

Mercy despised brings misery deserved.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

To Organize New Baptist Church In Griffin, Georgia

Paid Circulation In All States And In Many Foreign Countries

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

34, No. 38 ASHLAND, KENTUCKY, OCTOBER 23, 1965 WHOLE NUMBER 1404

Election, Predestination And Redemption

By Charles Spurgeon

When Salvation came into the world, Election went through the world and marked the houses to which salvation should come, and the hearts in which the treasure should be deposited. Election went through the race of man, from Adam down to the last and the least, with sacred stamp those whom salvation was decreed. "He must go through Salvation," said Election, and Salvation must go there. Then came Predestination. Predestination did not merely mark the house, but mapped the road in which salvation should travel to that house; Predestination ordained every step of the great army of salvation, it ordained the time when the sinner should be brought to the cross, the manner how he should be saved, the means that should be employed; it marked the exact moment, when God the Father should quicken the dead

in sin, and when peace and pardon should be spoken through



Charles Spurgeon

the Lord Jesus. In the everlasting decree of the Sovereign God, the

footsteps of Mercy were everywhere of them ordained. As nothing in this world revolves by chance — as even the foreknown station of a king by the river is as fixed as the throne of a king — it was not meet that Salvation should be left to chance; and therefore God has mapped the place of its footsteps to that tent, and the time when it should arrive here.

Then came Redemption. The way was rough; and though Election had marked the house and Predestination had mapped the road, the way was so impeded by sin and iniquity that Salvation could not travel it until it had been cleared. Then came Redemption — it had but one weapon to clear the path of Salvation, that was the all-victorious cross of Christ. There stood the mountains of our sins, Redemption smote them. There was the great gulf of God's of- (Continued on page 4, column 5)



Eld. John R. Gilpin



Eld. Gordon Buchanan

It is our plans for Bro. Gilpin to be in Griffin, Georgia for the week-end of November 7 for the organization of a new Baptist Church in that city, and we take pleasure today in inviting all of our friends in that area to the services.

Elder Gordon Buchanan has gotten this group together, and they as members of Calvary Baptist Church in Ashland, Kentucky, will be organized into a church at this time.

Bro. Gilpin plans to be with this group for services on Saturday evening November 6 and Sunday morning, November 7, and in

view of the fact that we have hundreds of readers in that area, we take pleasure in announcing these services, in hopes that many of these readers will be able to be in the services.

In order to learn the place of meeting, call Bro. Buchanan at 228-8301 for information.

We have had a most high regard for Bro. Buchanan for a long period of time. In fact we consider him one of the finest young preachers of our acquaintance. He was a speaker at our recent Bible Conference, and we are sure when you read the message (Continued on Page 8, Column 5)

ARE CATHOLICS THE MOST ANCIENT OF ALL DENOMINATIONS?

Baptist Editors Reveal Their Stupidity By Their Statements When They Say That The Romanists Are Older Than The Baptists, And That Baptists Do Not Go Back To Jesus, But That We Began Only In The Year 1609.

RANK AND FILE OF BAPTISTS ARE WANTING THE RUPT AND UN-BIBLICAL LEADERS IN HIGH PLACES

Recent date we received the letter from a Baptist in Georgia. We are with his name lest the Baptist of Georgia pounce upon him, and bring unnecessary character upon him. His letter is characteristic of many others received of recent date.

His:

The Baptist Young People's Quarterly, Oct. 3, 1965, there is a program on the origin of The Roman Catholic Church. In the introduction to this program this statement is made: "The Roman Catholic Church is the largest and most ancient, with more than 550 million members in the world, and more than 550 million of them in the United States."

Want to know, and the young want to know if this state-

ment is true. Please advise at your earliest convenience.

Hoping to hear from you promptly, I remain

Yours truly,

Just prior to this, the Texas Baptist Standard, which is the official paper for the Baptists of Texas, under letters to the editor said:

"Students have been trying for centuries to find the exact time when Baptists began to be, and they have come up with multitudes of answers. Not all their history is recorded, and many of us believe Baptists in principle have been on earth ever since Jesus established the first church. Nevertheless, those of us who want documentation are compelled to acknowledge that there is no proof of a Baptist Church by name prior to 1609 when one was organized in Holland."

For another Texan who had

written him, Editor James of The Standard, said:

"Landmark Baptists do not have a monopoly on the belief that there has been a true body of Christians in every generation since our Lord was here. Graves and his followers have held that Baptist Churches have existed since the apostolic days, but that cannot be proved by history. Various Anabaptist groups held many things in common with modern Baptists, and we can claim a kinship with them. Nevertheless, we have no right to say they were Baptists. The first Baptist Church of record was organized in 1609, but throughout Christian history there were people who closely resembled them."

I don't know the name of the

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editor of the above mentioned BYPU Quarterly, but he and editor James surely set themselves up as the greatest Baptist dunces of the Twentieth Century. In the light of their statements, I rather imagine they must have gone as far as the second grade—or maybe the first part of the third grade in school. There are preachers and laymen living at the head of a creek or in isolated hollows that know more about Baptists and Baptist history than these gentlemen. These quotations remind me of a man who has been living in the dark recesses of a coal mine, and for the first time has pushed his head outside to see the light of day. These statements are worse than colossal ignorance — they are stupidity personified.

These two editors, whether they realize it or not, have set their puny brains up against the greatest historians of the ages, as we shall see from the study of the following quotations:

Roman Catholics

Cardinal Hosius, Roman Cath-

olic, the president of the Council of Trent:

"If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished or steadfastly undergone, and even offered themselves to the most cruel sorts of punishment than these people." (Hosius, Letters Apud Opera, 112-113).

Cardinal Hosius wrote in A.D. 1554 and this dates Baptists back to at least 354 A.D.

Swiss Reformed

Zwingli, the Swiss reformer, co-worker with Luther and Calvin in the Reformation of 1525:

"The institution of Anabaptism is no novelty, but for three (Continued on page 2, column 5)

PASTOR MANY LIKE THIS ONE

Brother Gilpin: I have given \$5.00 to help in a very way I know to keep the Examiner in the mails. It has been a real blessing to me. I praise God for a you to print the true I have grown in Grace through these critical times. There is no true New Testament Baptist Church in this country, therefore I feel you are too, Brother Gilpin. You for letting me help. God bless you and give strength to carry on His Yours in Christ, Mrs. Henry Sanderson (Penna.)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW TO KEEP GOD FROM BLESSING YOU"

"And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." — Mark 2:4.

This is a rather interesting passage of Scripture to me. In fact, it is a passage that I have found to be quite interesting, and quite instructive, and quite helpful all down through the years. It is the story of four men who had a friend that they were determined to do something for, and in his behalf. However, when

these four men, whom I choose to call four cornermen of faith, picked up the bed whereon their sick friend was lying, they had no trouble getting him to the house where Jesus was, but they had considerable trouble getting into the house, that they might bring their friend into the immediate presence of the Lord Jesus Christ. When they could not bring their friend into the presence of Jesus without some little difficulty, they climbed up on the roof, which was much different to the roofs of our houses today, because it was flat,

and broke it open, and lowered their friend down into the presence of the Lord Jesus Christ. There their friend was healed.

The reason that I have read this passage to you is that I want you to see that there was a barrier standing in their way—a barrier between them and the health and blessing of their friend. That barrier was the crowd that was gathered around the Lord Jesus listening to His teachings.

This morning I want to tell you about some barriers to God's (Continued on page 5, column 1)

57 YEARS OF PRAYING

When I first came to America years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devout men I ever knew. When we were off the banks of Newfoundland he said to me, "Mr. Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened which has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Mueller, of Bristol, England. I had been on that bridge for twenty-two hours and never left it. I was startled by someone tapping me on the shoulder. It was Mueller.

"'Captain,' he said, 'I have come to tell you that I must be (Continued on page 8, column 5)

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JOHN R. GILPIN Editor

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Through the years we have preached a number of anti-Catholic messages, and those who believe the Bible as we preach it, have expressed a desire for those messages in a permanent form.

Now that Ecumenialism is in the air, and the pope has made his visit to the United States, and the Protestants along with the weak-kneed Baptists are hitting the road to Rome as fast as they can, this is probably the opportune time to send forth these messages.

Therefore, Calvary Baptist Church is making plans to print them in book form and they will be ready for distribution at an early date. A more complete announcement will be made later. This is just to let you know that this book is on the way.

Among the messages that will be preached are the following:

- (1) Why Peter Was Not The First Pope.
- (2) The Death of the Pope and What He Has Learned.
- (3) When John Met John.
- (4) From The Fryingpan Into The Fire.
- (5) Why I am Opposed To The Pope's Appearance Before The U.N.
- (6) Why I Cannot Accept The Pope's Invitation To Rome.
- (7) Purgatory.

Get ready to buy a number of these as soon as they are ready, with the understanding that it will put you on the firing line for the teachings of the Lord. If

you don't want to be persecuted though, don't distribute any of them. I trust that God will raise up thousands of His own people to carry these messages to the end of the truth.

HOW MANY PEOPLE ARE YOU?

According to our records, some people are twins, or even triplets. Just take a look at these addresses—all of them belonging to the same person.

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TBE HAS CAUSED HIM TO GROW

I will send you an offering whenever I can because next to the Bible I have grown more in grace and knowledge through the Baptist Examiner than any other paper that I know.

Yours truly,

Robert C. Wilson,
Barracksville, W. Va.

TO HOLD REVIVAL FOR TEXAS CHURCH



Elder Gene Hensley

Elder Gene Hensley, our good friend and brother in the Lord, from Caddo Baptist Church of Stockdale, Texas, is to assist the Providence Baptist Church of Henderson, Texas, in a revival meeting beginning November 8.

This church has loyally supported The Baptist Examiner for a long time, and we thank God for the church and her great pastor, Bro. John W. Reynolds.

Bro. Hensley is a most splendid preacher, and a most humble servant of our Lord. I anticipate a great report of God's blessings on this church as a result of this meeting.

We would urge all our readers in driving distance to attend this meeting.

Appreciated Letter

Dear Bro. Gilpin:

I am writing you this to let you know I enjoy reading the TBE very much. Being a little mountain Missionary Baptist preacher myself, the paper is a great help to me.

I personally admire men who stand for the great truths of God's word. If all of our Baptist preachers of today would preach

WEATHER WARNING . . .

"Be no more children, tossed to and fro, and carried about with every wind of doctrine."—Eph. 4:14.

the old time Baptist doctrine and quit preaching for personal feelings, there wouldn't be so much of the world in our Baptist Churches today.

I personally believe there are three things today that are a great hindrance to our Baptist Churches—education, pride and money. All three of these are good if they are put in the right place and are used for the glory of God. It is a positive fact we could not read and understand God's word if we didn't have some education, and therefore we should take great pride in being a child of God and a Baptist also. And furthermore, we could not carry on God's work here on earth without money. But I wonder to myself how many of our Baptist people of today are using these three things for personal gain other than for the glory of our God.

I also believe that denominationalism has taken the place of old time Baptist doctrine in a great lot of our churches. But I take great pride in saying that I am not a member of any Protestant denomination. The Bible teaches me that the Missionary Baptist Church is not a Protestant church. I also believe if all true Baptists of today would join to

gether, preach together, work together and pray together and quit our childish ways and start fighting this damnable false doctrine of sin that is a ruination to our youth of today, then Roman Catholicism wouldn't have such a big hold on America today. I am sending a small offering to help you carry on this great work.

Yours in Christian Service,

Carl Gilbert,
Tyner, Ky.

Bible Conference Expressed In Rhyme

The time and space would fail us,
To mention every-thing,
The preaching, praying, singing,
The conference days did bring.

We hope and pray, that always,
Until our Lord comes back,
That you will have the conference
And, all shall be intact.

That each one who is living,
Who've come your way before,
Shall come again the next year,
And all be blessed, some more.

That new ones may be added,
With each inspiring year
To hear each blessed message,
That saved ones love to hear.

To hear the Lord exalted,
And man put in his place,
That God calls lowly sinners,
And saves them, by His Grace.

That God the Holy Spirit,
Extends the call to man,
It's not by signing pledge cards,
Or raising up the hand.

One doesn't have to beg God,
Or get on bended knee,
And try to find the Savior;
He isn't lost, you see.

God calls the sinning, lost ones,
The Sheep, that's gone astray,
And brings them to the Shepherd,
Who keeps them in the Way.

It's this dear type of preaching,
That brings us back each time,
May God bless all your efforts;
"Accept, our little rhyme."

Eld. Edward D. Baker,
Dayton, Ohio.

TBE, A BLESSING IN TENNESSEE

Please renew my subscription to the Baptist Examiner. It has proven a blessing in the past and I'm sure it will in the future.

TBE has served as preacher, teacher and counselor while in areas without sound Baptist Churches. Now that we are back in a sound church, it is a welcomed companion.

In Christ,
Billy W. Hallady,
Memphis, Tenn.

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Catholics . . . Ancient?

(Continued from Page 1)
hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appears futile for time."

Lutheran

Mosheim, Lutheran historian of great note:

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

Quaker

Robert Barclay says:
"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that of the continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church." (Barclay, The Inner Life of the Societies of the Commonwealth, 11, 12. London, 1876).

Encyclopedia

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph.D., L.L.D., Head of the History Department of Harvard University; Geo. B. Adams, M.A., Litt.D., of Yale, and many more such famous men, says:

"Of the Baptists it may be said that they are not Reformers" (Continued on page 3, column 1)

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THE BAPTIST EXAMINER

OCTOBER 23, 1965

PAGE TWO

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Catholics . . Ancient?

(Continued from page two)
The people, comprising bodies of Christian believers, known under various names in different countries, are entirely independent of and distinct from the Catholic and Roman churches, and have an unbroken continuity from apostolic days down through centuries. Throughout this period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by thousands; yet they swerved from the New Testament doctrine and practice."

Methodist

John Clark Ridpath, Methodist, author of that monumental work, "Path's History of the World," writes in a letter to W. A. Jarrell (Baptist Church Perpetuity, p. 59), "I should not readily admit that there were Baptist Churches as far back as A.D. 100, although I do not doubt there were Baptists, as all Christians were."

That be true, then any churches during that time would be Baptist Churches.

Christian or Church of Christ
Alexander Campbell, founder of the "Christian" church or Campbellite, says:

"I would engage to show that the Christian church as viewed and practiced by the Baptists, had its advocates every century of the Christian era, and independent of whose name (the German Anabap-

tists), clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (Macalla and Campbell Debate on Baptism, 378, 379, Buffalo, 1824).

Philosopher and Scientists

Sir Isaac Newton, learned English philosopher, student of the Scriptures and of history:

"The Baptists are the only body of known Christians that has never symbolized with Rome. (Whiston, Memoirs of, Written by himself, 201)

Presbyterian

In the Edinburgh Cyclopaedia:

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Anabaptists. Indeed this seems to have been their leading principles from the time of Tertullian to the present time."

Tertullian was born about 150 years after the birth of Jesus.

Professor of Greek and Latin

Professor Wm. C. Duncan, of the Department of Greek and Latin, University of Louisiana:

"Baptists do not, as most Protestant denominations, date their origin from the Reformation of 1520. By means of that great movement they were brought out of comparative obscurity into prominent notice. They did not, however, originate with the Reformation; for long before Luther lived; yea, long before the Catholic Church itself was known, Baptists and Baptist Churches flourished in Europe, Asia and Africa."

Census Bureau of U.S.

Bureau of the Census, United States Department of Commerce:

"The Baptist bodies of today trace their origin as distinct communities to the Protestant Reformation. It is claimed, indeed, that the churches of the apostolic age were in doctrine, polity and ordinance the exact counterparts of Baptist Churches today."

Baptist Pastor

Charles Haddon Spurgeon:

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before our Protestants were known of, those horrible Anabaptists, as they were unjustly called, were protesting for the 'one Lord, one faith, and one baptism.' No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the old way. The priests and monks wished

for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with Holy Scripture, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep, yet, here we are, blessed and multiplied, and Newington sees other scenes from Sunday to Sunday. As I think of the multitudes of our numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I can only say, What hath God wrought! Our history forbids discouragements." (Spurgeon's Expository Encyclopedia, Vol. 1, page 41).

Dutch Reformed

Dr. Dermont, chaplain to the king of Holland, and Dr. Ypeij, professor of theology at Groningen, a few years since received a royal commission to prepare a history of the Reformed Dutch Church. This history, prepared under royal sanction, and officially published, contains the following manly and generous testimony to the antiquity and orthodoxy of the Dutch Baptists.

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Menonites, were the original Waldenses, and have long in the history of the church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the

A REAL DIFFERENCE

A lady asked her new Japanese butler, among other questions, "Are you a religious man — Churchgoer?" Koo replied, "I am more than religious and churchgoer; I Christian man." Many people do not know the difference.

Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." (Hist. Ref. Dutch Church, Breda, 1819).

Baptist Historian and Author

Edward T. Hiscox, noted Baptist author says:

"Few denominations have better claim to antiquity than have the Welsh Baptists. They trace their descent directly from the Apostles, and urge in favor of their claim . . . which never have been confuted."

"When Austin, the Romish monk and missionary, visited Wales at the close of the sixth century, he found a community of more than 2,000 Christians quietly living in their mountain homes. They were independent of the Roman See, and wholly rejected its authority. Austin labored zealously to convert them — that is, to bring them under the papal yoke — but entirely failed in the effort. Yielding things in general, he reduced his demands upon them to three particulars: 1. That they should observe Easter in due form, as ordered by the Church. 2. That they should give Christening or baptism to their children. 3. That they should preach the Word of God to the English, as directed. This demand proves that they neither observed the popish ordinance of Easter, nor baptized infants. They however, rejected all his overtures, whereupon he left them with many threats of war and wretchedness. Not long after Wales was invaded by the Saxons, and many of these inoffensive Christians cruelly put to death, as was believed, at the instigation of this bigoted zealot,

the exacting heartless Austin." (The New Directory for Baptist Churches, pp 506-507).

Other Baptist Historians

J. B. Moody:

"Church perpetuity is scriptural, reasonable, credible, historical and conclusive." (My Church)

J. L. Smith:

"We have submitted the testimony of more than forty of the world's best historians — not one of them a Baptist—who expressly and clearly point out the movement of these Baptist people through the long centuries back to the apostolic days." (Baptist Law of Continuity).

J. W. Porter:

"If Baptists have not perpetuity, then Christ's prophecy and promise have failed. This is unthinkable."

H. B. Taylor:

"Baptist Churches are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment." (Bible Briefs).

T. T. Eaton:

"Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches, and with those baptized by regular ordained ministers."

R. B. Cook:

"Baptists are able to trace their distinctive principles to the apostolic age . . . When from the union of the church and state Christianity became generally corrupt, there still remained, in obscure places, churches and sects which maintained the pure doctrines and ordinances of Christ, and hence it is certain that these churches and sects held substantially the same principles which are now as the distinctive views of the Baptists." (Story of the Baptists).

D. B. Ray:

"Baptists have with one voice denied any connection with the Romish apostasy and claimed their origin as a church from Jesus Christ and the apostles." (Baptist Succession, p. 10).

D. C. Haynes:

"The Baptist Church is the primitive church—there had never been a time when it was not in being." (The Baptist Denomination, p. 21).

Geo. Lorimer:

"That the Baptists are more likely the oldest, is generally conceded and grows more certain with the progress of scholarly investigation." (The Baptists in History, p. 49).

Geo. W. McDaniel:

"There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin." (Churches of the New Testament).

Editor "Alabama Baptist":

Joe T. Odle, the current editor

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of the Alabama Baptist, official state paper of the Alabama State Convention. He writes:

"Baptist History begins with Christ and the apostles. Other churches must date their origin with men in recent centuries, but Baptist Churches had their beginning during the ministry of Jesus when He formed His church out of the material prepared by John the Baptist.

"This church was a Baptist Church for Baptist Churches today are like it in organization, doctrine and practice. It was also organized out of material prepared by the first missionary Baptist preacher, John the Baptist (John 1:6; Matt. 3:1; Matt. 3:13-17; Acts 1:22). A church organized out of people baptized by a Baptist preacher must be a Baptist Church (I Cor. 12:28). Furthermore, Baptists alone can trace their teachings and principles back through the ages to Christ."

These above quotations by Odle are from his booklet Church Member's Handbook, p. 14.

Finally, I have reserved until last the statement of that greatest of all Baptist historians, John T. Christian, who was author of "The History of the Baptists." He was one of the most respected scholars in America and was a member of the faculty of the Baptist Bible Institute of New Orleans until his death. I cite the following by way of background that you might know how thorough a historian he was.

He was a member of the Society of Christian Archaeology of Greece, Academy of History of France, Academy of Science, Arts and Belles Letters of the Mediterranean, American Society of (Continued on page 7, column 1)

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THE BAPTIST EXAMINER

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PAGE THREE

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The Baptist Examiner FORUM

"Explain Rom. 12:1. How much does the Lord expect of His children? Can a person expect any of God's blessings to fall on him when he is not a member of a Baptist Church?"

Since God is God and not man, countless blessings fall upon even the atheistic infidel. It rains on the just and the unjust. Those who deny the very existence of God are permitted to enjoy the temporal blessings of this life. But, when it comes to the special blessings which are reserved for those who are His, I believe a

will eventually be brought back into right relationship with God. Israel, as a race, will be saved. (Rom. 11:26). This will happen because (v. 29) "the gifts and calling of God are without repentance." In other words God does not go back on his promises. So wonderful is this prospect of Israel's future salvation, that Paul bursts out with the exclamation, "O the depths of the riches both of the wisdom and knowledge of God..." Then with the thought of God's great mercies fresh in mind, he says, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

This verse is telling how we should walk in this present world; and that in view of what God has done and promised to us in the preceding chapters. The "therefore" in this verse conducts us back into the chapters preceding this one. Someone has very aptly said: "A 'therefore' implies a 'wherefore' and to fully comprehend the 'therefore' you must understand the 'wherefore'!" Let us go back into the chapters preceding this one so that we might comprehend the therefore of this verse. In chapters one through three the Apostle Paul places us all on trial as sinners, and then proves beyond a shadow

demption, security and adoption are but a few of the many mercies that God bestows upon us as His children.

Now that God has bestowed these mercies upon us we should present our bodies as living sacrifices to Him. Now a sacrifice is to be put in the place of death, and so it should be with these bodies of ours.

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

To crucify the old man is to exclude from us the traditions of the flesh, for from the flesh can only come dead works with which God is not pleased. See Heb. 9:14; Heb. 12:1.

Only as we crucify the flesh, and the lust thereof, can we say that our sacrifice is acceptable to God. To offer to God that which is not our best, is to become guilty of the sin of pretense or pretending that you are giving your all, when in reality we are only "playing church." This type of sacrifice is not holy, neither is it acceptable to an allwise God.

To put this body in the place of a living sacrifice, is only our reasonable service, for you and I will always be indebted to Jesus Christ because of what He did for us. A man may enlist in the services of his country, and in the process of service, he may go beyond the call of duty, but this is not true in the service of Jesus Christ, for when we have done our best we are still unprofitable.

"So likewise ye, when you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Luke 17:10.

The Lord expects His children to obey His commands, and He has every right to demand this of us, and to withhold blessings from us if we are not members of His church. I cannot conceive how that God will bless us when we are living lives of disobedience. If His children are not members of His church they are disobedient children, for they have not submitted themselves to Baptist baptism, which the Lord commanded. See Matt. 28:18-20.

that God has given as described in the preceding chapters and shows that we should do this because of what he has done for us. "... By the mercies of God..." Those particular mercies that are described in preceding chapters such as the justification, sanctification, and adoption of believers, through Jesus Christ.

"... That ye present your bodies a living sacrifice..." The one asking the question wants to know how much the Lord expects of his children. My friends, He expects all. (Read I Corinthians 6:1-20) "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:20) As a child of God, you are to glorify God in your body. This means to live a clean moral life. Do not play the harlot or whore-monger physically or spiritually. Do not use or take anything that is harmful to the body or to your self respect. (Anything that would become such a habit that it governs you.) This also means to be a Christian in fact not just in word. In other words, if you have professed Christ as your Saviour, act like it. — On the job, at home, or wherever you may be, as well as in church. Romans 6:13 says, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

There are so many Baptists who act as if they are afraid to work for God for fear that these people who preach works for salvation will say something about it that they give others the idea that Baptists wont work at all. These people justify the saying that Baptists believe that still can sin all they want and still go to heaven. You are to present your body a living sacrifice — work constantly to glorify God.

"Your reasonable service." Christ died for us, certainly we should live for Him.

The last question is concerning God's blessing. Certainly He will bless all of His children. He has special blessings for the others. Remember there will be guests at the wedding. The guests represent the multitude who are not in His church.

E. G. COOK

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AUSTIN FIELDS

PASTOR,
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person must be a member of a Scriptural, New Testament Church, therefore, it will of necessity have to be a Baptist Church in order for Him to receive them.

Here we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If we name some of those mercies which Paul had in mind, it might help us understand more about why we should present our bodies a living sacrifice. If we read it, "I beseech you brethren, therefore, in view of your election, calling, justification, sanctification and the certainty of your future glorification and perfected salvation that ye present your bodies a living sacrifice," we should be more able to see why we should present our bodies as living sacrifices.

Since our Lord loved the church and gave Himself for it (Eph. 5:25), and since He has seen fit to work by, or rather through the church (Eph. 3:8-10), therefore, this living sacrifice could not possibly be acceptable unto God apart from the church. And since the Baptist Church is the only one that could have possibly been in existence at the time He gave Himself for the church, therefore, for our living sacrifice to be holy, acceptable unto God we must be members of a Baptist Church.

Paul has been enumerating the mercies and blessings of God. In the preceding verses he has been dealing particularly with Israel. He shows how that Israel scattered for centuries, and made to pass through so many trials because of their sins and unbelief,

It is important to note that the expression "your reasonable service" is better translated "your spiritual service." Revised Version and other versions make this clear. Reference is to the internal and spiritual, rather than physical acts.

As to how much the Lord expects of His children, the words of the prophet Micah are still applicable. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)..

In answer to the question, "Can a person expect any of God's blessings to fall on him when he is not a member of a Baptist Church? I would answer a thousand

of doubt that we all have sinned and come short of the glory of God. Read Rom. 3:23.

He brings up the pagan Gentiles, civilized Gentiles and also the Jews, and declares that they all are guilty, and deserving of the death sentence.

"The wages of sin is death." Rom. 6:23.

This would include the religious and irreligious, the civilized and uncivilized, the degraded and depraved as well as the righteous and proud religionist.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon

Holy Wedlock

Bought by His blood, yet sadly prone

To stray, doth God his very own
To death and hell condemn?

Not so, for in His Word I'm taught
That I—oh, solemn, sacred thought—
Am married unto him!

all men, for that all have sinned." Rom. 5:12.

Having proved that we are guilty sinners, and deserve the death sentence, he now tells us that all who believe on Jesus Christ as their Redeemer are fully justified from the penalty which the law imposed on the violators.

"Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

And that being saved by His grace that, "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Now that we are saved by the grace of God, we have been adopted into the family of God. Therefore we are joint-heirs with Christ, and have been predestinated to be conformed to the image of the Son. So sure is our salvation that we are glorified in the sight of God. Then he declares, "Who shall lay anything to the charge of God's elect? it is God that justifieth." Rom. 8:33.

Now in the verse under consideration Paul tells us how we should conduct ourselves, and this in view of what Christ has done for us. Here He beseeches us or begs of us by the mercies of God. Notice that He pleads with us by the mercies of God—not mercy but mercies — surely you will agree that God's mercies are innumerable. Election, re-

ROY MASON

Radio Minister
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Aripeka, Florida

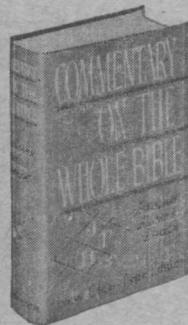


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Let us examine this passage as it is given, phrase by phrase. Then we will study the additional questions.

"I beseech you therefore..." The word beseech means to entreat with urgency. The Apostle, under the leadership of the Holy Spirit, seeing the need of a closer walk, by the Christians, speaks as urgently or with as strong a word as he can in beseeching them. He points to the blessings

Election, Redemption

(Continued from page one) fended wrath, but Redemption bridged it with the cross, and left an everlasting passage for the redeemed to march over. Redemption has tunneled every mountain, it has dried every sea, cut down every forest; it has leveled every mountain; and filled up the valleys, so that the road of Salvation is now plain and simple, God can be just and the Justifier of the Ungodly.

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Barriers To Blessings

(Continued from page one)
Blessings. Just as that crowd was a barrier in the way of the blessing of God resting upon this one man, and just as the crowd was a barrier standing in the way of this man being healed and blessed physically, so there are barriers that you and I erect along the way ourselves—barriers which keep us from the blessings of God.

I

A COVETOUS SPIRIT.

I have a feeling that God does bless the man who is covetous. This is a barrier that keeps us from the blessings of God. I turn to God's Word and I read: "Will a man rob God? Yet ye have robbed me. But ye say, 'We have not robbed thee.' In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into my storehouse, that there may be meat in mine house, and prove now herewith, saith the Lord hosts, if I will not open you windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

This tells us that the individual who brings his tithes to the Lord, and brings his offerings to the Lord in addition to his tithes, that individual can expect the blessings of God upon his life.

Now, beloved, if bringing one's tithes and offerings to the Lord is the means of causing God to

bless us, then wouldn't the reverse—that is, if a person doesn't bring his tithes and offerings to the Lord—be a barrier standing in the way of God's blessings? I have a positive conviction that no individual who is saved has ever yet received the blessings of God in his life that he ought to receive, until that individual begins to bring his tithes and offerings unto the Lord.

I go back in the Old Testament and I find the story of a man by the name of Achan. The Word of God tells us that one day Achan saw a wedge of gold, and a wedge of silver, and a goodly Babylonish garment. I don't know how much they were worth, but at least it meant a new suit of clothes for him, and some gold in one pocket, and some silver in another. It meant that he saw this gold and silver and suit of clothes and desired it for himself. Under ordinary circumstances the Jews were allowed the spoil of each city that they captured when they went into the land of Canaan, but this one city, the city of Jericho, belonged to the Lord. It was the first city that Israel conquered, and all the spoil of that city went into the coffers of God. God had told them that everything in that city belonged to Him. Therefore Achan did wrong when he allowed his covetous spirit to take possession of him to the extent that he stole that wedge of gold, and wedge of silver, and the goodly Babylonish garment.

The Word of God tells us how Achan went home and dugged down in his tent and hid in the ground this suit of clothes, this wedge of gold, and this wedge of silver. I imagine he expected sometime to dig it up, and make use of it for himself, after they had conquered the land of Canaan, but the Word of God tells us that God uncovered his sin, and a few days later he was stoned to death. Under that heap of stones were Achan, his wife and children, and his cattle and sheep and all that he had. Every bit of his possessions was under that heap of stones. Why? Because Joshua, the leader of Israel, had them stoned to death in view of this covetous spirit on the part of Achan.

As I think about that heap of stones in the field, realizing that Achan and his wife and children and his possessions were covered over in that heap of stones, I am reminded that the reason for this, was the covetous spirit with which Achan was possessed. One of the barriers to the blessings of God is a covetous spirit, and the individual who is given to covetousness—the individual who does not bring his tithes and offerings unto the Lord is erecting thereby a barrier in the presence of God that keeps back the blessings of God from his life.

II

A REBELLIOUS SPIRIT.

A lot of God's people are rebellious. In fact, I wouldn't be a bit surprised but that you and I, if we be honest, would admit

the fact that we have been rebellious against God, lots of times. I am sure there isn't one of us but would say, "Yes, Brother Gilpin, I have rebelled against God. Not once, but many times I have rebelled against what God revealed to me as His will for my life." We need to read these words:

"God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land."—Psa. 68:6.

Notice, God blesses some individuals so much so that He brings out those that are bound with chains, but so far as the rebellious man is concerned, He dwells in dry land. In other words, there is no blessing from God for the individual who himself has a rebellious spirit.

I ask you, when you hear something out of the Bible that you are not doing, do you rebel against it, or do you say, "Lord, teach me more of Thy Word that I can do it?" When you hear some truth out of the Bible that you haven't been living up to, do you say, "Lord, I am so glad you have revealed it to me, and I'll begin now living in the light of that," or do you say, "I don't care what the Bible says, I am not interested in it; I don't expect to try to do it"? Brother, sister, I say that a rebellious spirit erects a barrier against you—a barrier which keeps back the blessings of Almighty God. I'd

like the vessel is going down to the bottom of the ocean. Jonah wakes up and tells the crowd that it is his fault. He said, "I am a man of God. I am a preacher. I am fleeing from the Lord, and all this trouble that you are having is on account of me. Get rid of me." The men said, "Oh, no, we'll try to save you, and try to save the boat," but they couldn't do it. It was contrary to God's will. Finally they had to take Jonah on board the boat and throw him overboard. Just as Jonah hit the water, the Word of God says that there was a fish there that had a big mouth, wide enough so that Jonah just conveniently slipped down inside that mouth and was safely tucked away for 72 hours until he saw daylight again.

Did you ever stop to think that the next time Jonah saw daylight, he was just a short distance away from Nineveh? He was just a short distance away from where God told him to go in the first place. Did you ever stop to think that the same God that called him to go to Nineveh, that same God brought a storm, and that same God had a fish handy, and that same God had that fish to head in the direction of Nineveh. The next time that Jonah breathed fresh air, Nineveh was just around the corner.

I tell you, beloved, when Jonah got down there in the belly of the whale, things looked different to what they had looked, when he was rebelling against God. I

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"How did you like Mr. Spurgeon?" asked one of a friend who had just returned from hearing the famous preacher.

The reply was, "I forgot to investigate Mr. Spurgeon; my attention was drawn so closely to the Saviour of whom he was preaching."

like to give you an illustration of that.

I am sure you remember how God called Jonah to go to Nineveh to preach. The Word of God tells us that Jonah didn't want to go to Nineveh. I can see him as he started in the other direction. The Word of God says that he even paid the fare. He found a boat that was going in the opposite direction, and he paid the fare in order that he might go in the opposite direction. He was willing to go twice as far in the wrong direction, as he would have had to go, to do what God's will was for his life. Nineveh was about 500 miles away, but Jonah set out to go a thousand miles in the opposite direction in order that he could get away from the will of God.

I am wondering if you don't see yourself pretty much, quite often, in this experience on the part of Jonah. I wonder if you can't see yourself as revealed in this passage of Scripture, how that Jonah was willing to pay to do wrong, and was willing to go twice as far to do wrong as he would have had to go to have done right, yet I see Jonah as he starts off, rebelling against God, rebelling against the preaching of the Word of God to Nineveh, and rebelling against God's direct will for his life.

I often say that you might as well go ahead and do what God wants you to do in the first place, because you are going to end up doing it anyway. Look at Jonah. He gets on board that vessel, goes down into the hull of the vessel, gets him a nice hammock, curls up and goes to sleep. I can see Jonah just enjoying that trip. He is enjoying himself immensely. But, beloved, the Word of God tells us that a storm came. Where did that storm come from? The same God that told him to go to Nineveh sent the storm that was going to ultimately determine that he go to Nineveh.

I can see Jonah when it looks

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Why was it that Jonah didn't go to Nineveh in the first place? It was rebellion. He was rebellious against the Lord, and God had to use that fish to break the rebellious spirit of Jonah, and cause Jonah to go to Nineveh and preach as God wanted him to preach.

I say to you, beloved, you had better be mighty careful about your rebellious spirit. You had better be mighty careful how you rebel at what God wants you to do. If God calls you to go some place, or if God tells you there is something He wants you to do, then you had better be mighty certain you go ahead and do it, for God still has some pretty good sized fish left in this world. The same God that brought that fish into the life of Jonah is still controlling this world, and He may have a big fish someplace just ready to swallow you. Yes, beloved, a rebellious spirit keeps back the blessings of God. It is a barrier against God's blessings.

III

A WORLDLY SPIRIT.

A lot of people live mighty close to the world and awfully much like the world. I am afraid there are entirely too many of us like this and that it would be hard to distinguish us from the world. We live in the world, we rub elbows with the world, we brush shoulders with the world, and it is so easy for us (Continued on page 7, column 1)

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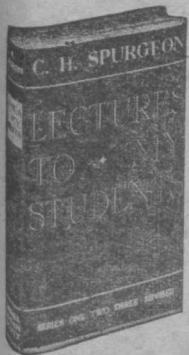
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PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

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

My heart filled with joy at this new and great victory my God had given me against my merciless persecutors. I was blessing Him, when my two lawyers, Messrs. Osgood and Paddock, came to me and said: "Our victory, though great, is not so decisive as was expected; for Mr. Spink has just taken an oath that he has no confidence in this Kankakee Court, and he has appealed, by a change of venue, to the Court of Urbana, in Champaign County. We are sorry to have to tell you that you must remain a prisoner, under bail, in the hands of the sheriff, who is bound to deliver you to the sheriff of Urbana, the 19th of May, next spring."

I nearly fainted when I heard this. The ignominy of being again in the hands of the sheriff for so long a time; the enormous expense, far beyond my means, to bring my fifteen to twenty witnesses such a long distance of nearly one hundred miles; the new ocean of insults, false accusations, and perjuries with which my enemies were to overwhelm me again; and the new risk of being condemned, though innocent, at that distant court; all those things crowded themselves in my mind to crush me. For a few minutes I was obliged to sit down; for I would surely have fallen down had I continued to stand on my feet. A kind friend had to bring me some cold water and bathe my forehead, to prevent me from fainting. It seemed that God had forsaken me for the time being, and that He was to let me fall powerless in the hand of my foes. But I was mistaken. That merciful God was near me, in that dark hour, to give me one of the marvellous proofs of His paternal and loving care.

The very moment I was leaving the court with a heavy heart, a gentleman, a stranger, came to me and said: "I have followed your suit from the beginning. It is more formidable than you suspect. Your prosecutor, Spink, is only an instrument in the hands of the bishop. The real prosecutor is the land shark who is at the head of the diocese. As you are only one among his priests who dares to resist him, he is determined to get rid of you; he will spend all his treasures and use the almost irresistible influence of his position to crush you. The misfortune for you is that, when you fight a bishop, you fight all the bishops of the world. They will unite all their wealth and influence to Bishop O'Regan's to silence you, though they hate and despise him. There was no danger of any verdict against you in this part of Illinois, where you are too well known for the perjured witnesses they have brought to influence your judges. But when you are among strangers, mind what I tell you; the

false oaths of your enemies may be accepted as gospel truths by the jury, and then, though innocent, you are lost. Though your lawyers are expert men, you will want something better at Urbana. Try to secure the services of Abraham Lincoln, of Springfield. If that man defends you, you will surely come out victorious from that deadly conflict!"

I answered: "I am much obliged to you for your sympathetic words; but would you please allow me to ask your name?" "Be kind enough to let me keep my incognito here," he answered. The only thing I can say is, that I am a Catholic like you, and one who, like you, cannot bear any longer the tyranny of our American bishops. With many others, I look to you as our deliverer, and for that reason I advise you to engage the service of Abraham Lincoln."

"But," I replied, "who is that Abraham Lincoln? I never heard of that man before." He replied: "Abraham Lincoln is the best lawyer and the most honest man we have in Illinois."

I went immediately, with that stranger, to my two lawyers, who were in consultation only a few steps from us, and asked them if they would have any objections that I should ask the services of Abraham Lincoln, to defend me at Urbana. They answered: "Oh, if you can secure the services of Abraham Lincoln, by all means do it. We know him well; he is one of the best lawyers, and one of the most honest men we have in our State." Without losing a minute, I went to the telegraph office with that stranger, and telegraphed to Abraham Lincoln to ask him if he would defend my honour and my life (though I was a stranger to him) at the next May term of the court at Urbana. About twenty minutes later I received the answer: "Yes, I will defend your honour and your life at the next May term at Urbana.—Abraham Lincoln."

My unknown friend then paid the operator, pressed my hand, and said: "May God bless and help you, Father Chiniquy. Continue to fight fearlessly for the truth and righteousness against our mitred tyrants; and God will help you to the end." He then took a train for the north, and soon disappeared, as a vision from heaven. I have not seen him since, though I have not let a day pass without asking my God to bless him. A few minutes later, Spink came to the office to telegraph to Lincoln, asking his services at the next May term of the Court, at Urbana. But he was too late.

Before being dragged to Urbana, I had to renew, at Easter, 1856, the oil which is used for the sick, in the ceremony which the Church of Rome calls the Sacrament of Extreme Unction, in the baptism of children. I sent my little silver box to the bishop by a respectable young merchant

of my colony, called Dorion. But he brought it back without a drop of oil, with a most abusive letter from the bishop, because I had not sent five dollars to pay for the oil. It was just what I expected. I knew that it was his habit to make his priests pay five dollars for that oil, which was not worth more than two or three cents.

This act of my bishop was one of the many evident cases of simony, of which he was guilty every day. I took his letter, with my small silver box, to the Archbishop of St. Louis, my lord Kenrick, before whom I brought my complaints against the Bishop of Chicago, on the 9th April, 1856. That high dignitary told me that many priests of the diocese of Chicago had already brought the same complaints before him, and exposed the infamous conduct of their bishop. He agreed with me that the rapacity of Bishop O'Regan, his thefts, his lies, his acts of simony were public and intolerable, but that he had no remedy for them, and said: "The only thing I advise you to do is to write to the Pope directly. I will myself write to corroborate all you have told me; for I know it is true. My hope is that your complaints will attract the attention of the Pope. He will, probably, send some one from Rome

to him by all the noblest affections of the heart. When pressing my hand, he told me: "You were mistaken when you telegraphed that you were unknown to me. I know you, by reputation, as the stern opponent of the tyranny of your bishop, and the fearless protector of your countrymen in Illinois; I have heard much of you from two priests; and, last night, your lawyers, Messrs. Osgood and Paddock have acquainted me with the fact that your bishop is employing some of his tools to get rid of you. I hope it will be an easy thing to defeat his projects, and protect you against his machinations." He then asked me how I had been induced to desire his services. I answered by giving him the story of that unknown friend who had advised me to have Mr. Abraham Lincoln for one of my lawyers, for the reason that "he was the best lawyer and the most honest man in Illinois." He smiled at my answer with that inimitable and unique smile, which we may call the "Lincoln smile," and replied: "That unknown friend would surely have been more correct had he told you that Abraham Lincoln was the ugliest lawyer of the country!" and he laughed outright.

I spent six long days at Urbana as a criminal, in the hands of the sheriff, at the feet of my judges. During the greatest part of that time, all that human language can express of abuse and insult was heaped on my poor head. God only knows what I suffered in those days; but I was providentially surrounded, as by a strong wall. I had Abraham Lincoln for my defence—"the best lawyer and the most honest man of Illinois," and the learned and upright David Davis for my judge. The latter became Vice-president of the United States in 1882; and the former its most honoured President from 1861 to 1865.

I never heard anything like the eloquence of Abraham Lincoln when he demolished the testimonies of the two perjured priests, Lebel and Carthaval, who, with ten or twelve other false witnesses, had sworn against me. I would have surely been declared innocent after that eloquent address and the charge of the learned Judge Davis, had not my lawyers, by a sad blunder, left a Roman Catholic on the jury. Of course, that Irish Roman Catholic wanted to condemn me, when the eleven honest and intelligent Protestants were unanimous in voting 'not guilty.' The court, having at last found that it was impossible to persuade the jury to give an unanimous verdict, discharged them. But Spink again forced the sheriff to keep me a prisoner, by obtaining from the court the permission to begin the prosecution DE NOVO at the term of the fall, the 19th of October, 1856. Humanly speaking, I would have been one of the most miserable of men, had I not had my dear Bible, which I was meditating and studying day and night in those dark days of trial. But, though I was still in the desolate wilderness, far away yet from the promised land, my heavenly Father never forsook me.

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He many times let the sweat fall from heaven to feed my desponding soul, and cheer my fainting heart. More than once, when I was panting with spiritual thirst, He brought me near the Rock from the side of which the living waters were gushing to refresh and renew my strength and courage.

Though the world did not suspect it, I knew from the beginning, that all my tribulations were coming from my unquenchable attachment and my unfeeling love and respect for the Bible, as the root and source of every truth given by God to man, and I felt assured that my God knew it also; — that assurance supported my courage in the conflict. Every day my Bible was becoming dearer to me. I was then constantly trying to walk in its marvellous light and divine teaching. I wanted to learn its duties and rights. I like to know knowledge that it was the Bible which gave me the power and wisdom I then much needed. I faced fearlessly so many foes. I felt power and wisdom I felt were not mine. On this very account my dear Bible enabled me to remain calm in the very lions' den, and it gave me, from the very beginning of that terrible conflict, the assurance of a final victory; for every time I bathed my soul in its Divine light, I heard my merciful heavenly Father's voice, saying, "Fear not, and with thee." (Isaiah 43:5).

How I wish I could speak to the readers of this paper, to tell them we are now at the beginning of the meat of the outcome of the explanation of how Charles Chiniquy loved and stood by President Lincoln; how he complains that John Booth was educated, under direction of the Catholics and bishops, to kill Lincoln, how the offer of One Million dollars was made, and known to Pope, for anyone who would kill him. So don't miss a copy. Best to order the book from TBE Book Store.—L. E. Jarrett

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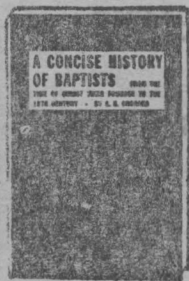
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to make an inquiry, and then that wicked man will be forced to offer his resignation. If you succeed, as I hope, in your praiseworthy efforts to put an end to such scandals, you will have well deserved the gratitude of the whole church. For that unprincipled dignitary is the cause that our holy religion is not only losing her prestige in the United States, but is becoming an object of contempt wherever those public crimes are known."

I was, however, forced to postpone my writing to the Pope. For, a few days after my return from St. Louis to my colony, I had to deliver myself again into the hands of the Sheriff of Kankakee, who was obliged by Spink to take me prisoner, and deliver me as a criminal into the hands of the Sheriff of Champaign County, on the 9th of May, 1856.

It was then that I met Mr. Abraham Lincoln for the first time. He was a giant in stature; but I found him still more a giant in the noble qualities of his mind and heart. It was impossible to converse five minutes with him without loving him. There was such an expression of kindness and honesty in that face, and such an attractive magnetism in the man, that after a few moments' conversation one felt tied



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THE BAPTIST EXAMINER

OCTOBER 23, 1965

PAGE SIX

Many things may dim a Christian's view of Christ, but nothing can separate him from Christ.

Catholics ... Ancient?

(Continued from page 3)
ary, New Orleans Academy
sciences, Baptist Historical So-
as well as at that time be-
the only living American
ber of the World Greek His-
al Society.

page 5 of his great book
baptist history, he says:

have no question in my mind
there has been a historical
ession of Baptists from the
of Christ to the present

with this as a premise, he cites
multitude of historians of all
who say that the church
built was a Baptist Church
that such have been in ex-
e in every century down
the present time.

God give us a house-clean-
Baptist ranks and may He
up a crop of editors, semi-
professors, college teach-
and pastors, who know
sh to teach the succession
perpetuity of Baptists since
days of Jesus.

Barriers To Blessings

(Continued from page 5)
like the world. It is so
for us to have a worldly dis-
on and a worldly spirit.
turn to the Word of God and
a man by the name of
as who was possessed with a
ly spirit. Listen:

Demas hath forsaken me,
LOVED THIS PRESENT
LD, and is departed unto
alonica; Crescens to Galatia,
unto Dalmatia."—II Tim.

Demas was one of Paul's help-
out Demas left him. Why?
Demas just loved the
It doesn't say that Demas
drunk. It doesn't say that
was an immoral individ-
It doesn't say that Demas
a man that was of a bad
eter. It just says that he
the world, and he left Paul
one of that worldly spirit.

can go on if he wants to,
in jail every time he goes
Paul can go on with
teaching if he wants to, but
is a church over at Thes-
that is rather prosperous,
they want me to be their
I am going over to Thes-
to be pastor of that
I am going over there
ave an easier time. Paul can
if he wants to, just as he
the past. Let them whip
et them beat him. Let them
him into the lion's den.
them do as they please. He
ave that kind of life if he
to, but I am going to
a little bit easier course."

oved, a worldly spirit keeps
the blessings of God. It is
er so far as God's blessings
cerned. I'll give you some
ares that will prove that
true. Listen:

ACHING us that, DENY-
UNGODLINESS and
DLY LUSTS, we should
soberly, righteously, and

godly, in this present world."—
Titus 2:12.

The preceding verse says:
"For the grace of God that
bringeth salvation hath appeared
to all men."—Titus 2:11.

Haven't you heard it said that
a minister hasn't any business
preaching salvation by grace, be-
cause if he believes in salvation
by grace, that this will lead to
a worldly life, and that will lead
him to be careless in his living?
Not at all, beloved. The grace of
God that brings salvation teach-
es us something. And what does
it teach us? It teaches us that
we are to deny worldly lusts and
ungodliness, and we should live
soberly, righteously, and godly in
this present world — soberly as
unto ourselves, righteously as
unto the world, and godly as unto
Him who reigneth in the skies
and looketh down upon us. I
say to you, God wants us, if we
are saved people, to get rid of
that worldly spirit that is in our
lives — the worldly spirit that
causes us to give over to the
things of this world.

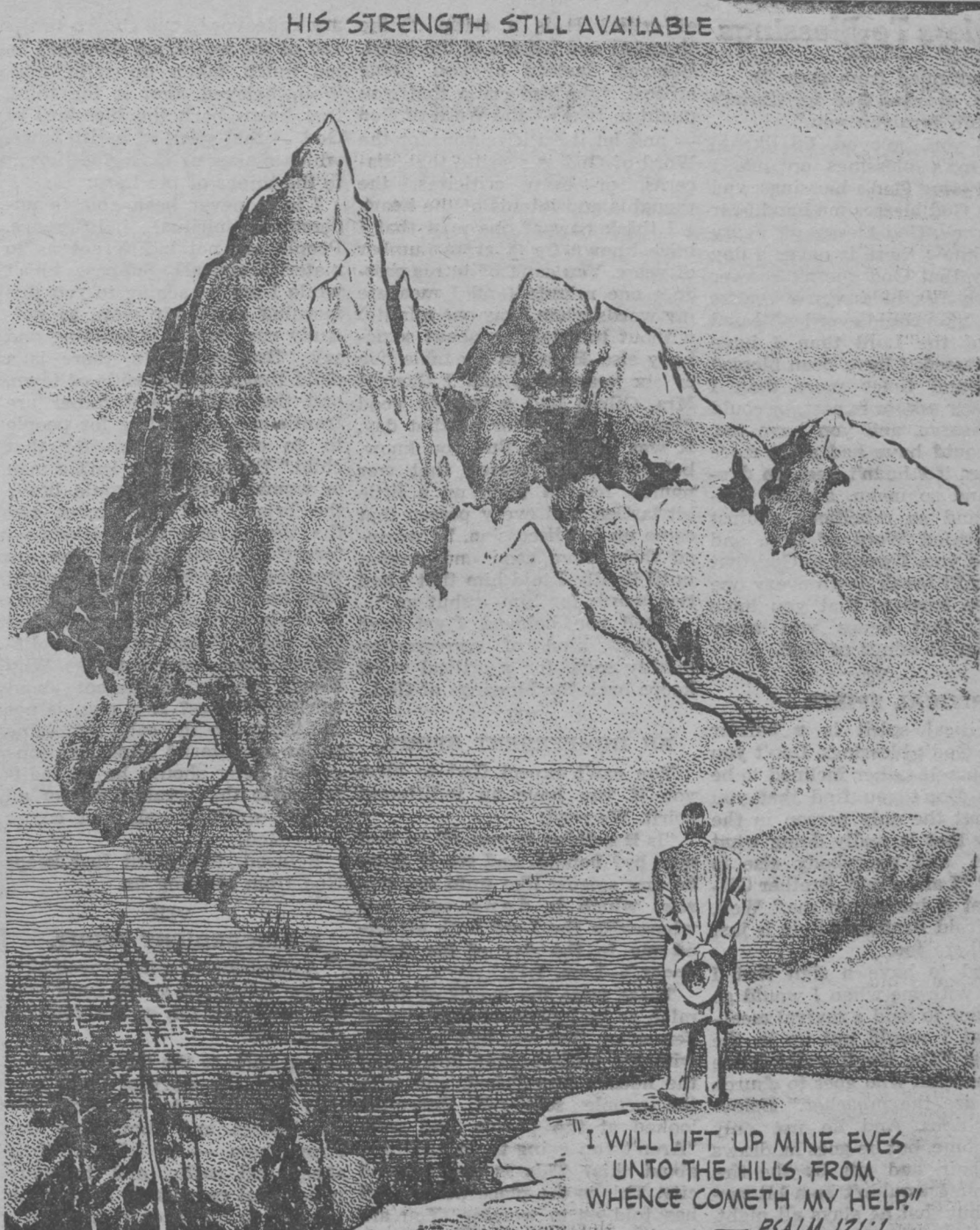
Listen again:
"Ye adulterers and adulter-
esses, know ye not that THE
FRIENDSHIP OF THE WORLD
is enmity with God? Whosoever
therefore will be a friend of the
world is the enemy of God." —
James 4:4.

He is not talking to people who
are guilty of actual adultery, but
he is talking about people who
are living worldly lives. He says,
"You are spiritual adulterers,"
and he says concerning such that
the friendship of the world is
enmity with God.

Believe me, beloved, when I
say to you that the man who is
living a worldly life is just erect-
ing a fence or a barrier, to keep
God from pouring out His bless-
ings upon him. Would you like
to be blessed of God? Would you
like to have God's blessings show-
ered upon you day by day?
Would you like to have God bless
you with physical health? Would
you like to have God bless you
with material prosperity? Would
you like to have God bless you
with spiritual happiness? Would
you like to have these great
blessings day by day that can
only come from God? Then watch
out, lest you erect a barrier that
keeps back God's blessings. A
worldly spirit is about the best
barrier that I know of that will
keep God from pouring out His
blessings upon you.

There isn't a mother or father
here but what knows the mean-
ing of this when I say that we
desire the best for our children,
yet many times the things that
we desire for our children are
wrong because they are worldly.
Many times our children want
to do things, and participate in
things that are wrong because
they are of the world. Beloved,
do you want to bless your child?
Do you want the blessings of
God upon you? Do you want God
to give you His blessings? Then
beware, lest you be taken with
a worldly spirit.

V
A PRAYERLESS SPIRIT.
How much do you pray? How
much do you pray for your pas-
tor? How many of you have



HIS STRENGTH STILL AVAILABLE

"I WILL LIFT UP MINE EYES
UNTO THE HILLS, FROM
WHENCE COMETH MY HELP."
— PSALM 121:1

prayed for me one time this last
week? How many of you prayed
for Brother Halliman, our mis-
sionary in New Guinea, one time
this last week? How many of you
have prayed for our church? How
many of you have prayed that
God will allow us soon to have
our new building up? How many
of you have prayed that God
will save souls? I ask you one
question, how prayerless are you?
Well, a prayerless spirit is a bar-
rier that keeps back God's bless-
ings. Listen:

"Ye lust, and have not: ye kill,
and desire to have, and cannot
obtain: ye fight and war, and YE
HAVE NOT, BECAUSE YE ASK
NOT."—James 4:2.

Why don't we have more bless-
ings? We have not, because we
ask not. As the poet has said:
"More things are wrought by
prayer than this world dreams
of." I am as positive as can be
that one reason you and I remain
so poor spiritually, and why we
get along so poorly in our spiri-
tual lives, is because we pray so
little. Brother, sister, it just puts
up a barrier that keeps God from
blessing you whenever you are
possessed with a prayerless spirit.

I think of a man just now that
I was reading about sometime
ago, a Scottish preacher by the
name of John Knox. I haven't
been able to get away from the
way in which John Knox prayed.
When I was reading the book of
his life it said that John Knox
cried out to God over and over
again, "Oh, God, give me Scot-
land, or I die." About the only
man's prayer that has ever im-
pressed me enough that I could
recall it is this one, and it has
been a blessing to me day by
day.

Beloved, I am wondering if you
ever cry that way for your chil-
dren's salvation. I wonder if you
ever cry that way for God to
bless our church, or for God to
bless our missionary. I wonder
if you ever cry that way that
God would bless your pastor, or
that God would bless all the

members of our church. Brother,
sister, a prayerless spirit is a
barrier to God's blessings. You
have not, because you ask not.

V
AN UNFORGIVING SPIRIT.
Another barrier to the blessings
of God is an unforgiving spirit.
We read:

"And be ye kind one to an-
other, tenderhearted, forgiving
one another, even as God for
Christ's sake hath forgiven you."
—Eph. 4:32.

Do you have a forgiving spirit?
Are you possessed with that spirit
of forgiveness that enables you
to forgive those individuals whom
you think may have wronged
you? Brother, sister, I come to
the experience of the Lord Jesus
as He hung on the cross of Cal-
vary. I see Him as He hung
there. He might have hurled the
last one of that blood-thirsty mob
that was in front of Him into
Hell. He had the ability, the
power, and the strength that He
could have consigned every last
one of His enemies to Hell, but
He didn't do it. He was God, and
He could have come down from
that cross if He so desired, and
could have taken every one of
the enemies that He had and

hurled them into Hell, but He
didn't do it. What did He do?
He clenched the nails that held
Him to the cross a little tighter
with His hands, and looked up
and said:

"Father, forgive them; for they
know not what they do."—Luke
23:34.

I would to God that we had
such a spirit! I would to God
that we had a spirit of forgive-
ness in our lives day by day
like Jesus!

I see Stephen, the first martyr,
when the enemies of our Lord
laid down their clothes at the
feet of Saul, and picked up stones
and cast them at Stephen, until
Stephen is stoned to death. As
he falls, the last words that I
hear from his lips are these:

"Lord lay not this sin to their
charge."—Acts 7:60.

Brother, sister, I would to God
that you and I had that kind of
a spirit — a forgiving spirit, that
we might forgive like Jesus for-
gave, or we might forgive like
Stephen forgave. I would to God
that we might be possessed with
the spirit of forgiveness that Paul
spoke of when he said, "And be
ye kind one to another, tender-
hearted, FORGIVING ONE AN-
(Continued on page 8, column 1)

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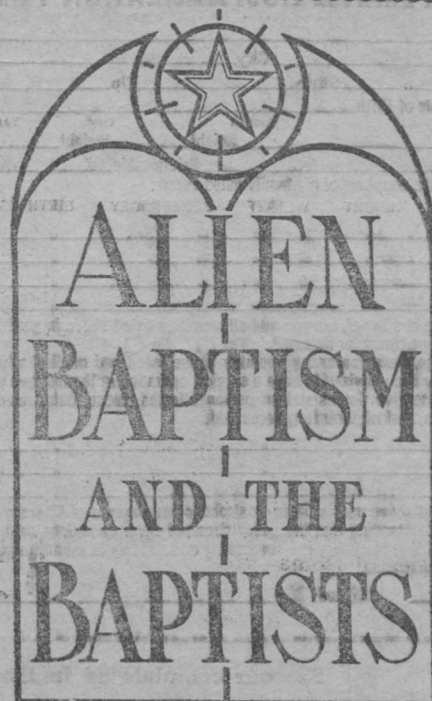
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PAGE SEVEN



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ites and other "off-brands."

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Barriers To Blessings

(Continued from page 7)
OTHER, even as God for Christ's sake hath forgiven you."

I tell you, beloved, I'd like to have God's blessings on me. I know I have God's blessings, and I know God blesses me hand over fist. I know God blesses me every day. I know there is never a day goes by that God doesn't shower me with His blessings. I realize that no man could ever be blessed more of the Lord than I have been blessed. I have been blessed a thousand times more than I could ever ask, or expect, or could ever deserve, and you have too, but I could have had a lot more blessings if I hadn't been so devilish, and so mean, and so contrary, and so rebellious against the revealed Word of God, and so could you. I would to God that you would break down every one of those barriers, that you have erected, that keeps you away from the blessings of God.

VI

A CRITICAL SPIRIT.

A critical spirit is a barrier against God's blessings. Don't you find yourself rather inclined to be critical. Don't you find that you are about the only person in the country that is really doing what is right, and everybody else is wrong? "I am afraid, Brother Gilpin, that is just about me." Well, I am afraid Brother Gilpin is just about there too.

I used to have a sign that I carried with me when I would go someplace to hold a revival meeting, that I would put up in the building: "The Devil walks home with the man who goes to church to criticize the preacher." Beloved, he does. And he not only walks home, but he goes in, draws up a chair, and sits by the fire with you. I wouldn't be a bit surprised but that he stays all night, and is there the next morning to eat breakfast with you. Yes, a critical spirit will keep back the blessings of God.

Now there ought to be some criticism, but do you know where the criticism ought to come from? It ought to come from the Word of God. Listen

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a DISCERNER of the thoughts and intents of the heart."—Heb. 4:12.

The word for "discerner" is the word for "critic," and it says that the Bible is a critic. What kind

of critic? It is a critic of the thoughts and intents of the heart. Beloved, instead of you being critical, take the critic that you ought to take — the Word of God — and let it criticize you, for the Word of God is a critic that discerns, or even criticizes, the thoughts and intents of the heart.

I think now of one man that I have known for a great number of years. You can't be in his presence one minute (and I measure my words when I say one minute) without him talking about somebody else. He sat at my table five or six years ago, and I thought Mrs. Gilpin had a mighty good dinner prepared for us that day. It was all tasty. But you know, beloved, every person that was named, he did them up a little bit tastier, and every person that came up for discussion, he warmed them over good and proper, until finally I told him that I had two words for him—"shut up."

I tell you, beloved, I get tired of that kind of conversation mighty soon, for a critical spirit keeps back the blessings of God.

VII

AN INDIFFERENT SPIRIT.

You can't expect God to bless you if you have an indifferent spirit. We read:

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."—Lam. 1:12.

These were the words of Jeremiah as he looked at that city of Jerusalem that was laid in waste, with the walls broken down, and the houses demolished, and with the people scattered. Jeremiah looked at the people and said, "Aren't you going to do anything about this? This is our beloved city. This is the place where God has told us to worship. You are leaving it lie waste. The city is waste, the walls are waste, and the people are waste. Is it nothing to you, all you that pass by?"

I am wondering this morning if that same indifferent spirit doesn't characterize you and me entirely too many times in life. We are so indifferent to the cause of Christ. Oh, yes, it is well to go to church, but not too often. It is well to go to church on Sunday morning, but now as far as going Sunday night, and Wednesday night, we shouldn't be expected to do that. It is well to go to church occasionally, but to be so much concerned about the on-going of the church, and the salvation of the lost, and the mission-

ary endeavor of the church to the end of the world, we shouldn't be too much taken up with that. Well, beloved, that is the thing that keeps back the blessings of God — that spirit of indifference, which makes us to be indifferent to the things of the Lord.

I have never been able to understand spiritual indifference. People are not indifferent as to material appeals. Suppose that while I am preaching to you this morning somebody were to suddenly rush into this building and say, "Brother Gilpin, there is a child that is lost outside of town, and the mother and father are frantic and are calling for people to go out and search for that child." Beloved, there isn't a man or woman here but would brave the briars, and the stones, and the thorns, and the thickets — forgetful of the clothes you are wearing, in order that you might join hand in hand with others to circle a great territory to find that child. People are not indifferent about material things. Why should we be indifferent about spiritual things? If a man is not indifferent to the calls that come so far as material things are concerned, why should he be indifferent to the greatest call of all — the spiritual call that comes from God.

Beloved, this spirit just keeps God from blessing us.

VIII

A DISOBEDIENT SPIRIT.

A disobedient spirit is well akin to the rebellious spirit. I ask you, are you obedient, or are you disobedient?

I go back to the Old Testament and read the story of Saul, how God told him to go smite the Amalekites and completely destroy them — to kill all their sheep and cattle, and to spare none. Saul came back home with a smile on his face, with a hypocritical attitude, and Samuel said to him, "Have you done what the Lord told you to do?" He said, "I have hastened to perform the commandment of the Lord." What a lie! But God has a way of uncovering lies. Just about that time one of those cows bawled and one of the sheep blated, and Samuel said, "If you have done all that God told you, then what is the meaning of the lowing of the cattle, and the bleating of the sheep that comes to my ears?" Saul wasn't to be outdone. He was ready with an excuse. He had a lie on his lips. He said, "The people brought them back for sacrificial purposes. I didn't have anything to do with it." Then it

was that Samuel said:

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15:22.

That disobedient spirit on the part of Saul was just exactly like the disobedient spirit on the part of most all of us every day—disobedient unto the Lord.

I like to think of the Apostle Paul of the New Testament. I know Paul wasn't perfect, and I don't hold him up as a sample of perfection, but I do say that Saul, who became Paul, was a man who certainly walked in the light of the revealed will of God. One day he was in the presence of Agrippa, making his defence. Then it was that he said:

"Whereupon, O king Agrippa, I WAS NOT DISOBEDIENT unto the heavenly vision."—Acts 26:19.

I think the reason for God's apparent blessings on the life of Saul was because he wasn't disobedient to the will of God.

CONCLUSION

Now, beloved, would you like for God to bless you? Would you like for God to bless our church? Would you like for us to have greater blessings than we have had? I know God has been so good to us. I know there is no church anywhere the size of our church that has the blessings of God upon them, as we have. I know that to be true, and yet I think how much greater God might bless us if we didn't erect these barriers to keep back the blessings of God — a covetous spirit, a rebellious spirit, a worldly spirit, a prayerless spirit, an unforgiving spirit, a critical spirit, an indifferent spirit, and a disobedient spirit. These and many others hold back the blessings of God.

Notice another Scripture which teaches that we hold back God's blessings by the way we live:

"Yea, they turned back and tempted God, and LIMITED THE HOLY ONE of Israel." — Psa. 78:41.

Can a man limit God? I thought God was omnipotent. I thought God was sovereign. I thought God has His way. Beloved, He does, but we hold back the blessings of God and in the eyes of the world it looks like we are limiting God when we are possessed of those things which become barriers in the way of God's blessings upon us.

Christian friend, I'd appeal to you, and I pray for you that God would help each and every one of us to come to the place that we can walk with the Lord, and that these barriers might be re-

moved, and that we might expect more and more of God's blessings upon us from day to day.

Sinner friend, you can't expect God to bless you. There isn't any blessing for the man that is outside of Jesus Christ. If God won't bless a saved man when these things stand in the way, you needn't expect as an unsaved man for God to bless you. Might I please God for you to realize there is only one way for you to be blessed and that is, to come to Calvary, and trust Jesus Christ as your Saviour, and having been saved, then may you begin to walk with the Lord, and live for the Lord, and let your life count for the Lord, and see that these barriers never exist in your life. Then you can expect God's blessings upon your life.

May God bless you.



To Organize Church

(Continued from page one)

sage he preached at the Conference, you'll understand why we hold him in such high esteem.

It is our sincere prayer that God will bless this new church, and Bro. Buchanan as its pastor, and today it is our sincere prayer that we will get to meet many of our friends and supporters with whom we have corresponded in the past.



57 Years Of Praying

(Continued from page 1)
in Quebec on Saturday, This was Wednesday.

"It is impossible," I said.

"Very well, if your ship can't take me, God will find some other means of locomotion to take me. I have never broken an engagement for fifty-seven years."

"I would willingly help you. But how can I? I am helpless."

"Let us go down to the church room and pray."

I looked at the man of God, and I thought to myself, What a lunatic asylum could the man have come from? I never heard of such a thing.

"Mr. Mueller," I said, "do you know how dense this fog is?"

"No," he replied, "my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life."

"He got down on his knees, and he prayed one of the most simple prayers. I muttered to myself, That would suit a children's class where the children were not more than eight or nine years old."

"The burden of his prayer was something like this, 'O Lord, if it is consistent with Thy will, please remove the fog in five minutes. Thou knowest the engagement Thou madest for me in Quebec for Saturday. I believe it is Thy will.' When he had finished, I was going to pray, but he put his hand on my shoulder and told me not to pray."

"First, you do not believe His will; the second, I believe He has and there is no need whatever for you to pray about it."

"I looked at him, and George Mueller said this, 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door, and you will find the fog is gone.' I got up, and the fog was gone."

"You say that to some people of a scientific turn of mind and they will say that is not according to natural laws. No, it is according to spiritual laws. The God with whom we have to do is omnipotent. Hold on to God's omnipotence; ask believably."

"On Saturday afternoon, I might add, George Mueller was in Quebec."

—Gospel Herald

THE BAPTIST EXAMINER

OCTOBER 23, 1965

PAGE EIGHT

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