptist Church. The food and fellowship were wonderful. Book business not as good as desired.

Joe Wilson
Winston-Salem, N. C.

This is my first trip here and have thoroughly enjoyed every thing I have heard. I hope I can come back again next year.

Mary Moore
South Shore, Ky.

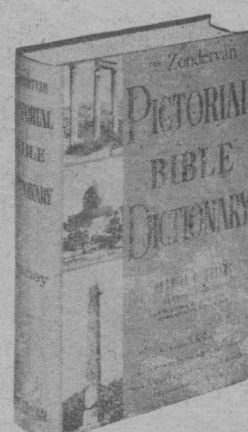
I think that it was a great conference. The speakers were at their best, and the program was well planned. The fellowship was wonderful. The Calvary Baptist Church should be appreciated by all those who were present at the conference, for their gracious hospitality.

Wayne Cox
Memphis, Tennessee

I love these Bible Conferences and I thank my most wonderful precious God that it was His will for me to come. Thank you, Brother Gilpin, for the good food and everything.

Geneva Young
Indianapolis, Ind.

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