

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries  
"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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## The Standing And State Of A Christian

ELD. ROY MASON  
Aripeka, Florida

As time goes on and as he grows God than he was the moment he in grace his actual state will was saved.



Eld. Roy Mason

The standing before God of a believer in Christ may be quite different from his actual present state. Our STANDING before God is the result of what Christ has done for us. Suppose that a wicked reprobate sinner turns to Christ for salvation. He is immediately cleansed, acquitted, and given a standing as perfect as if he had never sinned. Actually he is a very imperfect person. He is a baby Christian who knows little of what the Lord expects of him. He is unslovely and slovenly in personal appearance — but that doesn't alter his standing before God.

many wrong things, he will clean up his personal appearance, but he will no more be a child of

Note what the Bible says about the STANDING of a Christian in the sight of God. (See Jno. 1:12; I Jno. 5:1; Ephes. 1:11; I Peter 2:9; Rev. 1:5-6; Coloss. 2:10; Rom. 5:1-2).

Suppose that a tramp should inherit a million dollars. When the news is brought to him he is dirty and in rags. But he is a millionaire just the same. As time goes on he will assume more of the look of a millionaire. He will come to dress and look and act the part. His state will more nearly approximate his standing in the financial world. (Continued on page 5, column 1)

## There Always Will Be God

"They cannot shell His temple,  
Nor dynamite His throne;  
They cannot bomb His city,  
Nor rob Him of His own.

They cannot take Him captive,  
Nor strike Him deaf and blind,  
Nor starve Him to surrender,  
Nor make Him change His mind.

They cannot cause Him panic,  
Nor cut off His supplies,  
They cannot take His kingdom,  
Nor hurt Him with their lies.

Though all the world be shattered,  
His truth remains the same,  
His righteous laws still potent,  
And 'Father' still His name.

Though we face war and struggle,  
And feel their goad and rod,  
We know above confusion  
There always will be God."

—Albert Leonard Murray

## JOHN'S SHOES NEED FILLING! WHO CAN WEAR THEM?

JOHN BALLENTINE, Pastor  
First Baptist Church  
Tyler, Minnesota

"And brought his head on a  
latter . . . and they took up his  
corpse, and laid it in a tomb."  
Mark 6:28, 29 ASV).

"Following the leader" is considered a childhood game to some, but it is actually a serious life work for a Christian (Heb. 13:7; I Cor. 12:25-30; Jn. 10:5). It is often true that Baptists are guilty of having too many chiefs and not enough Indians. God needs some Johns, some Pauls, in these vicious days, as He did in the past, to be "burning and a shining light." Let us look to the Sacred Page and see what kind of man this John was, seeing that Jesus said that he was the greatest (Mt. 11:11).

### A BORN BAPTIST

John was a BORN BAPTIST, that is, he was related to Jesus (Lk. 1:13-15). He was a "blood" relative, he was born into the family, he was "sent from God" (Jn. 1:6) to bear witness of The Light. He was a "lightbearer," a "fore-runner," of the One able to save those that were lost. The prediction of his ministry by the prophet Isaiah (40:3) pictures the

validity of the New Testament Baptists claiming the first-relationship "before the foundation of the world" (Eph. 1:44 ff). The "overshadowing" ministry of the Holy Spirit in the Virgin birth of the Saviour (Lk. 1:35) provides revelatory evidence of the same ministry on behalf of the N. T. believer described by Peter and Paul (I Pet. 1:2-9; II Cor. 5:17).

Salvation is by birth, not by proxy. It is not the result of a priestly wafer, nor is it from the "baptismal font" of priestly water. It does not come during a ring kissing ceremony or at the raise of a hand. It comes according "to the good pleasure of His will," on the basis of the words of John: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him" (Jn. 3:36).

In a survey conducted in the Mid-West area among Luther-Leaguers, it was discovered by the testimony of the teen-agers that more than 75 percent of them believed that "they were saved by doing good works." Is it any wonder, when these youngsters were "confirmed" in the idea that the water in John 3:5 is baptismal water "connected to" the Word of God? Ecumenical mass evangelism does not take the time to differentiate in the "controversial" area; but we must, to be Biblical Baptists. May God also

deliver us from being merely "water" Baptists, we must be "Blood-Bought-Baptists," purchased to glorify Him (I Cor. 6:19, 20).

### A BEHOLDING BAPTIST

John was also a BEHOLDING BAPTIST, that is, he beheld



Eld. John Ballentine

"Jesus . . . the Lamb of God, which taketh away the sin of the world." The character of the entire ministry of John could be captioned by his statement in John 3:30, "He must increase, but I must decrease." "He that com-

eth from above is above all: he that is of the earth is earthly . . ." (vs 31).

We should do well as Baptists to remember this pithy remark. We are not here to build a political convention, or a machine, or even beautiful church edifices (as needful as they are), or some pet-project, but we are here to "behold" Jesus Christ. He must be the pre-eminent One. He must be Lord in our lives to have Lordship on the troubled waters through which we shall pass if we take the course that John took. John was a "corrector"; he set "crooked paths" straight. Like Jesus (Heb. 8:8), he was a "finder"; he was "a voice, crying in the wilderness" of sin where God had sent him. And so must we be, lest the judgment of the church of Ephesus become ours; ". . . I will remove thy candlestick . . ." (Rev. 2:5). We cannot expect popular acceptance of the world; neither can we accept the carnal thinking of those who would rather save their heads than their testimony. John had a vision, he saw the coming judgment (Lk. 3:9), and he could not be silent. "Repent, for the Kingdom of God is at hand" was the compelling, compassionate cry of the Baptizer. He held forth Christ to open blinded eyes (II Cor. 4:3-6). He preached "wrath to come," so that sinners could escape it. John died at a birthday party,

after the dance of ungodly worldlings, but dying, he beheld Christ (Mk. 6:21-27).

### A BAPTIZING BAPTIST

John was also a BAPTIZING BAPTIST, that is, he was not among those Baptists who would spell the word with a small "b." He was not one who would say: "I am a Christian, first, then a baptist." He did not discredit, or discount baptism but used it to dramatize the message of death, burial, and resurrection. Unlike many New Evangelicals, he kept baptism and salvation distinct and avoided confusing one with the other. He required the confession of sins, repentance, and faith in Christ BEFORE baptism, rather than hoping for them afterward (Mt. 3:1-17). Humbly, he immersed the Son of God in water, at His own request, to set a pattern for us in identification. Perhaps this is why he never could take the "symbol" lightly, as some "baptists" do.

The Ecumenical Movement of this era, with its multiplied perversions of Bible doctrines, plans to use "infant-baptizing" and the doctrine of the "real-presence" of (Continued on page 2, column 1)

### How God Saved A Methodist

In a Texas town I sat one night in the home of a most brilliant intellect, a marvelous personality—a young Methodist evangelist. Twelve o'clock came. Then one. Then two. Three! Then four, and day-break, and at seven his wife came in and announced breakfast. I said, "I must go and get a little sleep. I speak at ten. Then this afternoon and again tonight." I asked him to go to my room. I gave him T. T. Martin's "God's Plan with Men." He was at the afternoon Bible lecture. He had finished the book. He asked me, after the lecture, to go for a walk with him. We walked three miles up the railroad. We walked back. In the lower edge of the railroad we sat down on a pile of cross ties.

He said: "I see salvation is only and alone in the fact Christ died for my sins. I would give a million worlds to rejoice in it like you do." I said, "Why can't you?" He said, "How can I when I live in the mortal fear of losing (Continued on page 8, column 1)

### Saved By The Word — Not By Water

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." — Peter 1:23.

Some conscientious people have been misled into believing that baptism in water is necessary to the new birth, or to our entrance into heaven. It is significant, however, that those who have the most to say about baptism being necessary to salvation have very little to say about the new birth.

When the Lord speaks in His Word about the new birth, He does not say anything about baptism, and vice versa. Sometimes the expression "born of water" in John 3:5 is twisted and misapplied to baptism, but one must assume that baptism is meant here, for the context clearly shows that it is not under consideration.

We have never heard of any (Continued on page 5, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "WHAT TIME IS IT?"

"Remember how short my time is: wherefore hast thou made all men in vain?"—Psa. 89:47.

May I remind you that from God's standpoint everything is proceeding according to His schedule and is running on time. I contend that God has a time and a place for everything that takes place within the world. I don't believe that we live in a world where there ever was an accident—that is, speaking from the standpoint of God. I don't think that we live in a world where things are operating in a hit or miss, haphazard, helter-skelter manner. I think every-

thing is taking place according to a well defined plan and program that was laid down by Almighty God before the foundation of the world. Listen:

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what DEATH he should glorify God. And when he had spoken this, he saith unto him, Follow me."—John 21:18, 19.

In this instance, the Lord Jesus Christ is speaking to Simon Peter. He says, "Simon Peter, when you were a young man, you put on your own clothes, you walked wherever you wanted to go, and you did whatever you wanted to do; but when you get old, another is going to gird you and carry you where you would not, and you are going to stretch forth your hands and you are going to be taken to a place where you would rather not be. Then He throws in an explanatory statement, saying "This spake he, signifying by what (Continued on page 2, column 3)



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## John's Shoes

(Continued from page one)

Christ in the communion wafer as a base of operations to capture the Protestant ecclesiastical leadership and wed it to Rome under the label "separated brethren." Some Lutheran editors are referring to Pope Paul VI as a "rusty hinge" on the door of unionism because the latest decree from Rome requires a strong, dogmatic Roman view of Transubstantiation. The more liberal-minded Lutherans are willing to surrender almost anything to slide under the roof provided by Rome. This union provides no comfort for Baptists like John. Thousands of Bible believing immersionists have, like John, paid with their heads during the Reformation and since, because of choosing to die rather than change "that form of doctrine" (Rom. 6:17). Pettingill said there will be more people in hell because of the practice of infant baptism than any other single teaching! We must strongly remind ourselves that instructing new converts to "go to the church of your choice" has no Biblical basis. In too many cases, it results in un-Scriptural baptism and perverts sound doctrine. Baptism is a humiliating experience; to compromise its teaching is to condone false doctrine. Failure to preach it as John did is unbelief in its worst form, yet quite palatable to lukewarm Christians and super-spiritual pietists.

### A BOLD BAPTIST

The program of Satan is moving so fast it is difficult to follow. A thirty-one page pamphlet titled CATHOLICS AND COMMUNISTS, elements of a dialogue, is written and published by Political Affairs Publishers, 23 West 26 St., N. Y., N. Y. 10010, June 1964, 15 cents. This is the "Theoretical Magazine of the Communist Party of the USA." The booklet deals with the possibility of Roman

Catholics and Communists working together on the basis of Pope John's (XXIII) Encyclical "PEACE ON EARTH." Gus Hall, a native born Minnesotan of Lutheran parentage now 53 years of age and the "leading spokesman of the Communist Party USA," says in part:

"Such are the alternatives which confront the Catholic Church, (i.e., the struggle in opposition to the ultra-right) as they do all of us. With regard to these, Pope John's Encyclical has truly opened the door to a new direction, a new course of action for the Church. And with this it has opened the door to a meaningful dialogue between Catholics and Communists, for the basis of such a dialogue can be provided only by a common purpose in the all important struggle for peace, freedom, and human progress in our day. In this dialogue, some have quoted Scripture as a basis for our working together, in particular the following: 'and all that believed were together and had all things in common; And sold their possessions and goods, and parted them to all men, as every man had need. And they . . . continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart' (Acts 2:24). These are indeed humanistic concepts that should make it easier for us to see eye to eye and work together in joint efforts for the betterment of humankind. With this aim in mind, it is incumbent on both sides to pursue further the dialogue already begun, and it is hoped that this article will contribute to that end." (The passage the Atheist Gus Hall quotes is KJV Acts 2:44, 45, not v. 24 as he states).

So what does this mean to the Baptists in Minnesota? It simply means that the stage is set for Revelation Chapter 17. It also means that Baptists must be imbued with the boldness and power of the Lion of the Tribe of Judah; they cannot be content to be house cats chasing church mice; they cannot be content to chase badminton "birds" when they are equipped with the wings of an eagle (Ps. 103: 5; Isa. 40:31). God needs some Bold Baptists!

John was a bold BAPTIST, he lived in a "crooked and perverse generation" and so do we. To live as John did will require boldness. It was characteristic of all New Testament Christians that ". . . they were all filled with the Holy Ghost and they spake the word of God with boldness," or bluntness (Acts 4:31). John did not have the benefit of the Dale Carnegie course. He perhaps also failed to pass the course in tact and diplomacy during his wilderness schooling, and very likely would not have fitted into this age of double-tongued oratory by which elected leaders and preachers deceive the simple with "Fair speeches" (Rom. 16:18; Jude 16). John preached God's "whole counsel," expensive as it was. He did not need the false spirits of liquor, for He was filled with the Holy Spirit, the key to his bold-

ness (Lk. 1:15). He did not allow his boldness to stamp out his humility for he constantly reminded himself and his listeners that He (Jesus) was to be "preferred before me." "I am not worthy to tie His shoestrings." In his boldness, John realized that his best place was at the feet of Jesus! When the multitude came seeking baptism (Lk. 3:1-20), John was honest enough to call them a "generation of vipers." He warned them about earthly falsities. From this we can reasonably believe that he did not seek an increase in salary, or an important pulpit in their neighborhood. (Continued on page 8, column 4)

## "What Time Is It?"

(Continued from page 1)

death he should glorify God."

You'll notice that the time of Simon Peter's death was known to God. Here was one man who knew he wasn't going to die young. Here was one man who knew he wasn't going to die until he got old, because Jesus said, "When you get old, this is going to take place. So God knew the time of Simon Peter's death, and He also knew the manner of his death, for He said, 'Thou shalt stretch forth thy hands,' signifying crucifixion. So I say that the Lord Jesus Christ knew the time of Simon Peter's death and He knew the manner of Simon Peter's death.

If the Lord Jesus Christ knew the time and the manner of the death of Simon Peter, I contend that He likewise knows the time and the manner of the death of

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every one of us. I contend that there is nothing that takes place except it happens in the light of God's plans for us. We read:

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace." — Eccl. 3:1-8.

You can't read this without realizing that God has a time for everything within this world and that everything is taking place according to the well defined, well ordered, and well regulated plan of Almighty God.

So I say from God's standpoint, I can answer the question immediately as to what time it is, and say that God is just having His way, and that everything that is taking place is according to His plan. God has it all under con-

trol, and everything is according to God's time.

But let's look at it from man's standpoint. It is from man's standpoint that I would like to answer this question as to what time it is.

### IT IS A TIME OF UNCERTAINTY.

We read:

"For man also KNOWETH NOT his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." — Eccl. 9:12.

This is very definitely different to God. God knows our time. In the book of Job we have every indication to believe that God knows our time. Listen:

"Seeing his DAYS ARE DETERMINED, the number of his MONTHS are with thee, thou hast appointed HIS BOUNDS that he cannot pass." — Job 14:5.

Here is a verse that tells us that our days are determined. It tells us that the number of our months are predetermined by Almighty God. It tells us that God has set a boundary beyond which we cannot pass, and when we come to that boundary, we are going to stop. We are not to go one day longer, nor one step farther. We are going to stop when we come to God's bounds.

Notice again:

"If a man die, shall he live again? all the days of my APPOINTED TIME will I wait, till my change come." — Job 14:14.

I believe with all my heart that your time and my time here in this world is an appointed time. God has appointed us a certain portion of time in this world.

Listen again:

"KNOWN unto God are ALL HIS WORKS from the beginning of the world." — Acts 15:18.

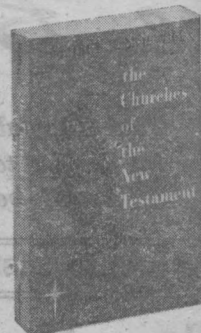
"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath DETERMINED the TIMES before APPOINTED, and the BOUNDS of their habitation." — Acts 17:26.

Notice, it says that He has determined the bounds of your habitation. Beloved, I don't know just what street you may live on, but I know one thing, God determined in advance where you were going to be living right now, and you are living there because God has determined the bounds of your habitation.

So when I ask the question, what time is it? I say from man's standpoint it is a time of uncertainty, for man knoweth not his times. This is very definitely in contrast with God, because God does know our time. God has everything set down so far as our time is concerned, and we are going to live just as long as God wants us to live. We are living right now where God wants us to live, and when the time runs out for us, we are not going one step beyond the hour that God has appointed for us to live in this world. From man's standpoint, I say, it is a time of uncertainty. I believe you will agree with me that this is a time of uncertainty for man, and becoming increasingly more and more thus, as the days pass by. Everything is uncertain.

Look at the world from the standpoint of the industrial situation. Would you tell me with a major railroad strike threatening,

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with two major automobile companies having been out on strike and with the major industries of the country unable to meet the problems apart from strikes and strife — would you tell me that it is anything but a time of uncertainty so far as our industrial affairs are concerned?

I recognize the fact that industrially we are building up to the time when Revelation 18 shall become a reality. I realize that we are building up to the day when we'll have one banking system for the whole world. I realize that we are building up to the time when industry will be controlled by the world around by a super-individual who'll direct the business of the world. Beloved, so far as we are concerned, right now that is in the making; right now that is a time of uncertainty from an industrial standpoint.

Look at it from the standpoint of religion. You can't say that it is not a time of uncertainty. I think I have been shocked more religiously than any other way so far as my life is concerned. I think I have had more this year to upse me from a religious standpoint than ever before in my life. I didn't think things could happen that have happened. I just didn't think they could take place. Beloved, it is a time of uncertainty.

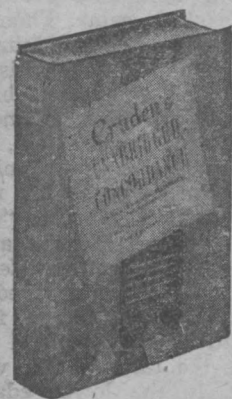
How about it morally? Isn't it, a time of moral uncertainty? What do you think about the moral situation in the world tomorrow? What do you think it is going to be tomorrow?

When World War I was fought a Senate group from the United States was sent to France to make an investigation of French civilization. When that group came back to this country and made a report, their report said in substance, "We are supposed to be fighting a war to save civilization, but after visiting France, and seeing the civilization of France, we doubt seriously if the French civilization is worth saving."

At that time, it was considered that France was an isolated case and that the conditions in France were far different to the conditions of the world at large. What was true in France then, is true all over the world, more or less. (Continued on page 3, column 1)

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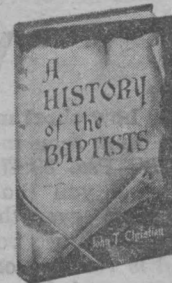
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# Abraham Lincoln's Warning As To Dangers Of Romanism



This was given to Father Chas. Chiniquy, reported in his book, "Fifty Years in the Church of Rome" (\$3.95) plus many other facts which prove that then as now it is the aim of Jesuits to take America for the Pope.

"The (Roman Catholic) priests, the nuns and monks, daily land on our shores under the pretext of teaching their religion, instructing in their schools, taking care of the sick in their hospitals, are nothing else but the emissaries of the pope, to undermine our institutions, alienate the hearts of people from our Constitution and our laws, destroy our (public) schools, and prepare a reign of anarchy here as they have done in Ireland, in Spain, and wherever there are people that want to be free.

Till lately I was in favor of the unlimited liberty of conscience, as our Constitution gives it to the ROMAN Catholics. Now it seems to me that, sooner or later, the people will be forced to put an amendment to that clause toward the papists. "Is it right to give the privilege of citizenship to men who are the sworn and public enemies (No. 1) of our constitution, our laws, our liberties and our lives?"

"The very moment that popery assumed the right of life and death on a citizen of France, Spain, Germany, England, the United States; those states then committed a suicidal act by allowing popery to put a foot on their territory with the privilege of citizenship.

"Two supreme powers cannot exist in the same territory; popery will give up this power which it proclaims as her own, then alone, and only then, can it be tolerated and can receive the privilege of a citizenship in a free country.

"I am for liberty of conscience in its noblest, broadest sense. But I cannot give liberty of conscience to the pope or his followers, the papists, so long as they tell me, that their conscience orders them to burn my wife, strangle my children, and cut my throat when they find the opportunity.

"If the American people could learn what I know of the intense hatred of the generality of the priests of Rome against our institutions, our schools, our so dearly bought liberties they would drive them away, tomorrow, from among us, or would shoot them AS TRAITORS."

## What Time Is It?"

(Continued from page 2)  
the present time. If I were to live the time, I could read you statistics all night long, that I have compiled in the last few years—right up-to-date statistics as to the moral situation in this world. I tell you, beloved, if you would ask what time it is, I'd say that it is a time of uncertainty from the standpoint of morality.  
Oh, I know it is going to get worse, and I know it is going to continue to get worse. I know it is certain that so far as you and I are concerned, moral conditions are going to get worse and worse until this whole world will be just like a rotting, putrefying carcass from a moral standpoint. How do I know that? Lord Jesus Christ, in talking about His second advent to this world, said:  
"For whosoever the carcass of there will the eagles be gathered together." — Mt. 24:28.  
The word "eagle" is the word buzzard. When you see an old buzzard floating around in the air, you can know that there is something dead down on the

ground below. Jesus Christ said that this world, morally and spiritually speaking, when He comes back, will be just like an old dead carcass that the buzzards are looking for.

Beloved, I am saying to you in answer to this answer, "what time is it," it is a time of uncertainty now. Things are in a mighty uncertain, unstable standing. What I have said about industry, and about religion, and about morality can also be said about education and about politics. In fact, there isn't a phase of life but that you could say, it is a time of uncertainty.

### II

## IT IS A TIME OF AWAKENING.

We read:  
"And that, knowing the time, that now it is high time TO AWAKE out of sleep: for now is our salvation nearer than when we believed." — Rom. 13:11.

Notice, Paul says that now is our salvation nearer than when we first believed. Well, I thought it was already settled. Let me illustrate it.

Here is a man that is sinking in the river. A boat pulls up be-

side him and a man with a strong arm pulls that drowning man up into the boat. The fellow says, "Thank God, I am saved." The fellow who is handling the boat, starts rowing for shore, and when he gets almost into shore, the fellow says, "I am neared saved now than I was out there in the river." Finally, when he steps off the boat onto the shore, he can say, "I am completely saved."

Beloved, the day Jesus Christ reached down and picked me up from sin, I said that day, "Thank God, I am saved." I have been walking with Him for forty years and I have not reached the golden shore yet. I can say though that my salvation is nearer than when I first began. Some of these days I am going to step out of this life, onto the glory shore of Heaven, and then I'll say that I am completely saved.

Paul says it is high time to awake out of sleep. If our salvation is getting nearer and nearer as we near and approach Heaven, then it is high time for us to awake out of sleep.

So, beloved, in answer to this question, what time is it, I say that it is not only a time of uncertainty, but it is a time of awakening — a time to wake up in the service of the Lord. Most of us are mighty careless. Most of us just dose, sleep a little, yawn a little, and work very, very little. Beloved, it is a time of awakening.

Don't tell me that God's people oughtn't to wake up. When I look around about and see the uncertainty on every hand, when I see how uncertain conditions are



## SECRETS OF ROMANISM

By Joseph  
Zachello

\$2.25

The author is a former priest and has done much in exposing the errors of Romanism. In this book he deals with some of the leading prominent heresies of Rome. The book is indexed by subject as well as having an index of Scripture.

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industrially and educationally, and morally and religiously and politically, and in every other phase of life, don't tell me it isn't a time of uncertainty, and in view of the uncertainty, surely it is a time for God's people to wake up. It is a time of awakening.

Don't you think it would be a good idea to wake up? I ask you, how much have you done in 1965 for the Lord? Have you done anything? Are you satisfied with your life this year? Are you satisfied with what you have accomplished in God's service this year? I am frank to say that there has never been a year in my life that I could have answered that question affirmatively. There has never been a year in my life that I could say that I have been satisfied with what I have done. I say to you, it is high time to awake and get busy as God's servant.

Let's look at it from the doctrinal standpoint. Let's consider how little doctrine is being preached today. The doctrine of the church is minimized on every hand. The doctrine of baptism is relegated to the Dark Ages. The doctrine of the deity, the virgin birth, the blood atonement, and the resurrection of Jesus Christ have all gone over board in the majority of churches throughout

America. The doctrines of the inerrancy, and the inspiration of the Bible, and the finality of the Book are all but forgotten in the majority of churches. I'll give you an illustration.

THE WATCHMAN EXAMINER is a nationally known Baptist paper. I have been reading it more or less for nearly 50 years. It was one of the first Baptist publications that I ever received. I don't mean to say that THE WATCHMAN EXAMINER has always been true in every respect, but I'll say that under previous editors, there was a doctrinal stability about the paper, that was different from the majority of papers that I read. However, just a few days ago I was shocked almost insensibly by reading an editorial in THE WATCHMAN EXAMINER under its present editorship whereby the editor said in substance that the Word of God is not a fallible guide, and that we are not to follow implicitly that which the Word of God has to say.

Beloved, from the standpoint of doctrine, I say it is time for God's people to wake up.

I wish that I could live another fifty years. In fact, I have found myself of recent date quoting the words of the poet, when he said:

"Turn backward, O time,  
Turn back in your flight;  
And make me a child again,  
Just for tonight."

"Well, I wouldn't want to go back quite that far. I don't want to be turned back to childhood, but I would like to turn back to be a young man entering the ministry with the little knowledge of the Word of God I have now. I'd like to start my ministerial experience over again as editor of THE BAPTIST EXAMINER. I tell you, beloved, the next fifty years would be a marvelous fifty years in trying to stand for the doctrines of God's Word. I say it is time to wake up. It is time for a moral and a doctrinal awakening on the part of God's people.

One man wrote me of recent date and said, "Brother Gilpin, I get about all the Baptist papers that are published by sound churches and preachers, and while there is a lot of good in all of them, most of them have some points wherein I differ." He said, "That is not true with THE BAPTIST EXAMINER, and I am praying that God will help you live a long time to carry on the battle that you have been carrying on for the last twenty-five years."

Beloved, I say to you, I feel exactly the same way. I'd like to live a number of years yet to stand for the doctrines of His Book in the midst of doctrinal apostasy. I say, beloved, it is time for Baptists to wake up.

### III

## IT IS TIME FOR CHRISTIANS TO SEEK THE LORD.

We read:  
"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is TIME TO SEEK THE LORD, till he come and rain righteousness upon you." — Hosea 10:12.



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By

C. H.

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Notice, it says that it is time to seek the Lord. Beloved, that is not spoken to the unsaved folk, but he was talking to the children of Israel, who as a nation were supposed to be made up of God's people, and he tells them that it is time to seek the Lord.

Beloved, isn't it true that God's people need to seek the Lord? How many of God's people do you know that are really living for the Lord like they ought to? Are you yourself? Are you living as devotedly and with as much consecration as you should? Jesus said:

"And because iniquity shall abound, the love of many shall wax cold." — Mt. 24:12.

Jesus says that when iniquity abounds, it causes God's people to be chilled. Now it oughtn't have that effect. Rather, it ought to have just the opposite effect. When iniquity abounds, it ought to put God's people on fire, but it doesn't. Instead, it has a chilling devastating effect upon the people of God.

I contend, beloved, that the love of many of God's people has waxed cold within this life. I tell you frankly, it has been a long, long time since I have talked with very many people that I thought were truly trying to live for the (Continued on page 7, column 1)

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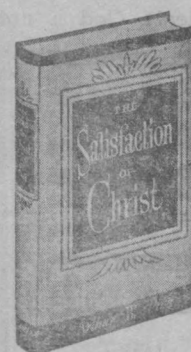
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PAGE THREE



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## The Baptist Examiner FORUM

*"Can you give a tenable explanation of how God holds all men responsible for rejecting His sacrifice on the cross if it was efficacious only for the elect? How can man be held accountable for something which does not pertain to him, that is, that which he doesn't have in the first place? It seems hardly possible that God would send His Son to shed His blood in vain."*

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Grace  
Baptist Church  
Birmingham, Ala.



I learned long ago that I was no Bible scholar, therefore I am not disillusioned when I am faced with such profound questions as this one is. I get no joy out of saying "I do not know," but I thank God that I can say it when the need arises. I trust that my beloved fellow-laborers, the students of the Bible that they are, will be able to help both you and me on this one. I believe all men are responsible to God. We, the Saints of the Lord, must all stand before the judgment seat of Christ, 2 Cor. 5:10. The other crowd must stand before Him who sits upon the great white throne one thousand years later. Rev. 20:11-15.

Even men who have never heard the gospel are without excuse, Rom. 1:20. This does not mean that men can be saved apart from the gospel, but it does mean that if a man who has never heard of Christ were to observe the orderly arraignment of the universe, the beauty and the intricacies of nature around him, and were to have a desire to know more about the one who was responsible for all this beauty and orderly arraignment, God would see to it that he heard the gospel if it cost a million dollars to get it to him. Every person who has ever been born was born a lost sinner. The reason for this is that everyone who has lived from Adam on down sinned in Adam, Rom. 5:12. It is true that we have all sinned individually, but here in this verse Paul is saying that we all sinned in Adam. The word "have" in this verse has been added by the translators, and it confuses the real meaning somewhat. I am a sinner (though saved by grace) because my father was a sinner. He was a sinner because his father was a sinner. And so it has been all the way back to Adam. A sinful man can no more beget a righteous child than Peter Rabbit can beget a Donald Duck. And since man is born a sinner, he sins because he wants to sin.

It is true that God has decreed the evil as well as the good. Isa. 45:7 says, "I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things." We know that God decreed that Adam should fall because He decreed that His Son

should die for sinful man. But at the same time Adam sinned knowingly and of his own choice. We know that God decreed in the eternity of the past that Christ was to be crucified. In Acts 2:23 we read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. It was God's determinate will that Christ should be crucified, but still those who crucified Him did it because they hated Him and wanted Him killed. Therefore, they are responsible for it even though God determined that it should be done. All this may be, and in fact is, hard to understand, but it should not be hard for us to believe because God's Word teaches it. If we must understand all about what is taught in God's Word before we will believe it, we won't believe too much. Still our not understanding all about God's Word does not excuse us for not believing it.

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RADIO SPEAKER  
and MISSIONARY

Kings Addition  
Baptist Church  
South Shore, Ky.



God does not hold a person responsible for rejecting His sacrifice on the cross as such. He holds man responsible for the sin of unbelief. Strictly speaking we do not give a proper invitation when we say Christ died for you. Man is called upon to believe God. He has nature and the Word to help him and when he rejects he is sinning against God. "Because that which may be known of God is manifest in them: for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse: Because that, when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:19-21. "And this is the condemnation that light is come into the world; and men loved darkness rather than light, because their deeds were evil."—John 3:19.

The atonement of Christ is for believers (the elect). God is not

holding men responsible for rejecting the atonement. He is holding them responsible for rejecting the Saviour. The very point of limited atonement is that Christ did not die in vain. He died for all who would believe.

We can say with all truthfulness that the person who receives the Lord Jesus Christ will be saved. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

All invitations in the Bible are limited. Notice two examples:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This invitation does not pertain to "whosoever does not believe."

"... let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. This invitation is not for the person who is not thirsty or who is among the "whosoever won'ts."

AUSTIN  
FIELDS

610 High Street  
Coal Grove, Ohio

PASTOR,

Arabia Baptist  
Church  
Arabia, Ohio



In answering this question may I point out first of all, that the cause of sin and condemnation is not the rejection of Jesus Christ. Men do not become sinners when they reject Jesus Christ. I realize that that is the common belief of this age, and because of this belief it results in the common error of this age. David gives to us the answer as to when man becomes a sinner.

"Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51:5.

David is saying in this verse, that at the very moment of conception he was a sinner. David did not become a sinner by a special act of his own, but rather he was a sinner before he was ever born. Neither did David become a sinner because of something that the mother did. Paul gives to us the answer as to why David as well as all others are born in sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

From this verse it is clear that sin entered into this world through the one man Adam, and condemnation came upon all men because of this one sin. Therefore all men are sinners and all held accountable to God because of the sin of Adam. Adam was the fountain head of the human race. He polluted that fountain when he sinned, and if the fountain be polluted then those who come from that fountain would also be polluted.

"And hath made of one blood all nations of men to dwell on all the face of the earth." Acts 17:26. If God made of one blood all men, then the blood that courses through our veins is from that one blood, and if that blood be polluted, or sinful blood, then all are sinners. Because of the sin of Adam, David is saying, "Behold I was shapen with sinful blood, and with sinful blood was I conceived, thus he was a sinner at conception.

Men in not receiving the sacrifice of Jesus Christ as the only remedy for their sinful condition, give forth evidence of the depravity of mankind. In not receiving Jesus Christ as his Saviour does not make the sinner depraved, but is a revelation of the depravity which is already

there, and has been there since the time of conception.

Therefore, God does hold man accountable to him, but not for something which does not pertain to him, but for that which is associated with him, namely the sin of Adam which he inherited by way of blood from his forefathers. Thus God declares that "all have sinned and come short of the glory of God." Rom. 3:23.

Because that all have sinned, God has passed sentence on all sinners.

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

Now that the sinner is under the sentence of death because of the sin of Adam, and none can redeem himself from this sentence of death, God sent his Son into the world to pay the price of sin for some, or else all would perish in the lake of fire.

When Christ came into the world to pay the terrible price for sin, he did not pay the price for all that were sinners, that is, pay the price of the Adamic sin for all mankind without exception. For if He did then none would be in hell, because it was the Adamic sin that brought condemnation upon all mankind. I agree one hundred per cent with the querist when he stated, "It seems hardly possible that God would send his Son to shed his blood in vain." Christ did not shed his blood in vain, his blood was shed for those that God had given him, from out of the corruptible depraved and sinful race of Adam. As thou hast given him power over all flesh, "that he should give eternal life to as many as thou hast given him." Jn. 17:2.

All mankind are under the condemnation of sin, but those that God gave to his Son, from before the foundation of the world, have been ransomed from the penalty of sin through the offering of the sacrifice of Jesus Christ, who offered himself unto God as a perfect substitute for the sins of his people.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Aripeka, Florida

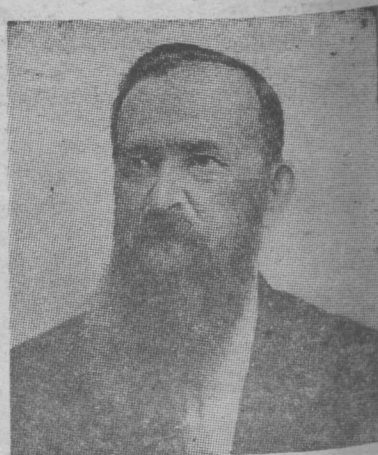


To me there is a realm of deep mystery in relation to election, just as there is in relation to the being of God. All of my human experience says that there must be a cause for everything, but my observation and experience and likewise logic falls down when it comes to the Person of God. The Bible reveals him as One who exists without a cause (Maker). That he never had a beginning goes against all human observation and understanding, and my mind says that according to all previous human knowledge it simply can't be, yet my very reason in contradiction says that it has to be. I accept it, but I can't give a tenable explanation. The same thing is true in relation to the Trinity. Here we are truly in the realm of faith.

I have always, since I began to read the Bible, believed in absolute, unconditional election. The Bible teaches it so clearly that I cannot do otherwise. Undoubtedly the Bible likewise teaches human responsibility, but I cannot explain how that both things can be true, although I believe both. Arminianism and Hardshellism have both grown out of rationalism as relates to these two matters. Both are in the same category with those who deny such truths as the Virgin Birth because it does not accord with human reason.

As a supernaturalist who believes the Bible to be indeed and in truth the inspired Word of God, I believe election and I believe that God has predestinated

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Eld. J. R. Graves

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the outcome of everything to the "nth degree." Otherwise there would be no fulfilled prophecy, for prophecy is nothing more than predestinated events. Neither would it be certain as to whether God or the devil will finally win out or whether the things of this earth will finally come out alight in the end. The devil will be defeated. This world will be finally straightened out and ruled in righteousness by the Son of God. I know it, because God has revealed it in the Revelation, and it must be predestinated to happen that way.

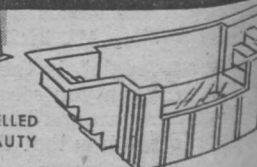
Man was in a bad fix, "without God and without hope." (Ephes. 2:12). The child of fallen Adam, he was born with a bias toward sin—"the child of wrath even as others (all others)." God has provided a great Sin-Bearer in the person of his Son, and for twenty centuries he has been offered to the human race, but that race in its hatred of God and all the things of God, has scorned and rejected the Provision that God has made for sinners. Preachers often represent the heathen as holding out their arms and calling for the gospel. This is not true. People are not begging for the gospel anywhere. If left to themselves not a human being on earth would turn to the Lord. The offer (Continued on page 5, column 4)

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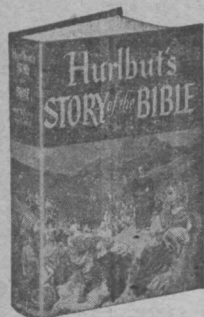
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PAGE FOUR



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## SEPTEMBER, 1965

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st Tabernacle, Columbus, Ga.	5.00
Baptist Church, Nappanee, Ind.	20.00
lence Baptist Church, Henderson, Texas	35.00
Baptist Church, Broken Arrow, Okla.	20.44
ship Baptist Church, Ireland, Texas	25.00
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Y. Bennett, Fla.	1021.26
TOTAL	

# standing ... State

(Continued from page one)  
 a converted person — immediately given the standing of a sinless person — of God — and as he grows in grace, he will in state come to stand in some degree his standing before God.

# STANDING NOT DETERMINED BY HUMAN WORKS

standing before God is determined by church going, giving, doing good, etc. determined by what JESUS OR US, which we have received by faith. The very motive of the vicious jailer at Philippi was that he was clean before God. Jesus assumed his sins. that minute a child of God. He likewise began to better himself. He dropped his brutal stripes and fed him.

THE IMPERFECT OF some who have been perfect standing upon the what Jesus did and they (See I Cor. 1:11. Now

compare their standing as set forth in I Cor. 1:2-9. Note also I Cor. 6:11 with I Cor. 6:7).

# THE KING'S SONS ARE TO LIVE LIKE KING'S SONS

When we receive Christ, we were immediately given the standing of sons of the King of heaven. The Word of God exhorts us to begin to LIVE like members of the Royal family. (See Matt. 5:16; Coloss. 3:1; Ephes. 5:8).

# WILL ANY MAKE A PERFECT JOB OF IT?

No — but we are to do our best. Will any governor or any president do a perfect job, or perfectly discharge the duties of his office? No — but there should be a worthy effort made. (Note Paul's attitude along this line: Phil. 3:12).

If our STANDING continually changed according to our behavior, then we could be worried sick very often, but our standing does not change with every sin and every failure — it remains the same. People who believe in falling from grace don't understand this — hence they are in mortal fear of losing their salva-

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tion. People often ask, "What if one should die with sins unrepented of — sins that they haven't asked the Lord to forgive them of?" Those asking such don't understand that there is a difference between STANDING and STATE. Jesus remains the Sin-bearer of the believer, even when his state becomes highly imperfect.

# Not By Water

(Continued from page one)  
 one contending that baptism is a grace. Everyone admits that it is a work, even though they believe it is a necessary work. But, the Lord says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). He further declares, "Now to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

In teaching us how we become the children of God, He says, "Of His own will begat He us with the Word of truth" (James 1:18). Baptism is not mentioned here. The spiritual birth is "not of the will of the flesh, nor of the will of man" (John 1:13). Yet baptism depends upon the will of the person being baptized as well as the one who performs the act.

The clear and indisputable truth stands out in the case of Paul. When he met Jesus the Christ on the road to Damascus, he learned that Jesus was the Christ, the Son of God. There he was born of God (See I John 5:1). After being saved (the Lord never calls lost men to preach His gospel) and before he went into Damascus to Ananias, the Lord called him and gave him His Commission. He was sent to the Gentile peoples, "to open their eyes to light, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me" (Acts 26:18). Then we turn

# SEND TBE TO OTHERS

to I Cor. 1:17, and read, "For Christ sent me not to baptize, but to preach the gospel." Thus it is plain that baptism has nothing to do with salvation from start to finish.

A common scripture used to teach the theory of the necessity of baptism to salvation is Mark 16:16, but those who so use that scripture do not believe all of it. This scripture says, "He that believeth and is baptized shall be saved." It declares that those who believe (believe on the Lord Jesus Christ) and are baptized, SHALL BE SAVED. Those who teach that baptism is necessary to salvation say that such a person may be saved, provided he lives right, holds out faithful to the end, etc. But, the Lord says, "shall be saved," and that is unconditional and positive.

Another commonly misused passage is I Peter 3:21, "The like figure whereunto even baptism doth also now save us." Upon examination of this scripture we find that the Lord says that baptism saves us exactly like the flood saved Noah and his family. The water saved Noah and his family by lifting up the Ark wherein they had been sealed of (Continued on page 7, column 5)

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 DECEMBER 18, 1965  
 PAGE FIVE

# REPORT OF OFFERINGS, NEW GUINEA MISSIONS

## OCTOBER, 1965

Katy Baptist Church, Farmington, W. Va.	25.00
West Griffin Baptist Church, Griffin, Ga.	30.00
Baptist Tabernacle, Columbus, Ga.	5.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Grace Baptist Assembly, Springfield, Mo.	30.00
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West Side Baptist Church, Emporia, Kansas	10.00
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# The Forum

(Continued from page 4)  
 of salvation is made. God has authorized His church to "preach the gospel to every creature." (Matt. 20:). Multitudes hear and they are responsible for their rejection, just as drowning people are responsible when life preservers are thrown in their direction and they scorn them. But God has gone beyond what we might term the call of "common grace," in the exercise of "irresistible grace" toward an elect group. He not only throws the life preserver within reach of certain ones, he uses means to literally pull them out of their drowning condition. Why does he pull certain ones out and not others? Ah, there's the mystery which we must await eternity for the answer. Why should God be blamed for not forcing rescue upon those who fight against it and refuse it! Rather should He be praised for rescuing any.

As for Christ shedding his blood in vain, that would indeed be true, if it were not for the irresistible grace of God that draws the elect, for all would reject Him. But if it be true, as I truly believe, that Christ died for the elect and that every elect person will come into the fold, then not a drop of His blood was shed in vain.

Sentimentalists almost burst a blood vessel in their rage against such a doctrine, but their Arminianism leaves them in a bad fix. They must admit that millions who hear die lost, and that is the admission that Christ died in vain for those millions. They talk about "poor God" who wants to save people and can't, and that makes the creature stronger than the Creator. I don't believe such stuff! I believe as Jesus taught that "all that the Father giveth me shall come unto me, and him that cometh I shall in no wise cast out."

"Even so Father, for so it seemed good in Thy sight."

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# "FIFTY YEARS IN THE CHURCH OF ROME"

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

I have often been asked if Abraham Lincoln had any religion? But I never had any doubt about his profound confidence in God, since I heard those words falling from his lips in that hour of anxiety. I had not been able to conceal my deep distress. Burning tears were rolling on my cheeks when he was speaking, and there was on his face the expression of friendly sympathy which I shall never forget. Without being able to say a word, I left him to go to my little room. It was nearly eleven o'clock. I locked the door and fell on my knees to pray, but I was unable to say a single word. The horrible sworn calumnies thrown at my face by a priest of my own church were ringing in my ears! my honour and my good name so cruelly and forever destroyed! All my friends and my dear people covered with an eternal confusion! And more than that, the sentence of condemnation which would probably be hurled against me the next day in the presence of the whole country, whose eyes were upon me! All those things were before me, not only as horrible phantoms, but as heavy mountains, under the burdens of which I could not breathe. At last the fountain of tears were opened, and it relieved me to weep; I could then speak and cry: "Oh, my God! have mercy upon me! Thou knowest my innocence! Hast Thou not promised that those who trust in Thee cannot perish! Oh! do not let me perish, when Thou art the only One in whom I can trust! Come to my help! Save me!"

From eleven p.m. to three in the morning I cried to God, and raised my supplicating hands to His throne of mercy. But I confess, to my confusion, it seemed to me in certain moments, that it was useless to pray and cry, for though innocent, I was doomed to perish. I was in the hands of my enemies. My God had forsaken me! What an awful night I spent! I hope none of my readers will ever know by their own experience the agony of spirit I endured. I had no other expectation than to be for ever dishonoured, and sent to the penitentiary next morning! But God had not forsaken me, He had again heard my cries, and was once more to show me His infinite mercy! At three o'clock a.m. I heard three knocks at my door, and I quickly went to open it. "Who was there?" Abraham Lincoln, with a face beaming with joy! I could hardly believe my eyes. But I was not mistaken. It was my noble-hearted friend, the most honest lawyer in Illinois! — one of the noblest men Heaven had ever given to earth! — It was Abraham Lincoln. On seeing me bathed with tears, he exclaimed, "Cheer up,

Mr. Chiniquy, I have the perjured priests in my hands. Their diabolical plot is all known, and if they do not fly away before dawn of day, they will surely be lynched. Bless the Lord, you are saved!"

The sudden passage of extreme desolation to an extreme joy came near killing me. I felt as if suffocated, and unable to utter a single word. I took his hand, pressed it to my lips, and bathed it with tears of joy. I said: "May God for ever bless you, dear Mr. Lincoln. But please tell me how you can bring me such glorious news!" Here is the simple but marvellous story, as told me by that great and good man, whom God had made the messenger of His mercies, towards me: "As soon as Lebel had given his perjured testimony against you yesterday," said Mr. Lincoln, "one of the agents of the Chicago press telegraphed to some of the principal papers of Chicago: 'It is probable that Mr. Chiniquy will be condemned; for the testimony of the Rev. Mr. Lebel seems to leave no doubt that he is guilty.' And the little Irish boys, to sell their papers, filled the streets with the cries: 'Chiniquy will be hung! Chiniquy will be hung!' The Roman Catholics were so glad to hear that, that ten thousand extra copies have been sold. Among those who bought those papers was a friend of yours, called Terrien, who went to his wife and told her that you were to be condemned, and when the woman heard that, she said, 'It is too bad, for I know Mr. Chiniquy is not guilty.' 'How do you know that?' said the husband. She answered: 'I was there when the priest Lebel made the plot and promised to give his sister two eighties of good land if she would swear a false oath — and accuse him of a crime which that woman said he had not even thought of with her.' 'If it be so,' said Terrien, 'we cannot allow Mr. Chiniquy to be condemned. Come with me to Urbana.'

"But that woman being quite unwell, said to her husband, 'You know well I cannot go; but Miss Philomene Moffat was with me then. She knows every particular of that wicked plot as well as I do. She is well: go and take her to Urbana. There is no doubt that her testimony will prevent the condemnation of Mr. Chiniquy. Narcisse Terrien started immediately: and when you were praying God to come to your help, He was sending your deliverer at the full speed of the railroad cars. Miss Moffat has just given me the details of that diabolical plot. I have advised her not to show herself before the Court is opened. I will, then, send for her, and when she will have given, under oath, before the Court, the details she has just given me, I pity Spink with his perjured priests. As I told you, I would not be surprised if they were lynched: for there is terrible excitement in town among many

people, who from the beginning suspect that the priests have perjured themselves to destroy you. Now your suit is gained, and tomorrow, you will have the greatest triumph a man ever got over his confounded foes. But you are in need of rest as well as myself. Good Bye." After thanking God for that marvellous deliverance, I went to bed and took the needed rest.

But what was the priest Lebel doing in that very moment? Unable to sleep after the awful perjury he had just made, he had watched the arrival of the trains from Chicago with an anxious mind; for he was aware, through the confessions he had heard, that there were two persons in that city who knew his plot and his false oath; and though he had the promise from them that they would never reveal it to anybody, he was not without some fearful apprehension that I might, by some way or other, become acquainted with his abominable conspiracy. Not long after the arrival of the trains from Chicago, he came down from his room to see in the book where travelers registered their names, if there were any new comers from Chicago, and what was his dismay when he saw the name entered was "Philomene Moffat!" That very name, Philomene Moffat, who some time before, had gone to confess to him that she had heard the whole plot from his own lips, when he had promised 160 acres of land to persuade his sister to perjure herself in order to destroy me. A deadly presentment chilled the blood in his veins! "Would it be possible that this girl is here to reveal and prove my perjury before the world?" He immediately sent for her, when she was just coming from meeting Mr. Lincoln. "Miss Philomene Moffat here!" he exclaimed, when he saw her. "What are you coming here for this night?" he said. "You will know it, sir, tomorrow morning," she answered.

"Ah! wretched girl! you come to destroy me?" he exclaimed. She replied: "I do not come to destroy you, for you are already destroyed. Mr. Lincoln knows everything." "Oh! my God! my God," he exclaimed, striking his forehead with his hands. Then taking a big bundle of bank-notes from his pocket-book, he said: "Here are one hundred dollars for you if you take the morning train and go back to Chicago." "If you would offer me as much gold as this house could contain, I would not go," she replied.

He left her abruptly, ran to the sleeping-room of Spink, and told him: "Withdraw your suit against Chiniquy; we are lost; he knows all!" Without losing a moment, he went to the sleeping-room of his co-priest, and told him: "Make haste — dress yourself and let us take the train; we have no business here: Chiniquy knows all our secrets."

When the hour of opening the court came, there was an immense crowd, not only inside, but outside its walls. Mr. Spink, pale as a man condemned to death, rose before the judge and said: "Please the court, allow me to withdraw my prosecution against Mr. Chiniquy. I am now persuaded that he is not guilty of the faults brought against him before this tribunal."

Abraham Lincoln, having accepted that reparation in my name, made a short, but one of the most admirable speeches I ever heard, on the cruel injustices I had suffered from my merciless persecutors, and denounced the rascality of the priests who had perjured themselves with such terrible colours, that it had been very wise on their part to fly away and disappear before the opening of the court, for the

whole city was ransacked for them by hundreds, who blamed me for forgiving them and refusing to have my revenge for the wrong they had done me. But I really thought that my enemies were sufficiently punished by the awful public disclosures of their infernal plot. It seemed that the Dear Saviour, who had so visibly protected me, was to be obeyed, when He was whispering in my soul, "Forgive them, and love them as thyself."

Was not Spink sufficiently punished by the complete ruin which was brought upon him by the loss of the suit? For having gone to Bishop O'Regan to be indemnified for the enormous expenses of such a long prosecution, at such a distance, the bishop coldly answered him: "I had promised to indemnify if you would put Chiniquy down, as you promised me. But as it is Chiniquy who has put you down, I have not a cent to give you."

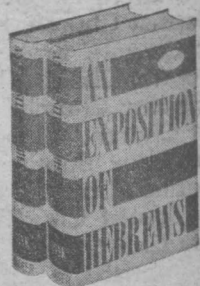
Abraham Lincoln had not only defended me with the zeal and talent of the ablest lawyer I have ever known, but as the most devoted and noblest friend I ever had. After giving more than a year of his precious time to my defence, when he had pleaded, during two long sessions of the Court of Urbana, without receiving a cent from me, I considered that I was owing him a great sum of money. My two other lawyers, who had not done the half of his work, asked me a thousand dollars each, and I had not thought that too much. After thanking him for the inappreciable services he had rendered me, I requested him to show me his bill, assuring him that, though I would not be able to pay the whole cash, I would pay him to the last cent, if he had the kindness to wait a little for the balance.

He answered me with a smile and an air of inimitable kindness, which was peculiar to him; "My dear Mr. Chiniquy, I feel proud and honoured to have been called to defend you. But I have done it less as a lawyer than as a friend. The money I should receive from you would take away the pleasure I feel at having fought your battle. Your case is unique in my whole practice. I have never met a man so cruelly persecuted as you have been, and who deserves it so little."

Your enemies are devils incarnate. The plot they had concocted against you is the most hellish one I ever knew. But the way you have been saved from their hands, the appearance of that young and intelligent Miss Moffat, who was really sent by God in the very hour of need, when, I confess it again, I thought everything was nearly lost, is one of the most extraordinary occurrences I ever saw. It makes me remember what I have too often forgotten, and what my mother often told me when young — that our God is a prayer-hearing God. This good thought, sown into my young heart by that dear mother's hand, was just in my mind when I told

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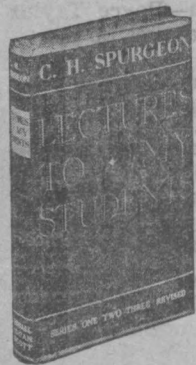
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you, 'Go and pray, God alone can save you.' But I confess to you that I had not faith enough to believe that your prayer would be so quickly and marvelously answered by the sudden appearance of that interesting young lady, last night. Now let us speak of what you owe me. Well! Well! — how much do you owe me? You owe me nothing! for I suppose you are quite ruined. The expenses of such a suit, I know, must be enormous. Your enemies want to ruin you. Will I help them to finish your ruin, when I hope I have the right to be put among the most sincere and devoted of your friends?"

"You are right," I answered him; "you are the most devoted and noblest friend God ever gave me, and I am nearly ruined by my enemies. But you are the father of a pretty large family; you must support them. Your traveling expenses in coming twice here for me from Springfield; your hotel bills during the two terms you have defended me, must be very considerable. It is not just that you should receive nothing in return for such work and expenses."

"Well! well! he answered, 'I will give you a promissory note which you will sign.' Taking then a small piece of paper, he wrote:

Urbana, May 23, 1957,  
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(To be continued)



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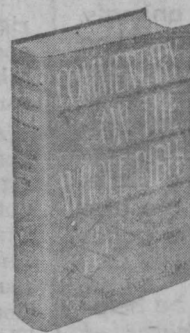
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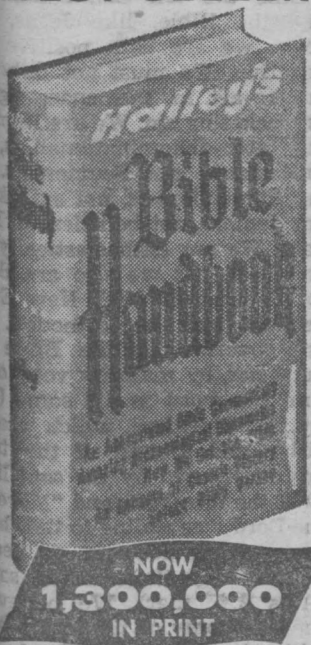
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are to consider time as something that we can redeem by our own usefulness in God's service.

I think that you are ready to grant that the days are evil. I don't think there is a person here but would grant that these are evil days through which we are passing. In view of that fact, Paul says that it is a time of usefulness for us, and we need to redeem the time.

Notice again:  
"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL to the glory of God."—I Cor. 10:31.

In the light of this Scripture, don't you think that we need to make this a time of usefulness? I recognize that time is going to run out some of these days. Paul said:

"But this I say, brethren, THE TIME IS SHORT: it remaineth, that both they that have wives be as though they had none."—I Cor. 7:29.

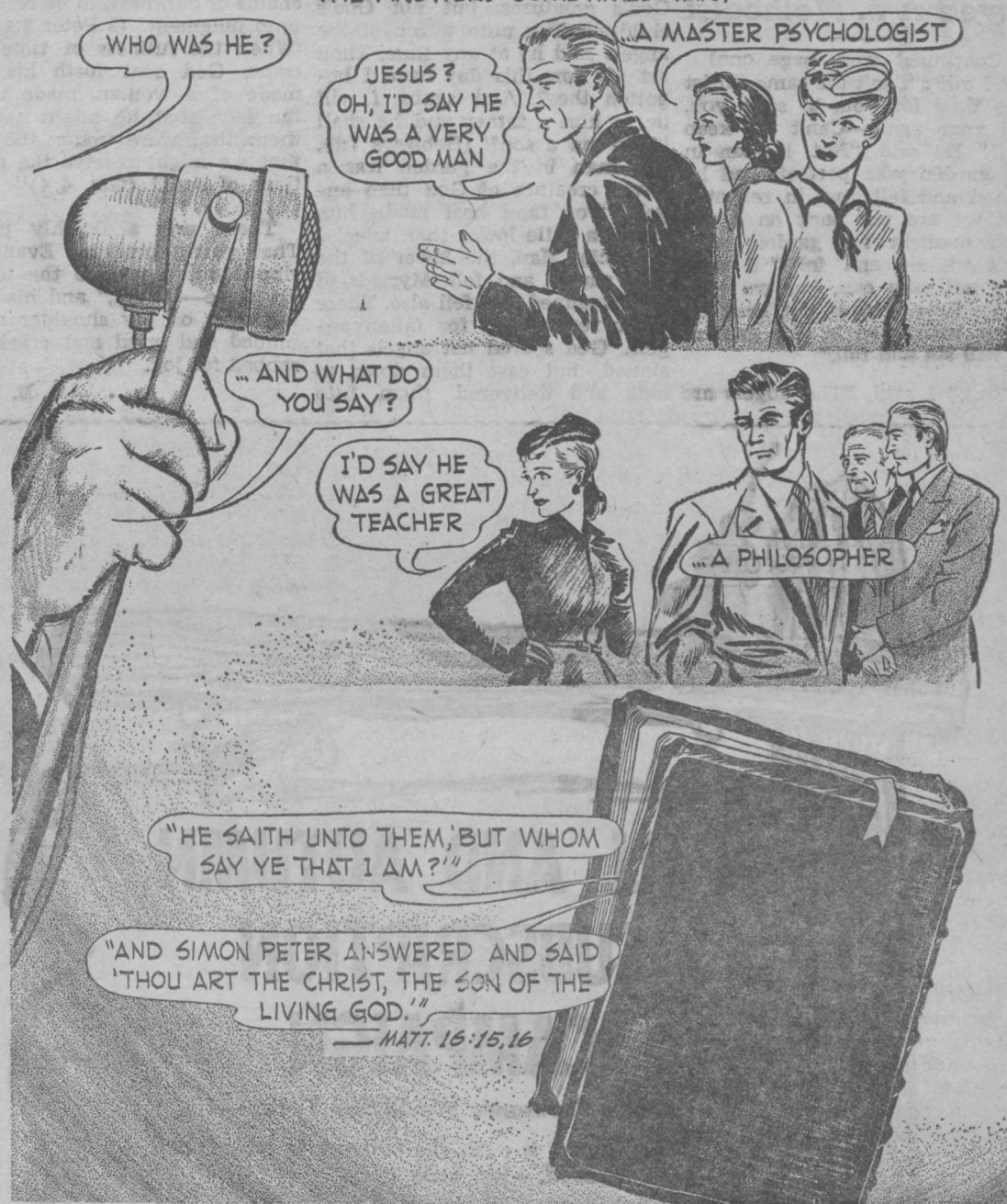
John said:  
"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be TIME NO LONGER."—Rev. 10:6.

This tells us about the day when it will be announced that there will be time no longer. In other words, time has run out. Time has come to an end. In view of the fact that time is going to come to an end, and that Paul said that our time is short—in view of this, I say it is a time of usefulness for the child of God, and you and I as God's children need to redeem the time because the days are evil.

I ask you, how much of your life have you wasted? You had better be redeeming some of it. How old are you? We'll say that you have reached the half way mark in the three score and ten that is allotted to us, and that you are now 35. How much of that 35 years have you really put into the service of God? I ask you, how much of it has been wasted? How much of that half-way part of your life would you estimate as being a waste of time? My text says that we are to redeem the time because the days are evil. I tell you, beloved, it ought to be a time of usefulness. As we go on to the end of this year of 1965 and look forward to a new year of 1966, certainly we ought to consider next year at least as a time when we are going to serve the Lord and make it a time of usefulness.

I remember the last time that Brother T. T. Martin and I were together, he told me about his brother John. He said that John had been a successful business man and that God had blessed him. Then in the midst of this success, he lost his health and was unable to do anything at all in the business world. He was a complete invalid, and he usually sat around with his head in his hands, resting on his cane, grieving over a wasted life. T. T. Martin told me how that one day his brother John said, "I think about all the friends that I have known in the business world—the bankers, the lawyers, the doctors, and the professional men that I have known, and I have

## THE ANSWERS SOMETIMES VARY



never tried one time to witness to them for Jesus Christ. T. T. Martin said he sat down beside his brother, and his brother dictated letter after letter, until his strength would hold out no longer and he would have to rest. Then he would rest a little while and dictate again. T. T. Martin said that his brother John sent out hundreds of letters during the last few months of his life to business friends that he had known throughout the days gone by when he was in health. The time came though when they took John back home to bury him. As they turned away from the cemetery, he said a man came up to him, who said, "I got a letter from John just a few days ago. Did you write it?" T. T. Martin said, "Yes, I wrote it, but it was John's letter. I just wrote it as he dictated it." The man said, "That letter was the means of causing me to be saved." T. T. Martin said, "My brother John died thinking that he had wasted his entire life, but in the last few months of his life he redeemed a little of the time that he had wasted, and at least one soul was saved as a result of the time that he had redeemed."

Beloved, in answer to my question, "what time is it?" I say it is a time of usefulness. If ever you are going to do anything for the Lord, it is time to do it now. Some of these days, and it isn't going to be long, everyone of us are going to be out yonder in the cemetery. I'd say that the chances of all of us walking on grass next spring isn't good for everyone of us. I'd say frankly, noticing this audience tonight, that before next spring comes, and before the grass grows again, doubtlessly some one of us will be yonder with the Lord. Brother, sister, if we are going to do anything at all, now is the time to do it.

IT IS A TIME OF SALVATION.

We read:  
"For he saith, I have heard thee in a time accepted, and in

the day of salvation have I succoured thee: behold, now is the accepted time; behold, NOW IS THE DAY OF SALVATION."—II Cor. 6:2.

I say to that individual who is lost, now is the day of salvation. Not tomorrow, but now—this is the time of salvation. I would to God that I might point you to Calvary, that you might see the blood flowing from the wounds in His hands, and His feet, and His side, that you might see Him who died for you, and that you might hear John the Baptist as he pointed to Calvary and said:

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

May it be tonight that the sin of your life will be blotted out by the Lord Jesus Christ, and that this could be a time of salvation for your soul.

### CONCLUSION

I ask again, what time is it? I say it is a time of uncertainty, because we don't know what is out before us. It is certainly a time of awakening, for we need to awaken and get busy. It is a time for Christians to seek the Lord, for if ever there were a time when we need to seek Him, it is now. It is a time of usefulness, for when I think of the preachers that need doctrinal encouragement, when I think of the

churches that need help in the carrying on of their work, and when I think of the individual Christians who need a stimulant in order to enable them to stand firm, I say it is a time of usefulness for you and me to get busy and be useful in His service. What time is it? It is a time of salvation for lost souls. Lost sinner, if you are ever going to be saved, now is the time for you to trust Jesus Christ as your Saviour.

May God bless you.

## Not By Water

(Continued from page 5)  
the Lord. Baptism, properly understood and administered, lifts up the death, burial and resurrection of Jesus Christ, in Whom the believer is sealed by the Holy Spirit of promise (Eph. 1:13). But, notice this fact: Every one who trusted in the water, and was not in the Ark, drowned. Likewise, everyone today who is trusting in baptism is lost. Noah and his family were not trusting in the Ark and the water, but in the Ark alone. The water bore the Ark up exactly as baptism holds up Jesus Christ in His saving work.

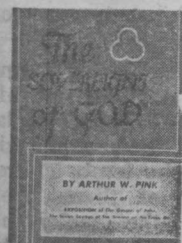
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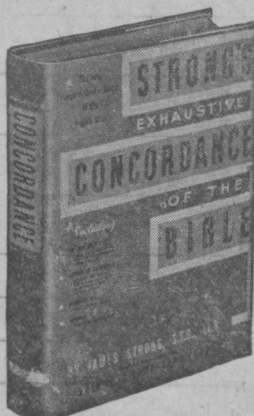
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## Saved A . . Methodist

(Continued from page one)  
it?" I said, "Can't the same Christ who died for you, to save you, and rose again—Can't he keep you?" He said, "But, if man in the garden was perfect, and he sinned and fell, and in redemption we are put back on a par with man in the garden, why can't we sin and fall?" I said, "We not only can, but we will. Every time man is put back on a par with man in the garden, he will sin and fall."

"But," I said, "The angels are

God's creatures, but not God's children. 'For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a father and he shall be to me a son?' (Hebrews 1:5). Yet man in the garden was a lower creature of God than angels, 'For thou hast made him (man) a little lower than angels.' (Ps. 8:5). Man, the lower of the two, sinned and fell. Myriads of angels sinned and fell also. There is no redemption for fallen angels. 'God spared not angels that sinned, but cast them down to hell, and delivered them into

chains of darkness, to be reserved unto judgment.' (2 Peter 2:4) But 'When the fullness of time was come, God sent forth his son, made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoptions of sons.' (Gal. 4:4)"

There was a deathly pause. That young preacher Evangelist ripped out a yell to the top of his voice—"Glory," and his head fell over on my shoulder as he sobbed and cried and cried and sobbed for joy.

—A. D. Muse

## John's Shoes

(Continued from page two)  
hood. When these religious miscreants (v. 10) asked him, "What shall we do then?" he told them to share their clothes, divide their food, take only their just deserts, stop abusing others and quit lying. The military he advised to be content with their wages. For this he was put into prison. At this point, it would be good to remind ourselves that true Baptists are not required to live; but die, they must. If we, as Baptists, were as bold in witnessing, in preaching, and in calling sins by their right name, some of us would perhaps be in prison too. Why should the "circus-christians" like Pike, Blake, King and the NCCC be the "voice" for 50 million Protestants without a cry of dissent from within the walls of our churches (see READER'S DIGEST article p. 111, Oct. 10, 65)? We need some voices like the Baptists to reach the ears of the Herods of our day. Why should we sing, "like a mighty army moves the church of God, . . . forward into battle . . ." when actually many churches are like the cub scouts, meeting for a marshmallow roast with one-third of the members absent, and all of them afraid of getting too close to the fire? We have a message that needs to be heard; in every place; "into all the world." John had only one voice and his throat was cut. You too have one voice. Why not take the sword of the spirit, which is the Word of God, and use it to operate on our sin-sick society?

### A BEHEADED BAPTIST

Finally, John was a BEHEADED BAPTIST. Jesus Christ was crucified for what He said and did. John was slain too. All of the Apostles, we understand, except John the Beloved, suffered a tortuous death. Is there any reason to believe today's Baptists should have a different inheritance?

During Word War II, I saw the head of a man which had been separated from his body. He had given his life for his country. It was a most horrible sight. Death in any form is not too pleasant to look upon, but decapitation seems inhumanly bloody and ruthless. This happened to John for several reasons (Mk. 6:20): he was a just man, he was holy, he was observed, and he was heard. Oh, that this might be true of all Baptists! But we must count the cost . . . it may be our heads.

We ought also to notice Herodias. John condemned the sin of her illicit relationship with Herod and it was she who requested his head (Lk. 3:19; Mt. 14:3; Mk. 6:17, 18). We might well wonder how many good pastors, men of God, and how many good churches have been decapitated by the tongue of a wicked woman! Only God knows. As ruthless as the murder of John may seem, he did not die at the hand of Herod humanly any more than Jesus did divinely (Jn. 10:18; 15: 19-25). John was "dead in Christ." He was "buried with Him in baptism," he was a "sheep counted for the slaughter." This ought to be and by His grace will be shown to be the position of many Baptists.

We must ready ourselves for continued struggles in our nation. Satan seems to be sleepless. We must continue to uphold the Bible teaching schools, in prayer for purity in doctrine, funds for operation, and students to become laborers in His harvest field. We must be vigilant about the present stress within the CB Movement that we follow the principles of the Bible and not the emotional froth of personal backscratching. We must continue to believe that God has blessed us with some "Johns" and some "Pauls" among us and treat them as such. Paul said, "Be ye followers of me," but he also added, "EVEN AS I ALSO AM OF CHRIST," (I Cor. 11:1). When leaders depart from the truth, it is the responsibility of the follow-

ers to call them back to the landmarks (Pr. 22:28).

Like the ten Commandments, like the Bible, like Jesus, like John, we are both positive and negative. We must not only act, but re-act in this space age of skyrocketing sin. We are Baptists, not Inter-denominationalists, not Protestants, not Ecumenists. We are immersionists, not sprinklers, not deniers, not belittlers of Baptism. We are enthusiastically evangelical, but we also are Biblical Separatists, Not New Evangelicals, not neo-orthodox. We are governed by the Bible and must not, by majority vote, overrule His word as did some (Rev. 2:6,15). Churches, which are the pillar and ground of the truth, are constituted by the soul liberty of the members, and "Moreover the Lord was adding to the church (not pastor, deacons, or people) day by day those being saved" (Acts 2:47 mar). We believe in the autonomy of the local church without the "benefit" of hierarchies. We are Creationists, not evolutionists. We did not come from a poly-wog or an ape. God made us and not we ourselves, and by Him we will stand to be judged. But then some have died on their creedal beds with almost the same convictions as those listed above. They were like the padlocks that never left the padlocks the words were on the paper but the beliefs did not burn within their hearts.

John was a small-town preacher, and he came from the wood like Amos the herdsman and

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many other prophets of God. He preached in the wilderness and he had to kill a camel to get a coat (he never smoked them). He knew nothing of taking a "social drink," or Vicua coats or H-sets used as kick-back. With his long hair he may have gone unnoticed among today's teen-agers except for the fact that he might say "prepare ye the way of the Lord" and then be tagged as "square." He did not stay in the best motel, or eat steak or pizza for the Word says his diet would be "locusts and wild honey." He probably slept under a tree with a rock for a pillow. He needed the pills for sleeping, for he was worn out from preaching, but there was a rest for the people of God. He was a colorful figure to be sure, but he did not acquire any of the color from what he saw on the color-TV set. When he went hunting or fishing, it was for me and for the truth.

When they buried John, let's imagine that they put his head back with his body and laid him away decently and left his shoes outside of the tomb. There is no much left of them, worn and cut, from the rocky hillside. Drops of blood still cling to them. One of the disciples picks them up slowly and says: "Who can wear them? if they fit, they belong to you."

Will you put them on and wear as John did?

—North Star Baptist

THE BAPTIST EXAMINER

DECEMBER 18, 1965

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