

# 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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## PARTICULAR REDEMPTION

by C. H. SPURGEON

The doctrine of redemption is one of the most important doctrines of the system of faith. A mistake on this point will inevitably lead to a mistake through the entire system of our belief.

There are different theories of redemption. All Christians hold that Christ died to redeem, but Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption. For instance, the Arminian holds that Christ, when He died, did die with an intent to save every particular person; and they teach that Christ's death does not, in itself, secure, beyond doubt, the salvation of any man living. They believe that Christ died to make the salvation of all men possible, or that by the doing of something else any man who believes may attain unto eternal life; consequently they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then

Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in hell as for Peter



C. H. Spurgeon

who mounted to Heaven. They believe that for those who are consigned to eternal fire, there was as true and real a redemption made as for those who now

stand before the throne of the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will, most assuredly and beyond a doubt, be accomplished. We measure the design of Christ's death by the effect of it. If anyone asks us: What did Christ design to do by His death? we answer that question by asking him another: What has Christ done? or: What will Christ do by His death? For we declare that the measure of the effect of Christ's love is the measure of the design of it. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement can by any way whatever be missed. We hold—we are not afraid to say what we believe—that Christ came into this world with the intention of saving "a multitude which no man can number," and we believe that as the result of this, every person (Continued on Page 8, Column 1)

### I WILL NOT DOUBT

I will not doubt though all my ships at sea  
Come sailing home with tattered mast and sail:  
I will believe the hand that cannot fail  
From seeming evil worketh good for me:  
And though I weep because those sails are tattered,  
I still shall cry while my last hope lies shattered,  
"I'll trust in thee."

I will not doubt though all my prayers return  
Unanswered from the still white realm above:  
I will believe it was an all-wise love  
That has refused these things for which I yearn:  
And though at times I cannot keep from grieving,  
Still the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt though sorrows fall like rain  
And troubles swarm like bees about a hive:  
I will believe the heights for which I strive  
Are only reached through anguish and through pain;  
And though I writhe and groan beneath my crosses,  
I still shall reap through my severest losses,  
The greater gain.

I will not doubt; well anchored in this faith,  
Like some staunch ship my soul braves every gale;  
So strong its courage that it will not quail  
To meet the mighty unknown sea of death.  
Oh, may I cry while body parts with spirit,  
"I will not doubt," so listening worlds may hear it,  
With my last breath.

## The Scriptures---Our Rule Of Faith And Practice

By Pastor LLOYD MAHANES  
Stone's Creek Baptist Church,  
Route 7, Lexington, Kentucky

A church must have authority from God concerning its faith and practice. The world calls on us to declare what we believe and why we believe it. Concerning our authority we say: We believe the Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has authority for its Author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true and supreme standard by which

all human conduct, creeds and opinions should be tried."

This is the feeling of true Baptist Churches. This has been our contention through the ages.

### "OTHERS BELIEVE"

Many others do not feel this way. Their rule of faith and practice includes other things.

1. Catholics believe the Pope is infallible when he speaks as the head of the Catholic Church. They add tradition and the authority of men to the Bible.

2. Protestant churches say that they believe the Bible only, yet they also add traditions. As an example they baptize babies, sprinkle or pour for baptism—neither of which are found in the Bible.

3. Modern cults add to the Bible the writings of men which they believe are inspired. Seventh Day Adventists follow the writings of Mrs. Ellen White. Christian Scientists add the writings of Mrs. Eddy. Jehovah's Witnesses add the writings of Russell (Continued on Page 2, Column 2)

## PASTOR GILPIN TO BE IN GEORGIA

Pastor John R. Gilpin plans to be in Griffin, Georgia for the week end of November 7 for the purpose of organizing a church in that city.

Elder Gordon Buchanan and a group that have been associated with him will be organized into a Scriptural New Testament Baptist Church on that date.

In view of the fact that we have many readers of THE BAPTIST EXAMINER in that area, we would like to extend a very urgent invitation to all those to visit with us on this occasion. In order to learn the place of meeting call Elder Gordon Buchanan at 228-8301.

We hope to meet many of those with whom we have corresponded in the past, and those whom we have never seen before on this occasion.

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FOR ALL PROFESSORS, A GRAVE QUESTION IS . . .

## "IS CHRIST YOUR LORD?"

We do not ask, is Christ your "Saviour," but is He, really and truly your Lord? If He be not your Lord, then most certainly He is not your "Saviour." Those who have not received Christ Jesus as their "Lord," and yet suppose Him to be their "Saviour," are deluded, and their hope rests on a foundation of sand. Multitudes are deceived on this vital point, and therefore, if the reader values his or her soul, we implore you to give a most careful reading to this message.

When we ask Is Christ your Lord, we do not inquire, Do you believe in the Godhead of Jesus of Nazareth? The demons do that (Matt. 8:28, 29), and yet perish notwithstanding! You may be firmly convicted of the Deity of Christ, and yet be in your sins. You may speak of Him with the utmost reverence, accord Him His Divine titles in your prayers, and yet be unsaved. You may abominate those who traduce His person and deny His Divinity, and yet have no spiritual

love for Him at all. When we say Is Christ your LORD? we mean, does He in very deed occupy the throne of your heart, does He actually rule over your life? "We have turned every one to his own way" (Isa. 13:6) describes the course which all follow by nature. Before conversion, every soul lives to please self. Of old it was written, "every man did that which was right in his own eyes," and why? "In those days there was no king in Israel" (Judges 21:25). Ah, that is the point we desire to make clear to the reader. Until Christ becomes your King (I Tim. 1:17; Rev. 15:3), until you bow to His sceptre, until His will becomes the rule of your life, SELF dominates, and thus Christ is displaced. (Continued on Page 4, Column 5)

### WHY JESUS DELAYED

By HERSCHEL H. HOBBS  
Oklahoma City, Okla.

"Lord, by this time he stinketh: for he hath been dead four days" (John 11:39).

Jesus was east of the Jordan, possibly a two-days journey from Bethany, in the area where John the Baptist had begun his ministry. A messenger came from Bethany telling Him that Lazarus was ill. He delayed two days before going to the village. Why this delay?

It is possible that Jesus knew that Lazarus was already dead. Hence, He could not heal him. However, one would think that He would have hastened to Bethany to comfort the bereaved sisters. Yet He delayed two days before going to them. Jesus had a greater blessing in store for them than either healing or comfort (John 11:14-15).

The clue to the meaning of Jesus' delay is seen in the fact (Continued on Page 7, Column 4)

### FINE LETTER FROM WISCONSIN

Bro. Gilpin:

Pardon the delay in writing, but it just seems that with one thing and another, I've neglected a duty that I know should have been done weeks ago.

You asked that we fill out an impression card at the Labor conference, but there was much going on, and the card was rather small for my impressions. I'm afraid I didn't do justice.

First, we have been to a few meetings of one kind or another, never one like this. We had a feeling when we were down there that we were the guest of honor. You, your church, and the brethren made us feel as though we were no one more important to us. I had never been to a conference of your church before, but at another by another I was called down from the pulpit for preaching church (Continued on Page 8, Column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "SET AT NOUGHT"

"This is the stone which was set at nought of you builders, which is become the head of the corner."—Acts 4:11.

Every time I read this Scripture it seems that I can see a building in the process of construction—a stone building and as the stone masons pick up various stones, they chisel, and hammer, and put them into place. As they are working, they sometimes cast aside certain stones that they do not choose to use. Perhaps they do not carefully examine them—perhaps they do not look at them

as carefully as they might, but nevertheless they reject certain stones that they do not put into the building. The Apostle Paul as he made a spiritual application, said of this group, "This is the stone that you have cast aside and set at nought. It is the head stone. It is God's chief cornerstone. It is the cornerstone around which everything else is to revolve."

Now when I read this text, I ask myself the question, what is the meaning of this expression, "set at nought"? When it says that these builders set at nought

the Lord Jesus Christ, what does it mean? Well, I have always found the best way to interpret Scripture, is to let Scripture itself interpret Scripture, and to see how words are used throughout the Word of God.

We read: "And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for NOUGHT? Tell me what shall thy wages be?"—Gen. 29:15.

Here Laban is giving Jacob a hint, that the visiting time is over and it is time to go to work. (Continued on Page 3, Column 1)



# The Baptist Examiner

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JOHN R. GILPIN Editor

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a prerogative.

It is because of this group that many of our Baptist churches are receiving ALIEN IMMERSION and are practicing many other things that are ALIEN to the Word of God.

True Baptists will not accept anything that is alien to the Word of God, the complete Bible—the Old and New Testaments. This being true:

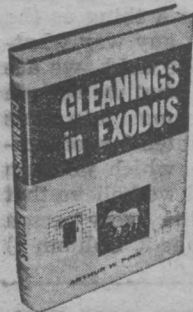
1. We ought to read it. "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye have heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (I Thess. 2:13.)

2. We ought to study it. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (II Tim. 2:15.)

3. We ought to obey it. "Take heed unto thyself, and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." (I Tim. 3:16. Read II Tim. 3:16-17.)

The Bible—ought to be our only rule of faith and practice in both our lives and in our church.

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Calvary Baptist Church  
Ashland, Kentucky 41101

## II

What is the business of the church that Jesus built?

"As my Father hath sent me, even so send I you." (John 20:21.)

This important question cannot be answered until we determine who has the authority to give the church its orders.

Baptists believe that the Lord Jesus is the Head, the Lawgiver, the only Potentate of the church.

"All authority is His in heaven and in earth" and He is "The head over all things to the church." All true churches belong to Him because He built them and purchased them with His own blood. "He loved the church and gave Himself for it." The highest purpose of a true church is to glorify God by doing the perfect will of the Lord Jesus Christ.

The Lord Jesus gave a distinct commission to His church. Matthew tells us that Christ commissioned His church to make disciples, to baptize these disciples, and to teach them to observe all that He commanded (Matt. 28:16-20.)

Mark's rendering of the commission is that we are to preach the gospel to every creature (Mark 16:15-16.)

Luke further states that we are to preach repentance and that we are witnesses for Christ (Luke 24:46-48). In Acts, Luke tells us that the power of God is given to us to make our witness effective (Acts 1:8). John shows us the importance of our work. Continued on Page 4, Column 4)

## REPORT OF NEW GUINEA MISSION OFFERINGS, JUNE 1965

West Griffin Baptist Church, Griffin, Ga.	30.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Grace Baptist Church, Melbourne, Fla.	45.00
Gum Hill Missionary Baptist Church, Bristol, Va.	5.00
Calvary Baptist Church McLeansboro, Ill.	10.00
Bethel Baptist Church, Phillipsburg, Kansas	17.44
Bible Baptist Church, Broken Arrow, Okla.	36.16
Faith Baptist Church, Hurst, Texas	13.30
Macdonia Baptist Church, Chicago, Ill.	100.00
A Sunday School Class, Tampa, Fla.	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	100.00
Providence Baptist Church, Henderson, Texas	35.00
Grace Memorial Baptist Church, Highland, Calif.	20.00
Valles Mines Miss'y Baptist Church, Bonne Terra, Mo.	100.00
Zion Baptist Church, Detroit, Mich.	20.98
Emmanuel Baptist Church, Garrison, Ky.	30.00
West Side Baptist Church, Emporia, Kansas	10.00
Union Hill Baptist Church, Graham, Ala.	25.00
Grace Baptist Church, Springfield, Mo.	30.00
Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Baptist Tabernacle, Columbus, Ga.	5.00
Friendship Baptist Church, Ireland, Texas	30.00
Kings Addition Baptist Church, South Shore, Ky.	11.14
Bethany Baptist Mission, Huntington, W. Va.	30.00
Fossil Baptist Church (Baptist Missionary Circle)	
Fossil, Ore.	10.00
True Faith Baptist Church, Chicago, Ill.	55.00
Fossil Baptist Church, Fossil Ore.	16.00
Pensacola Baptist Church, Pensacola, Fla.	50.00
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(For Bro. Uming)	
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Mr. Noel L. Davis, N. C.	5.00
Holts Prairie Baptist Church, Du Quion, Ill.	20.00
Mr. and Mrs. Myron Bushong, Ill.	20.00
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Mrs. Nell Duggins, N. C.	13.17
Mrs. Nellie Ross, Wash.	5.00
Mrs. Lula M. Hurrell, Texas	10.00
TOTAL	1127.24

## REPORT OF OFFERINGS, NEW GUINEA MISSIONS, JULY 1965

Katy Baptist Church, Farmington, W. Va., (2 Off.)	50.00
First Baptist Church, Napenee, Ind.	10.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Grace Baptist Church, Melbourne, Fla.	40.00
Bethel Baptist Church, Phillipsburg, Kansas	8.01
Providence Baptist Church, Henderson, Texas	35.00
Valles Mines Missionary Baptist Church, Bonne Terra, Mo.	100.00
A Sunday School Class, Tampa, Fla.	10.00
Log Cabin Baptist Church, Harrison, Ohio	100.00
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West Side Baptist Church, Emporia, Kansas	10.00
Grace Baptist Church, Springfield, Mo.	30.00
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(Continued on page 8, column 4 and 5)

## AN APPEAL FOR A MISSIONARY FOR NEW MEXICO

Would to God that someone of our readers might heed the call to "come over into Macedonia," and establish this church. Bro. Ashbrook is one of our greatest and most faithful supporters. If you love the truth, prayerfully consider this call from him for the help of a preacher.

Dear Brother Gilpin,

I am writing you to ask if you might know some preacher who would be interested in coming to Hobbs, N. M. to establish a sound Baptist church. Hobbs is a city of approximately 30,000 to the best of my knowledge and I haven't found a church in this area that teaches the doctrines of grace.

Also would you send me the names of those in the Hobbs area who receive T.B.E. or that you think might be interested in a church.

If you know some one who would be interested have them call me collect at Eunice, N. M., 394-3256 or write the following address.

Sincerely,  
W. F. Ashbrook  
Box 66  
Oil Center, New Mexico

## SERMONS TO BE PRINTED IN A BOOK

Realizing the need of church truth, especially in view of the Ecumenicalism of the day, we have decided to print all the messages relative to church truth which were preached at our recent Conference.

The book will be cloth bound and will sell for approximately \$4.00 each. We are satisfied that many of those that were present will want the book and we feel

sure that hundreds of our readers scattered all over the nation will want to purchase one or more copies.

This book will contain every message that was preached, the poems between messages, and will have a picture of each of the speakers. It will be a genuine commentary on church truth and should stand as a monument for church truth in all ages to come.

It is going to be a tremendous cost to us to print the book and we are asking today for advance orders so as to help us from a financial angle. May I ask that you please send us at once your order, or orders, and \$4.00 each and just as soon as the book is finished it will be mailed to you. This is one book that every lover of the truth should purchase and study carefully. May we insist that you send in your orders today.

You have read two of the conference messages in T.B.E. already: (1) that of E. G. Cook and (2) that of your editor. No more of them will be printed in T.B.E. until after the book is on the market. These two ought to whet your appetite so you will want to purchase the book.

## The Scriptures

(Continued from page one)  
sell and Rutherford. The Mormons add the writings of Joe Smith.

The writings of all these flatly contradict the Bible.

4. Other religions outside of Christianity have their authority for their practices also. The Jews claim the Old Testament, but reject the New Testament. The Mohammedans use the Old Testament plus the Koran. The other religions such as Buddhism, Confucianism, etc., take the writings of their great philosophers.

5. The extreme liberals set themselves up as authorities concerning the Bible and tell us that part of it is not inspired and cannot be accepted at face value. Of course, they do not reveal unto us their authority for such

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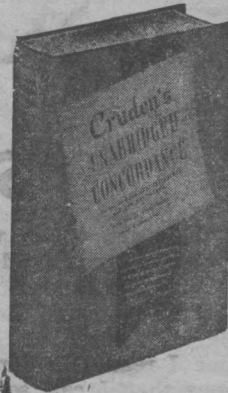
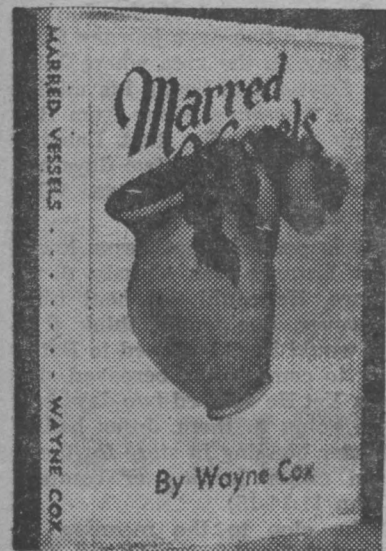
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THE BAPTIST EXAMINER

OCTOBER 16, 1965

PAGE TWO



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## THE APOCALYPSE

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—Malachi 1:10.

Malachi is bringing an accusation against the priests and the religious leaders of his day. He says to them, "All you are serving the Lord for what you get out of it. The only reason that you are in the priesthood is because of what you are getting out of the ministry. There isn't one of you that would shut the door of the Lord's house unless you got paid for it. There isn't one of you that would kindle a fire on the altar of the Lord if you didn't get paid for it. What you are doing, you are doing because you are getting paid for it. You wouldn't serve the Lord for nothing."

I might say, beloved, it could be that such is true with lots of folk today, that they are serving the Lord for what they can get out of it. However, that isn't my message; I am merely using these expressions to show you the meaning of this word "nought" as it is used throughout the Bible.

We read again:

"For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to NOUGHT."—Acts 5:36.

Here was a crowd that was following a young man by the name of Theudas, who tried to take over so far as the religious and political life of Jerusalem was concerned, and his uprising failed, and those that followed him were scattered, and all came to nought.

Notice again:

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to NOUGHT."—Acts 5:38.

This was the advice that Gamaliel was giving in Jerusalem when he said, "Don't harm these preachers, and don't harm this early church. Let them alone. If what they are doing is of God, you can't fight against it; and if it isn't of God, then it will come to nought anyway." That was good advice. There was no need worrying about what they preached, or what they said, or what they did, because if it be of man, it will come to nought.

Notice another Scripture:

"For in one hour so great riches is come to NOUGHT. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off."—Rev. 18:17.

If you will read this carefully you will find that this is the story of the destruction of the old whore and her harlot daughters. That old whore and her harlot daughters represent Roman Catholicism and the Protestant churches that have come out of Rome. God says that they are going to be destroyed, and He gives us a definite description especially when He says:

"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.

Then we read:

"For in one hour is she made

desolate."—Rev. 18:19.

Beloved, I don't know just when this is going to take place. It certainly doesn't look like that it will be anytime soon because Catholicism is really sitting high in the saddle today. All the Protestant churches of the world are just going right along with the Catholics and are gradually being swallowed up. This Ecumenical movement is going to result in a complete swallowing up of Protestantism with Catholicism. However ultimately those that are in the saddle today, and those that are the religious leaders of this world, are going to find that in one hour they are going to come to nought. It doesn't take God long to destroy, when God sets His hand to the task.

I have taken time to read you these references from Genesis to Revelation just to show you the meaning of this word "nought." Now I come back to my text and I find that it says that this stone, which represents the Lord Jesus Christ, had been cast aside, or had been considered as worthless, and had been set at nought by these Jewish builders. Accordingly, the Lord Jesus Christ was completely ignored by them.

I think from the reading of these Scriptures wherein the word "nought" is used, you can see the meaning of this word, and you can understand a little more thoroughly what it means when it talks about Christ being set at nought. However, I would like to insist that the way in which Jesus was treated, when He was here in the days of His flesh, was exactly like the Jewish builders treated Him after His death and resurrection.

If you read as to His birth, you will find that He was born in the city of Bethlehem, and the Word of God says that, "there was no room for Him in the inn." When His foster father and His mother arrived in the city of Bethlehem, it was at a time when the assessing for taxation was being done, and there was no possibility of any rooms being had within the hotels. All the dignitaries of the Roman Empire were there assessing the individuals who had come from all over the country for taxation. Accordingly, there was no room for them in the inn. Certainly when we see the Lord Jesus Christ's foster father and mother go away from the inn and go into the stable, and when you see Mary as the birth pains grip her body and she produces a child, and they take that child and lay it in a manger, you can see that even in the very hour of His coming into this world, there was no room for Him. Not only was there no room for Him in the inn, but He was set at nought by the innkeeper on the night that he was born.

Later on, after Jesus had begun His ministry, there never was a place that had any room for Him. There wasn't a single city that wanted Him. He went into His home city at Nazareth, into the place of meeting, and began to preach and read to them, and He said:

"This day is this scripture fulfilled in your ears."—Luke 4:21.

Then immediately they took Him out to the brow of the hill on which the city was located, and they tried to cast Him headlong in order to kill the Son of

God. Why? Because they were setting at nought the Lord Jesus Christ.

Then the Lord Jesus Christ went over to Capernaum and there for a little while the people basked in the sunshine of His message. Pretty soon, the crowd that gathered around Him found that they weren't really and truly interested in His message, but rather, they were interested in the fish fries that He was able to produce. It wasn't long before this crowd of 5,000 men, not counting women and children, found that the message on elective grace, and the security of the saved, and human inability, and salvation by grace through faith wasn't at all acceptable to them, and you could see them going in every direction, to the extent that He turned to His disciples and said, "Will ye also go away?" Then Peter said:

"Lord, to whom shall we go? thou hast the words of eternal life."—John 6:68.

I tell you, beloved, they didn't have any room for Him in Palestine. He wasn't accepted in Bethlehem when He was born. He wasn't accepted in Nazareth when He entered the ministry and announced the fulfillment of the prophetic Scriptures. He wasn't accepted in Capernaum for any length of time, and there never was a city that gave him anything but a hiss and a scowl.

We read how in one instance the Lord Jesus had ministered unto the people, yet nobody invited Him to go home with them, and the Lord Jesus went out unto the mountain to spend the night, while everybody else went into His own home. We read:

"And every man went unto his own house."—John 7:53.

"Jesus went unto the mount of Olives."—John 8:1.

Why didn't He go home with somebody? Nobody invited Him. Why didn't He go to His own home? He had none. Where could He go? Only out in the mountain to spend the night alone. I tell you, beloved, the Lord Jesus Christ was set at nought during all His ministry here within this world.

We find that when He began His ministry the crowd didn't accept Him. Listen:

"He came unto his own, and his own received him not."—John 1:11.

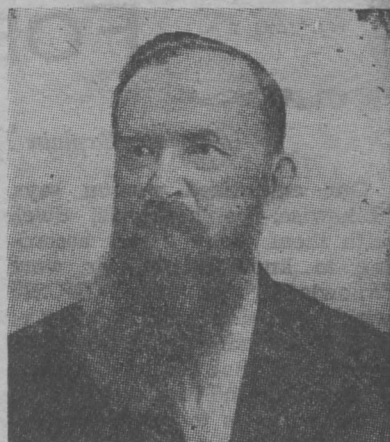
There is a little play on words here so far as the Greek language is concerned. It says, "He came unto His own (that is, His own things), and His own (people) received Him not." When it refers to His own things, this is a reference to the temple, the place of sacrifice, and all the furniture that was to be found within the temple. Even though they found Him in the temple with His own things—the things that were definitely to be considered as prophetic of Him—He came unto those things, and His own people rejected Him and passed Him by.

Then we read:

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."—Luke 19:14.

Now I have taken time to read these verses that you might see that the Lord Jesus Christ was set at nought at all times when He was here in the days of His

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Eld. J. R. Graves

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flesh. What was true when He was here in the days of His flesh, is prophetic of what is true in this present day. I would like to show you how He is still set at nought.

I

## HIS WORD IS SET AT NOUGHT BY NEO-ORTHO-DOXY.

When I say Neo-orthodoxy, I am talking about the great group of supposed-to-be religious critics in the world—the higher critics—the folk who say, "We are not infidels, and we are not Modernists, but we are Neo-orthodox." Beloved, Neo-orthodoxy is just another sly, shrewd, cunning, subtle way that the Devil has to crowd in, and teach falsehood and false doctrines. It used to be, years ago, you called individuals like that infidels, and atheists, and agnostics; now they sail under the name of Neo-orthodoxy. I am saying that the Word of God is set at nought by the Neo-orthodox preachers.

I am a firm believer that the Bible is the Word of God. I take the book from Genesis 1:1 to Revelation 22:21, and I believe it all, and I accept it all as being the Word of God. For example, I read:

"ALL SCRIPTURE IS GIVEN BY INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

Beloved I don't put a question mark about any portion of the Word of God, but I take it all, because the Word of God itself says that "all scripture is given by inspiration of God."

Notice again:

"For the prophecy came not in old time by the will of man: but holy men of God SPAKE as they were MOVED BY THE HOLY GHOST."—II Pet. 1:21.

Don't tell me that this Bible is a man-made production. Don't tell me that this Bible was written

(Continued on Page 5, Column 1)

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If your foot slips, you may recover your balance, but if your tongue slips, you can not recall your words.

## The Baptist Examiner FORUM

Explain I Peter 3:7

Our authorized version says, "Likewise, ye husbands, dwell with them (your wives) according to knowledge." This word "knowledge" is from GNOSIS which means seeking to know or to understand. The husband is not to feel that the whole world revolves around him, and that his every whim is to be granted regardless of his wife's feelings, or her capabilities. The average wife is not a matador, nor even a good line backer on a football team. Therefore, her feelings and capabilities are to be considered. I once knew a man who was quick to quote Eph. 5:22 and the first part of verse 23 to his wife, but judging from his actions, it seemed that he always fell asleep before he read down to verse 25. A husband has no right to expect his wife to live up to Eph. 5:22 until he lives up to Eph. 5:25. When a man loves his wife as he should, her subjection to him comes naturally.

E. G.  
Cook

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Grace  
Baptist Church  
Birmingham, Ala.



A good wife expects her husband to be the head over her, and it is never grievous if he loves her as he should. If the husband and wife are both born again saints, the husband needs to remember that his wife is not only a very real "somebody", but is a joint heir with him of the grace of life. The husband's failure to be considerate toward his wife not only makes them both miserable, it hinders his prayers. He must remember that the Lord is head over him, and that he is just as much under obligation to be in subjection to the Lord as the wife is to him. To be in subjection to the Lord means, among other things, to obey His commands, and among those commands are: to love the wife as Christ loved the church, and to be considerate of his wife which is the meaning of the verse before us. If the husband despises these commands, why should the Lord listen to his prayers?

ROY  
MASON

Radio Minister

Baptist  
Preacher

Arlington, Florida



This is not a difficult passage to understand. Peter in the preceding verses has been saying that the women should accept the headship — the leadership — of the husband. One reason suggested for this is (v. 1) that saved

women may win their lost husbands to Christ.

In any institution or organization someone must take the lead, and in connection with the home it is God's plan that the husband should take the leadership. Likewise, in a church there must be leadership, and the Scriptures make plain that the woman is not to be in leadership. In places where I have served as pastor, we sought to follow the Bible in this, and we never had any quarrel or fight over the question, and things moved along well.

Unfortunately there are some preachers who overemphasize the subordinate position of women, and such continually throw off on women at every opportunity. I have known some who in their home never let the wife forget that they were boss. Lest men come to think of their wives as "slaves" — inferior little critters who must be seen and not heard, Peter gives some sound words of admonition to the men. To paraphrase, he says, "Likewise I have something to say to you men. You dwell with your wife according to the knowledge that she is the 'weaker vessel.' Hold her in honor, and don't forget that she is heir with you of eternal life. Don't forget to honor her and treat her right, or else your prayers will be hindered."

AUSTIN  
FIELDS

PASTOR,

Arabia Baptist  
Church  
Arabia, Ohio



In the verses preceding this verse, the Apostle Peter instructs the wife of her duties toward her husband, telling the wives that they are to be subject to their own husbands, and to put on a meek and quiet spirit, which is in God's sight of great price. Then the Apostle gave Sarah as an example of how a wife should reverence her husband. In verse seven he proceeds to tell the husband how he should behave toward his wife.

First, he tells the husband that he is to dwell with her according to knowledge. This knowledge, is the knowledge that God has given to the man through the Bible. This knowledge would include the reason that God made the woman for the man.

"And the Lord God said, it is not good that man should be alone; I will make him a help meet for him." Gen. 2:18.

From this verse it is evident that the woman was made for fellowship, and to cure the loneliness of man and so Peter tells the husbands that they are to dwell with their wives according to this knowledge.

The husband is to dwell with his wife and by so doing take into consideration how the wom-

an was made.

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." Gen. 2:21.

The woman was not made from the sole of man's foot to be trampled upon and made a slave of, neither was she made from the top of his head to reign over him, but rather she was made from a place close to his heart. Therefore she is to be loved and cherished as his own flesh.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." Eph. 5:28.

Then the Apostle instructs the husband that he is to honor the wife as the weaker vessel. I know that both man and woman are but vessels in the hand of a sovereign God to fulfill his gracious purposes — both weak, but the woman weaker. Though she be the weaker vessel man should honor her as a companion, a companion in trials, tribulation, in prosperity, in poverty, also in sickness and in health. Furthermore he should honor the wife as she is a wonderful type of the church of Jesus Christ. Read Eph. 5:21-33.

Then Peter proceeds to give another reason why the husband is to dwell with his wife and to honor her as the weaker vessel, and that is, both husband and wife are heirs together of the grace of life. The wife who is saved is just as much the child of God as the husband; it took the same power to save the wife as it did to save the husband. The husband should honor the wife, because God gives honor to both as fellow-heirs.

"Not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." I Pet. 3:9.

The instruction that the Apostle gives is from the throne of God, and unless we follow these instructions then our prayers are hindered. To disobey God is to regard iniquity in our hearts. David tells us:

"If we regard iniquity in our hearts God will not hear us." Ps. 66:18.

As long as disobedience reigns in our hearts, how is it possible for us to regard spiritual things in regard to prayer? Many are the men whose prayers are hindered because of problems within the home. If a man does not dwell with his wife as a wife, and does not bestow honor upon her as the weaker vessel, there arises strife within the home and contention would reign supreme rather than love toward one another.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." I Tim. 2:8.

It is impossible to pray to God with a heart full of wrath toward his wife or even his fellow man.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

JAMES  
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RADIO SPEAKER  
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This passage in I Peter is dealing with the relation of the husband and wife as Christians. Remember that a Christian should marry a Christian. "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unright-

eousness? And what communion hath light with darkness?" (II Cor. 6:14).

I Peter 3:7 is speaking of the relationship of the husband toward his wife. Let us keep in mind the teaching of God as to man and his wife. "Marriage is honorable in all, and the bed undefiled..." (Heb. 13:4). In other words God is saying that we should get married and not be ashamed of the oneness of our relationship. We are to dwell with our wives according to our knowledge of the mutual duties of husbands and wives and by giving honour unto the wife whom God has given us. What are these duties?

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" (Eph. 5:25).

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." (I Cor. 7:3-5).

We must give to the wife the love and respect due her. Because she is under subjection to the husband (vs. 1), she is considered the weaker vessel.

"Being heirs together of the grace of life" is simply a natural statement assuming that God's people have obeyed the Lord in regards to taking a Christian mate.

"That your prayers be not hindered." When the husband and wife are not in agreement over everyday matters their prayer life is hindered. When one or the other defrauds the other of the natural relations, the prayer life is hindered. If you love your wife as you should; you will love her physically, you will take care of her, and you will lead her spiritually. To do this will increase your prayer life.

### The Scriptures

(Continued from page two)

when he said "As my Father hath sent Me, even so send I you" (John 20:21).

Our first business, then, is to get folk saved.

Yes, we do save sinners. We do this instrumentally. We are God's instruments to give the gospel which is "the power of God unto salvation unto everyone that believeth." Paul said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

Paul did not mean that he saved men meritoriously, but instrumentally. Jesus alone can save, but the world knows nothing of His glorious power to save without our witness. Oh, what a challenge, honor, privilege and responsibility is ours.

We have been given the keys of the kingdom. We dare not fail to use them. The Holy Spirit takes our message and convicts sinners of their need and grants unto them repentance and faith. But no sinner is saved without the Word of God. "Of His own will begat He us with the Word of Truth" (James 1:18). "So then faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17).

Only the true churches of our Lord are authorized to administer baptism.

In that commission we are told that only those who have been disciplined are to be baptized. When He said "Baptizing them" He referred to those who had been made disciples. The word baptize is the immersion of a person who has been genuinely saved.

This baptism must be by the authority of a true church and

for the purpose of giving an outward expression of an inward experience. Any other baptism is alien to the Word of God and should be considered ALIEN to a church of our Lord. No true church has a right to accept a baptism that is ALIEN TO THE WORD OF GOD. NO TRUE CHURCH WILL ACCEPT ALIEN IMMERSION.

He has commissioned His Word to His churches.

We are under divine orders to teach our people "to observe all things whatsoever He has commanded." This includes the truth about the Lord's Supper, the Lord's Day and the will of God for His children. We are to love, support, be loyal to, and be one with the New Testament church of which we are members.

### Is Christ Your Lord?

(Continued from Page 1)

owned. When the Holy Spirit begins His work of grace in a soul, He first convicts of sins. He shows men the real and awful nature of sin. He makes men realize that it is a species of insurrection, a defying of God's authority, setting my will against His. He shows me that in going my "own way" (Isa. 53:6), in pleasing myself, I have been fighting God. As my eyes are opened to see what a lifelong rebel I have been, how indifferent to God's honour, how unconcerned about His will, I am filled with anguish and horror, and made to marvel that the thrice Holy One has not long since cast me into Hell. Reader, have you ever gone through this experience? If there is very grave reason to fear you are yet spiritually dead.

Conversion, true conversion, saving conversion, is a turning from sin to God in Christ. It is throwing down the weapons of my warfare against Him, a ceasing to despise or ignore His authority. New Testament Conversion is described thus "Ye turned from God from idols to serve (be in subjection to, obey) the living and true God" (I Thess. 1:9). An idol is any object to which we give what is due alone unto God — the supreme place in our affections, the moulding influence of our hearts, the dominating power of our lives. Conversion is a right-about-face, the heart and will repudiating sin, self and the world. Genuine conversion is always evidenced by, "Lord, what wilt Thou have me to do?" (Acts 9:6): it is an unreserved surrendering of ourselves to His will. Have you yielded yourself to Him? (Rom. 6:13).

There are many people who would like to be saved from Hell but who do not want to be saved from self-will, from having their own way, from a life of (some form of) worldliness. But God will not save on their terms. (Continued on Page 8, Column 1)

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THE BAPTIST EXAMINER

OCTOBER 16, 1965

PAGE FOUR



To get the true measure of a man's capacity, note how much more he does than is required of him.

## THE CHURCHES OF THE NEW TESTAMENT

By  
George W.  
McDaniel  
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to be identified with the group, though small they may be, who believe that Jesus Christ was born of a virgin.

We read:

"Therefore the Lord himself shall give you a sign; Behold, a VIRGIN SHALL CONCEIVE, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

When the Revised Standard "Perversion" of the Bible came out a few years ago, they saw to it, that they changed the word "virgin" to that of "a young woman," and they said, "Behold, I'll give you a sign; a young woman shall conceive." Now what kind of a sign would that be? Young women have been conceiving all down through the years. There is no special sign in that. Many young women under normal circumstances, if they are healthy, can conceive, and bear a child. There is no sign in that. But for a virgin, an unmarried girl, a young woman that has never yet had sexual relations, for her to conceive and bear a child, is a sign. This text of Scripture which Isaiah gives to us declares there is going to be a sign given, and the sign is that a virgin shall conceive and bear a son, and shall call his name Immanuel.

Brother, sister, I say to you, I believe that Jesus Christ was virgin born. I turn to the New Testament and I find that a doctor believed it. Even Doctor Luke believed it, because he recorded and wrote about it. I believe it because I find that the Apostle Paul spoke of it. I believe it for one bigger reason than all the rest—Mary wasn't ashamed of her condition.

I have married a lot of folk who married, because it was a necessity that they marry. I have married lots of people because it was necessary that they be married to cover their sin from the eyes of the world. Beloved, I have never seen one of them yet that didn't hang their head in view of the circumstances. I have never seen one yet that talked about it and was happy over what had taken place. But when Mary realized that she was to have a child, the first thing that she did was to visit cousin Elizabeth and tell her all about it, and give her the news as to what was going to take place. That to me is mighty good proof that the virgin birth is a reality.

I say to you, I am not like the Modernists, for the virgin birth, while it is set at nought by the Modernists, is still believed by your pastor.

### III

**HIS DEATH IS SET AT NOUGHT BY THE "SALVATION BY WORKS" CROWD.**

There isn't any of the crowd that believes in salvation by works, who believes truly in the death of the Lord Jesus Christ. They can't. Oh, they may say that they believe the gospel, and that they believe Christ died, but they also believe that you have to hold out faithful to the end—that you have to do the best you can—that you have to work, and if you quit working you lose your salvation. Now that crowd doesn't believe in the death of Jesus Christ, as it is revealed in the Bible.

I turn to the Word of God and I find that Jesus Christ died for my sins. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by WHOSE STRIPES YE WERE HEALED."—I Pet. 2:24.

"For Christ also HATH ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

I tell you, beloved, the Bible teaches that the death of Jesus Christ satisfied God for our salvation completely, but the death of Jesus Christ is set at nought by all the "salvation by works" crowd.

I don't tell you that you are saved by what you do, plus what Christ did. I don't tell you that you are saved by what Christ did, plus a little bit that you do. I'll say that if there were ten million parts to salvation and you did one part and Jesus did all the balance, you would go to Hell. Salvation is not by works, but salvation is fully by the death of the Lord Jesus Christ.

Every once in a while I slip up on the blind side of an audience, and I'll say, "do you believe if you would quit going to church, and quit reading the Bible, and quit praying, and quit tithing, and quit serving the Lord—do you believe you would be saved?" "No, I wouldn't be saved." Beloved, you are not saved now if you think that by quitting these things you would be lost. That just shows you are not fully depending on the Lord Jesus Christ. That just shows you are not fully believing that the Son of God died for your sins. The man who thinks that if he quits doing anything, he would go to Hell, shows that he is depending to that extent upon himself, and to that extent he is not fully depending upon the Lord Jesus for his salvation.

Beloved, the death of Jesus Christ is set at nought, I say, by the "salvation by works" crowd.

### IV

**HIS CHURCH IS SET AT NOUGHT BY THE UNIVERSAL VISIBLE AND UNIVERSAL INVISIBLE CROWD.**

I have a very firm conviction about the church that Jesus built. Jesus said:

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

I don't think He waited for John and Charles Wesley to build it. I don't think He waited for Martin Luther to do a thing about it. I don't think He waited for the pope of Rome to do anything about it. He said, "I'll build my church; and the gates of hell shall not prevail against it." I believe He built it, and I am satisfied it was in existence before the day of Pentecost. I am satisfied that His church has been in existence from the very hour that Jesus Christ spent a night in prayer (Luke 6:12, 13) and the next morning called to Him His apostles and put them in the apostolic band. I am satisfied that when He gathered them together, they became the charter members of that church.

Beloved, I believe that church was a Baptist Church. I'll say to you what I have said many times in the past—if I had never seen a Bible, I'd still be a Baptist. Now I am a better Baptist, and a stronger Baptist, because I have studied the Bible, but I can say to you, I'd be a Baptist if I had never seen a Bible, and I'll tell you why.

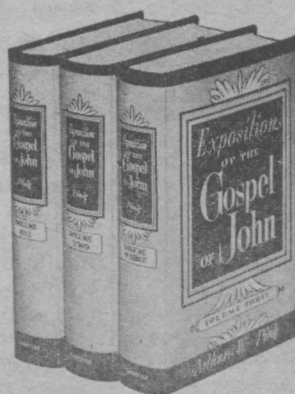
When I was in college I studied history. I loved history, and I love the study of it. I tell you truly, I rejoice at the thought of the study of history, and if I had time, I'd still count it a joy to sit down night after night and read page after page of the things that have happened in the days gone by. Beloved, I have read a few pages of history. I am not boasting when I tell you that I have read better than a quarter of a million pages of history—not church history, but secular history. If that were all I had ever read, I'd still be a Baptist. You can't read what the historians have said, without realizing that without a single exception every historian of any reputation, has admitted that the church Jesus built was a Baptist church—that there wasn't anybody else that could go back that far.

A few years ago I wrote to LIFE magazine when they came out with a blasphemous repudiation of the church that Jesus built, and I challenged the editor on the basis of the historical accuracy of what he had published. He gave a "tree" proposition in his paper whereby he said that all the churches had just grown out of a tree—sort of a mythical magical tree, and that all the churches were just the outgrowth of that tree. I wrote him, and cited him a great number of historians denying his position. When he replied, he said that he had historians on his side. I wrote him, and I said, "I'll challenge you to name one of them." You know, beloved, that was in 1947—eighteen years ago, and he has never answered the letter yet. There is a reason why he didn't answer it then, and why he hasn't answered it since, and why he wouldn't answer it today. He couldn't produce one single historian of any reputation that would say anything except that the church that Jesus built was a Baptist Church. You just can't find recognized reputable historians that will say in the pages of secular history that the church that Jesus built was anything but a Baptist Church.

The universal visible (the Catholics) and the universal invisible (the Protestants) say that the church that Jesus built is made up of all the saved of the world. The Catholics say that all the saved of Catholicism constitute the universal visible church. In order to offset that, the Protestants say, "No, that isn't exactly right; all the saved are in the universal invisible church. All the saved people of the world make

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up the church."

Beloved, there is not one word of truth in either one of those statements. What are they doing? They are setting at nought the church that Jesus built in order to give themselves justification, and a leg to stand on. If a man is wrong—if he has the least bit of honesty about him, he'll want to at least to try to justify himself anyway, and that is what the Catholics and the Protestants try to do. They try to justify themselves in spite of the fact they are wrong. I say to you, just as His Word is set at nought by Neo-orthodoxy, just as his virgin birth is set at nought by the Modernists, just as His death is set at nought by the "salvation by works" crowd, in like nature, His church is also set at nought by the universal visible and the universal invisible crowd.

### V

**HIS ORDINANCE OF BAPTISM IS SET AT NOUGHT BY THOSE DESPISING BAPTIST BAPTISM.**

Three different groups do their (Continued on Page 7, Column 1)

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



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PAGE FIVE



# "FIFTY YEARS IN THE CHURCH OF ROME"

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

A month had scarcely elapsed since the ecclesiastical retreat, when all the cities of Illinois were filled by the most strange and humiliating clamours against our bishop. From Chicago to Cairo, it would have been difficult to go to a single town without hearing, from the most respectable people, or reading in big letters, in some of the most influential papers, that Bishop O'Regan was a thief or a simoniac, a perjurer, or even something worse. The bitterest complaints were crossing each other over the length and breadth of Illinois: "He has stolen the beautiful and costly vestments we bought for our church," cried the French Canadians of Chicago. "He has swindled us out of a fine lot given us to build our church, sold it for \$40,000, and pocketed the money, for his own private use, without giving us any notice," said the Germans. "His thirst for money is so great," said the whole Catholic people of Illinois, "that he is selling even the bones of the dead to fill his treasuries!"

I had not forgotten the bold attempt of the bishop to wrench my little property from my hands, at his first visit to my colony. The highway thief, who puts his dagger at the breast of the traveler, threatens to take away his life if he does not give him his purse, does not appear more infamous to his victim than that bishop appeared to me that day. But my hope then was, that this act was an isolated and exceptional case in the life of my superior; and did not whisper a word of it to anybody. I began to think differently, however, when I saw the numerous articles in the principal papers of the State, signed by the most respectable names, accusing him of theft, simony, and lies. My hope, at first, was that there were many exaggerations in those reports. But as they came thicker day after day, I thought my duty was to go to Chicago and see for myself to what extent those rumors were true. I went directly to the French Canadian church; and to my unspeakable dismay, I found that it was too true that the bishop had stolen the fine church vestments, which my countrymen had bought for their own priest for grand festivals, and he had transferred them to the cathedral of St. Mary for his own personal use. The indignation of my poor countrymen knew no bounds. It was really deplorable to hear with what supreme disgust and want of respect they were speaking of their bishop. Unfortunately, the Germans and Irish people were still ahead of them in their unguarded, disrespectful denunciations. Several spoke of prosecuting him before the civil courts, to force him to disgorge what he had stolen; and it was with the greatest difficulty that I succeeded in preventing

some of them from mobbing and insulting him publicly in the streets, or even in his own palace. The only way I could find to appease them was to promise them that I would speak to his lordship, and tell him that it was the desire of my countrymen to have those vestments restored to them.

The second thing I did was to go to the cemetery, and see for myself to what extent it was true or not that our bishop was selling in the very bones of his diocesan, in order to make money. On my way to the Roman Catholic graveyard, I met a great many cart loads of sand, which, I was told by carters, had been taken from the cemetery; but I did not like to stop them till I was at the very door of the consecrated spot. There I found three carters, who were just leaving the grounds. I asked and obtained from them the permission to search the sand which they carried, to see if there were not some bones. I could not find any in the first cart; and my hope was that it would be the same in two others. But, to my horror and shame, I found the lower jaw of a child in the second, and part of the bones of an arm, and almost the whole foot of a human being, in the third cart! I politely requested the carters to show me the very place where they had dug that sand, and they complied with my prayer. To my unspeakable regret and shame, I found that the bishop had told an unmitigated falsehood when, to appease the public indignation against his sacrilegious trade, he had published that he was only selling the sand which was outside of the fence, on the very border of the lake.

It is true that, to make his case good, he had ordered the old fence to be taken away, in order to make a new one, many feet inside the old one. But this miserable and shameful subterfuge rendered his crime still greater than it had at first appeared. What added to the gravity of that public iniquity, is that the Bishop of Chicago had received that piece of land from the city, for a burial ground, only after he had taken a solemn oath to use it only for burying the dead. Every load of ground sold then, was not only an act of simony, but the breaking of a solemn oath! No words can express the shame I felt, after convincing myself of the correctness of what the press of Chicago and of the whole State of Illinois had published against our bishop, about this sacrilegious traffic.

Slowly retracing my steps to the city from the cemetery, I went directly to the bishop, to fulfil the promise I had made to the French Canadians, to try to obtain the restoration of their fine vestments. But I was not long with him without seeing that I would gain nothing but his implacable enmity in pleading the case of my poor countrymen. However, I thought my duty was to do all in my power to open

the eyes of my bishop to the pit he was digging for himself and for all us Catholics, by his conduct. "My lord," I said, "I shall not surprise your lordship when I tell you that all the true Catholics of Illinois are filled with sorrow by articles they find, every day, in the press, against their bishop."

"Yes! yes!" he abruptly replied, "the good Catholics must be sad indeed to read such disgusting diatribes against their superior; and I presume that you are one of those that are sorry. But, then, why do you not prevent your insolent and infidel countrymen from writing those things! I see that a great part of these libels are signed by the French Canadians."

I answered, "It is to try, as much as it is in my power, to put an end to those scandals that I am in Chicago, to-day, my lord."

"Very well, very well," he replied, "as you have the reputation of having a great influence over your countrymen, make use of it to stop them in their rebellious conduct against me, and I will, then, believe that you are a good priest." I answered, "I hope that I will succeed in what your lordship wants me to do. But there are two things to be done, in order to secure my success." "What are they?" quickly asked the bishop.

"The first is, that your lordship give back the fine church vest-

of respect for your bishop, Mr. Chiniquy, you would immediately go to your countrymen and put a stop to their murmurs and slanders against me, by simply telling them that I have taken what was mine from that church, which is mine also, to the cathedral, which is altogether mine. Tell your countrymen to hold their tongues, and respect their bishop, when he is in the right, as I am today."

I had, many times, considered the infamy and injustice of the law which the bishops have had passed all over the United States, making every one of them a corporation, with the right of possessing personally all the church properties of the Roman Catholics. But I had never understood the infamy of that law so clearly as in that hour. It is impossible to describe with ink and paper the air of pride and contempt with which the bishop really in substance, if not in words, told me: "All those things are mine. I do what I please with them, you must be mute and silent when I take them away from you. It is against God Himself that you rebel when you refuse me the right of dispossessing you of all those properties which you have purchased with your own money, and which have not cost me a cent!" In that moment I felt that the law which makes every bishop the only master and proprietor of all the religious goods, houses, churches, lands and money of their people as Catholics, is simply diabolical: and that the church which sanctions such a law, is antichristian. Though it was at the risk and peril of everything dear to me, that I should openly protest against the unjust law, there was no help; I felt constrained to do so with all the energy I possessed.

I answered: "My lord, I confess that this is the law in the United States; but this is a human law, directly opposed to the Gospel. I do not find a single word in the Gospel which gives this power to the bishop. Such a power is an abusive, not a divine power, which will sooner or later destroy our holy church in the United States, as it has already mortally wounded her in Great Britain, in France and in many other places. When Christ said, in the Holy Gospel, that He had not enough of ground whereon to lay His head, He condemned, in advance, the pretensions of the bishops who lay theirs on our church properties as their own. Such a claim is an usurpation and not a right, my lord. Our Saviour Jesus Christ protested against that usurpation, when asked by a young man to meddle in his temporal affairs with his brothers; He answered that 'He had not received such power.' The Gospel is a long protest against that usurpation, in every page, it tells us that the kingdom of Christ is not of this world. I have myself given fifty dollars to help my countrymen to buy those church vestments. They belong to them and not to you!" My words, uttered with an expression of firmness which the bishop had never yet seen in any of his priests, fell upon him, at first, as a thunderbolt. They so puzzled him, that he looked at me, a mo-

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ment, as if he wanted to see if it were a dream or a reality, that one of his priests had the audacity to use such language, in his presence. But! soon, recovering from his stupor, he interrupted me by striking his fist again on the table, and saying: "You worse half a Protestant! Your words smell of Protestantism! The Gospel! the Gospel! that is your great tower of strength against the laws and regulations of our holy church! If you think, Mr. Chiniquy, that you will frighten me with your big words of the Gospel, you will soon see your mistake, at your own expense. I will make you remember that it is the church you must obey, and it is through your bishop that the church rules you!"

"My lord," I answered, "I want to obey the church. Yes! but it is a church founded on the Gospel; a church that respects and follows the Gospel, that I want to obey!"

These words threw him into a fit of rage, and he answered: "I am too busy to hear your impertinent babblings any longer. Please let me alone, and remember that you will soon hear your me again if you cannot teach your people to respect and obey their superiors!" The bishop kept his promise. I heard from him very soon after, when his agent, Peter Spink, dragged me, again a prisoner, before the Criminal Court of Kankakee, accusing me alone of crimes which his malice alone could have invented. My lord O'Regan had determined to interdict me but, not being able to find any cause in my private or public life as a priest to found such a sentence, he had pressed that land speculator, Spink, to prosecute me again; promising to base his interdict on the condemnation which, he had been told (Continued on Page 7, Column 3)

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ments which you have taken from the French Canadian congregation of Chicago. "The second is, that your lordship abstain, absolutely, from this day, to sell the sand of the burying ground, which covers the tombs of the dead."

Without answering a word, the bishop struck his fist violently upon the table, and crossed the room at a quick step, two or three times; then turning towards me, and pointing his finger to my face, he exclaimed in an indelible accent of rage: "Now, I see the truth of what Mr. Spink told me! You are not only my bitterest enemy, but you are at the head of my enemies. You take sides with them against me. You approve of their libellous writings against me! I will never give back those church vestments. They are mine, as the French Canadian church is mine! Do you not know that the ground on which the churches are built, as well as the churches themselves, and all that belongs to the church, belongs to the bishop? Was it not a burning shame to use those fine vestments in a poor miserable church of Chicago, when the bishop of that important city was covered with rags! It was in the interest of the episcopal dignity, that I ordered those rich and splendid vestments, which were mine by law, to be transferred from that small and insignificant congregation, to my cathedral of St. Mary, and if you had an ounce

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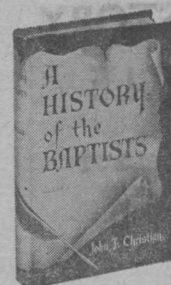
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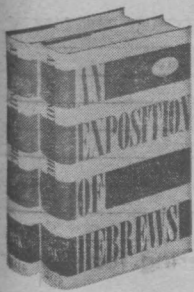
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### "Set At Nought"

(Continued from page 5)  
to set at nought the ordinance of baptism. There is the right to sprinkle; they set at nought the ordinance of baptism. It is the crowd who believes baptizing in order to save; they set at nought the ordinance of baptism. There is the crowd that baptizes babies; they set at nought the ordinance of baptism.

Beloved, the ordinance of baptism was a sacred thing, and it was administered first of all by John the Baptist. God sent him from Heaven to administer, to initiate, to start, to begin, the ordinance of baptism. Listen:

And I knew him not; but HE SENT ME TO BAPTIZE WITH WATER, the same said unto UPON WHOM THOU SHALT SEE SPIRIT DESCENDING, and resting on him, the same is he who baptizeth with the Holy Spirit.—John 1:33.

John the Baptist said, "I sent to baptize with water." What was he came for. That the main purpose of John the Baptist's ministry, to initiate to inaugurate the ordinance of baptism.

The day he baptized my Lord Jesus in the Jordan River. He didn't take a pine brush and get it soaked with water and then wave it around and let a few drops of water drop on them, and say that

he had baptized them, as the Methodists say it took place. Beloved, the Lord Jesus Christ came to John the Baptist, and he with authority from Heaven to baptize, led Jesus Christ into the water and immersed Him there in the waters of the Jordan River.

I tell you, the ordinance of baptism is set at nought by those who do not have Baptist baptism today. Can you imagine how people strive and make every effort in order to discredit the ordinance of baptism? They'll say that John the Baptist didn't have Christian baptism. I ask, if it weren't Christian baptism, pray tell me what kind it was? It was good enough for Jesus Christ, it was good enough for the twelve apostles, and it was good enough for every member that constituted the first Baptist church that Jesus organized. If it weren't Christian baptism, pray tell me what kind of baptism it was that John the Baptist administered?

People will do anything to try to set John's baptism at nought. They'll say that it means nothing at all; that you can sprinkle, you can pour, and you can immerse, or you can ignore it altogether. Beloved, it must have meant something to Jesus because Jesus Christ submitted to immersion at the hands of John the Baptist.

How people go at length to set at nought the ordinance of baptism! They'll say it doesn't make any difference who administers the ordinance of baptism. It must have meant something to Jesus, for He walked 60 miles to be baptized by John the Baptist, and I am of the opinion that if He were here today, He would walk 60 miles to find a Baptist Church that was standing for the truth, to be baptized by that church rather than by a lot of these so-called, supposed-to-be Baptist Churches that don't stand for anything at all. I say, beloved, His ordinance of baptism is set at nought.

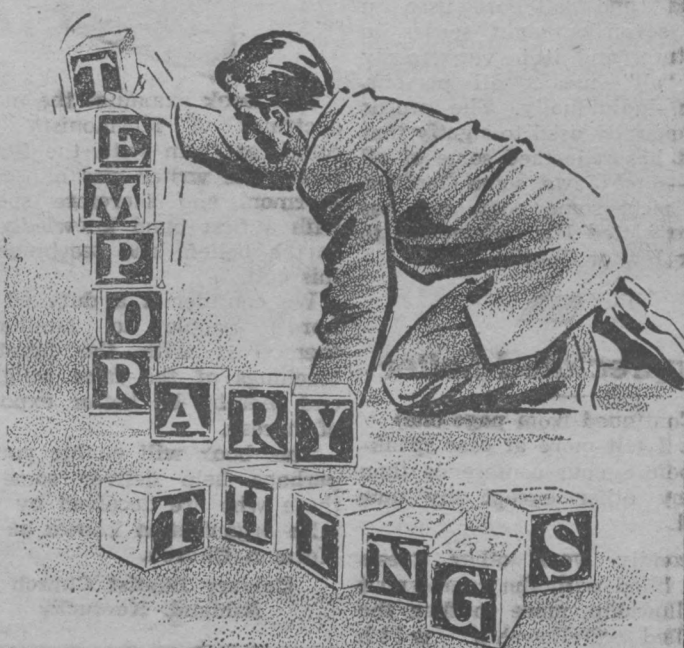
#### VI

#### HIS COMMISSION IS SET AT NOUGHT BY THE CONVENTION CROWD AND BY THE MISSION BOARDS.

Do you realize that there never was a mission board until the 17th century? Mission boards were started by the English Parliament, not in order for churches to do mission work, but in order that they might be considered legal. Do you realize that the English Parliament established the first mission board that was ever in existence in this world?

Well, how did they carry on mission work prior to that, without a mission board? Just exactly like it was carried on for the first 1600 years of the history of the church that Jesus built. They carried it on as the work of the church, and the church was solely responsible for the missionaries. I tell you, whenever you go to talking in terms of a mission board you are talking of things outside of the Bible. You are not talking Bible language. You are not talking in terms of the Bible. Rather, you are talking in terms that are foreign to the Word of God.

Jesus said to His church:



"...LOVERS OF PLEASURES MORE THAN LOVERS OF GOD..." II TIM. 3:4

## BUILDING MATERIALS

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mt. 28:19, 20.

There are people who say that the mission boards can carry on the work so much better than the local churches can. They say it is so much better for the churches to get together, and allow the convention to do the mission work, and allow the boards to handle the money. They say that there is a permanency about it, that there isn't about individual mission work. Well, that may be true, and I am not doubting that, but I am saying this—it just isn't Scriptural. Beloved, I say His commission is set at nought by the convention crowd and mission boards.

#### CONCLUSION.

As I have shown you, His Word is set at nought by the Neo-orthodox crowd; His virgin birth is set at nought by the Modernists; His death is set at nought by the "salvation by works" crowd; His church is set at nought by the universal visible and universal invisible crowd; His ordinance of baptism is set at nought by those who don't believe in Baptist baptism, and His commission is set at nought by the convention crowd that believe in the use of mission boards. How was it when He was here in the days of His flesh?

"He came unto his own, and his own received him not." — John 1:11.

How was it when He was living here in this world? They took Him out to the brow of the hill on which they city was built, to cast Him headlong because they did not want Him. Beloved, what was true then is true today, and will be true throughout all ages, world without end.

That is why I say in view of the fact that most everybody else wants to set at nought the teachings of the Lord Jesus Christ, I thank God for a little group that is willing to stand by the things of our Lord, by the teachings of His Word, and by the commission that He has given, and that you stand with me as we try to carry it out to the ends of the world. I thank God and praise God because this is true.

May God bless you.

#### Why Jesus Delayed

(Continued from page one)

that when He arrived in Bethany Lazarus had been dead four days. Jesus delayed two days; it probably took him two days to go to Bethany. Hence, four days.

Jesus proposed to raise Lazarus from the dead. He would show His power over death. There must be no question about Lazarus being really dead. No grounds should be left to explain this miracle in any other way. So when Jesus came to the tomb Lazarus' body had had time to begin decaying.

But the "four days" probably have another significance. Light-foot quotes a Jewish tradition to

the effect that when a body died the soul hovered about the tomb for three days in hopes of re-entering the body. On the fourth day, it departed. Certainly Jesus did not believe this. It is probable that neither the two sisters nor the apostles did so. But it must have been a popular belief among the Jews.

So Jesus accommodated His actions to this tradition. After Lazarus was considered truly dead even according to Jewish tradition, Jesus raised him from the dead. Thus there could be no basis of denying or explaining away this miracle. Even the Sadducees did not deny it (John 11:47; 12:10).

Jesus truly is the Lord over death.

#### Fifty Years

(Continued from page 6)

would be passed against me by the Criminal Court of Kanakee. But the bishop and Peter Spink were again to be disappointed; for the verdict of the court, given on the 13th of November, 1855, was again in my favour.

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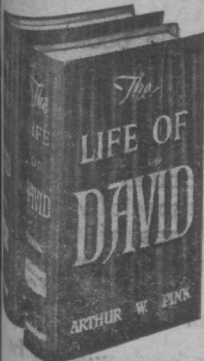
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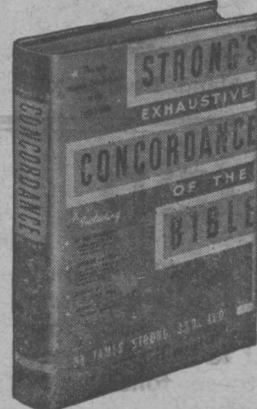
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## Redemption

(Continued from page 1)

for whom He died must, beyond the shadow of a doubt, be cleansed from sin, and stand washed in blood before the Father's throne. We do not believe that Christ made any effectual atonement for those who are for ever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of whom were even in hell when Christ, according to some men's account, died to save them.

Jesus Christ came into the world "to give His life a ransom for many." The greatness of Christ's redemption may be measured by the extent of the design of it. He gave His life "a ransom for many." We are often told (i.e. those of us who are commonly nicknamed Calvinists, and we are not very much ashamed of that; we think that Calvin, after all, knew more about the Gospel than almost any man who has ever lived, uninspired) that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Our reply to this is that, on the other hand, our opponents limit it; we do not. The Arminians say: Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say: "No, certainly not." We ask them the next question: Did Christ die so as to secure the salvation of any man in particular. They answer "No." They are obliged to admit this if they are consistent. They say: "No; Christ has died that any man may be saved if—" and then follow certain conditions of salvation. We say, then, we will just go back to the old statement—Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say, "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why, you! You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon when you say we limit Christ's death; we say: "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any impossibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

When you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great wide bridge with only half an arch; it does not go across the stream, it only professes to go halfway; it does not secure the salvation of anybody. Now I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am

told that there is a Scripture warrant for it—"Who gave Himself a ransom for all to be testified in due time." Now, that looks like a very great argument indeed on the other side of the question, for instance: "The whole world is gone after Him." Did all the world go after Christ? "Then went all Judea, and were baptised of Him in Jordan." Was all Judea, or all Jerusalem, baptised in Jordan? "Ye are of God, little children," and "the whole world lieth in the wicked one." Does "the whole world" there mean everybody? If so, how was it, then, that there were some who were "of God?" The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely that "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts—some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.



## Appreciated Letter

(Continued from page one)

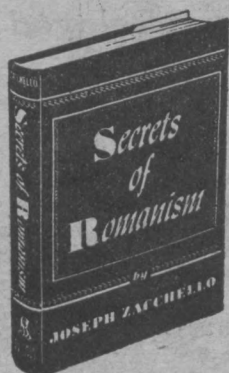
truth. I felt more at ease speaking before your conference than at any other except my own pulpit.

Secondly, your other guests were filled with the same spirit of fellowship, more so than the so-called "Fellowship" with which I usually associate.

Thirdly, the meeting brought us into contact with a missionary which we hope to support by a vote of the church next Wednesday. I refer to Bro. Raymond Moore. He said that you had recommended us. Thanks. We hope you can send others our way, and South America to which he is going, is a long neglected field.

Bro. Gilpin, I pray that the Lord will make it possible for me to attend the next conference; and also be able to attend each one until the Lord comes. Believe me, Bro. Gilpin, again we say you made us feel as though we were guests of honor and it looked as though every one else was made to feel the same way.

Yours in Christ,  
Dale Fisher  
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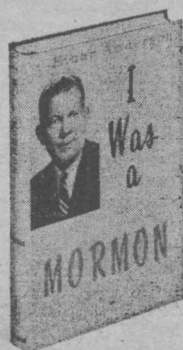
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## Is Christ Your Lord?

To be saved, we must submit to HIS terms.

Listen to His terms, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord (having revolted from Him in Adam), and He will have mercy upon him" (Isa. 65:7). Said Christ, "Whosoever he be of you that forsaketh not all that he hath (all that is opposed to Me), he cannot be My disciple" (Luke 14:33). Men must be turned "from darkness to light, and the power of Satan unto God," before they can "receive forgiveness of sins, and inheritance among them which are sanctified" (Acts 26:1).

"As ye have therefore received Christ Jesus the Lord, walk ye in Him" (Col. 2:6). That is an exhortation to Christians, and its force is, Continue as you began. But how had they "begun"? By receiving "Christ Jesus the Lord": by surrendering to Him, by ceasing to please themselves. His authority was now owned, His commands now became their rule of life, His love constrained them to a glad and unreserved obedience. They "gave their own selves to the Lord" (2 Cor. 8:5). Have you, my reader, done this? Have you? Do the details of your life evidence it? Can those with whom you come into contact see that you are no more living to please self? (2 Cor. 5:15).

O my reader, make no mistake upon this point: a conversion which the Holy Spirit produces is a very radical thing. It is a miracle of grace. It is the enthroning of Christ in the life. And such conversions are rare indeed. Multitudes of people have just sufficient "religion" to make them miserable. They are plainly striving to serve two masters. They refuse to forsake every known sin—and there is no true peace for any soul until he does. They have never "received Christ Jesus the Lord" (Col. 2:6). Had they done so, "the joy of the Lord" would be their "strength" (Neh. 8:10). But the language of their hearts and lives not their "lips" is, "We will not have this Man to reign over us" (Luke 19:14). Is that your case?

The great miracle of grace consists in changing a lawless rebel

## NEW GUINEA MISSION OFFERING

(Continued from page two)

A Friend	5.00
Mr. Robert C. Wilson, W. Va.	10.00
Mrs. Ella Deuchle, Ariz.	10.00
Mr. and Mrs. Purdom Carney, Ky.	18.50
Mr. Noel L. Davis, N. C.	5.00
Mr. W. R. Shawl, Pa.	5.00
Mrs. Josephine D. Currie, Maine	10.00
A Friend	10.00
A Friend, Ky.	2.00
Eltham Teetzel, Ohio	25.00
Mr. and Mrs. Harry Bayless, Ill.	8.00
Mrs. Jack Duggins, N. C. (Special offering for eye glasses for Brother Halliman)	25.68
<b>TOTAL</b>	<b>\$1293.84</b>

## REPORT OF OFFERINGS, NEW GUINEA MISSIONS, AUGUST, 1965

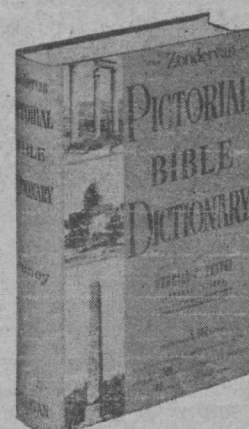
Pensacola Orthodox Baptist Church, Pensacola, Fla.	50.00
True Faith Baptist Church, Chicago, Ill.	29.00
Fossil Baptist Church, Fossil, Ore.	15.77
Berean Baptist Church, Rio Piedras, Puerto Rico	20.25
A Sunday School Class, Tampa, Fla.	10.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Bible Baptist Church, Broken Arrow, Okla.	15.00
Holts Prairie Baptist Church, Du Quion, Ill.	10.00
Missionary Baptist Church, Citrus Heights, Calif.	40.27
Katy Baptist Church, Farmington, W. Va.	25.00
Grace Baptist Assembly, Springfield, Mo.	30.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Providence Baptist Church, Henderson, Texas	85.00
Bethel Baptist Church, Phillipsburg, Kansas	7.12
Valles Mines Missionary Baptist Church, Bonne Terra, Mo.	100.00
West Griffin Baptist Church, Griffin, Ga.	30.00
West Side Baptist Church, Emporia, Kansas	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	100.00
Bethany Baptist Mission, Huntington, W. Va.	25.00
Faith Baptist Church, Hurst, Texas	12.51
Grace Memorial Baptist Church, Highland, Calif.	30.00
Gum Hill Missionary Baptist Church, Bristol, Va.	5.00
Zion Baptist Church, Detroit, Mich.	14.15
Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Macedonia Baptist Church (For Bro. Uming)	50.00
Mr. Noel L. Davis, N. C.	5.00
Mary Y. Bennett, Fla.	23.00
Mrs. Ira Ferguson, Miss.	10.00
Mr. and Mrs. Purdom Carney, Ky.	13.00
Mr. W. R. Shawl, Pa.	5.00
Ladye L. Hendley, Ky.	2.00
A Friend, Ga.	100.00
Mr. John Shelton, N. C.	50.00
Raymond May, Va.	10.00
Nell Duggins, N. C.	5.00
<b>TOTAL</b>	<b>\$1095.50</b>

into a loving and loyal subject. It is a "renewing" of the heart, so that the favored subject of it has come to love what he loved, and the things he once found irksome are now winsome (2 Cor. 5:17). He delights "in the law of God after the inward man" (Rom. 7:22). He discovers that Christ's "commands are not grievous" (1 John 5:3), and that "in keeping of them there is great reward" (Psalm 19:11). Is this your experience? It would be if you received Christ Jesus THE LORD!

But to receive Christ the Lord is altogether beyond unaided human power. That is the last thing which the unrenewed heart wants to do. There must be a supernatural change of heart before there is even the desire for Christ to occupy the throne. And that change, none but God can work (1 Cor. 12:3). Therefore

"Seek ye the Lord while He may be found" (Isa. 55:6). "Search for Him 'with all your heart'" (Jer. 29:13). Reader, you may have been a professing Christian for years past, and you may have been quite sincere in your profession. But if God has descended to use this message to show you that you have never really and truly "received Christ Jesus the Lord," if now in your own soul and conscience you realize that SELF has ruled you hitherto, will you not now get down on your knees, and confess to God your self-will, your rebellion against him and beg Him to so work in you that, without further delay, you may be enabled to yield yourself completely to His will and become His subject, His servant, His loving slave, in deed and truth? —A. W. P.

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