

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

Vol. 35, No. 12 ASHLAND, KENTUCKY, APRIL 30, 1966 WHOLE NUMBER 1432

THE STARS OR THE CROSS

(A True Story)
By DALE DREW
Chicago, Ill.

Guess you'd call me an ex-
am. I don't believe there is
middle of the road for any-
ing. When I was a kid playing
holes on the school ground, I
y to win. When I was a
er kid on the rifle range at
Island, I didn't shoot for
arksman" or "sharpshooter."
ot for "expert." When I dis-
ered the "science" of astrol-
y I said to myself, "If you're
to be an astrologer, be a
one. Since you think there's
othing to this stargazing, go
broke — plan your every
e by it." I know there are
ons of people in the United
es alone who "dabble" in as-
logy. This article is meant for

their benefit.

Every word in my story is true
even the dates given and places
mentioned are real. All that has
been changed, is the name of the
author.

I was a believer in the black
art of astrology for the biggest
part of my life, having picked up
my first magazine on this subject
while only a teen-ager.

The home I came from was far
from being a religious one, and
consequently I was ripe for this
occult "science" — a person has
to have something to believe in
besides himself. Many others
have succumbed to its evil in-
fluence for this very reason. I
have seen professing Christians
who thought nothing of missing
church on Sunday, but wouldn't
think of missing their horoscopes

in their daily newspapers.

By reading the pulp magazine
I had picked up, I soon learned
that I had been born under the
sign of Libra — the seventh sign
of the zodiac, my mother was
born under the sign of Taurus,
my father was born under the
sign of Pisces and my sister was
born under the sign of Aries.

My little, all-knowing, here-is-
the-reason-for-everything book
told me that as a child of Libra
(ruled by Venus the goddess of
love), I was intelligent, lofty in
my thinking, constantly just in
my decision (as characterized by
the symbol of my sign—the scales
of justice), a lover of beauty, ar-
tistic, etc., etc. Now who wouldn't
want to hear of themselves re-
ferred to in terms like that? I
(Continued on page 8, column 1)

The Cold Dead Hand

Carve your name over high shifting sand,
Where the steadfast rocks defy decay;
All you can hold in your cold dead hand
Is what you have given away.

Build your pyramid skyward and stand
Gazed at by millions, cultured, they say;
All you can hold in your cold, dead hand
Is what you have given away.

Count your wide conquests of sea and land
Heap up the gold, and hoard as you may;
All you can hold in your cold, dead hand,
Is what you have given away.

Culture and fame and gold — oh so grand,
Kings of the salon, or mart, a day;
All you can hold in your cold, dead hand,
Is what you have given away.

TH Ponders The Question His Return To America

On the 9th of March a steam
cooker exploded and
Mrs. Halliman all the
from the hairline of her
head down to her naval. We
thankful to report that she
improving and we rejoice to
a portion of Bro. Halli-
letter of March 23rd with
readers.

Brother Gilpin:
I am happy to report that
Mrs. Halliman's condition is remarkable.
— I think she has a con-
dition of iron. For about 5 days
condition did not look good
and frankly I thought she
spend many days and
and perhaps months in
hospital having new skin
flesh grafted on, but by this
— 15 days from the time
not burned she has almost
completely healed.

lost all the skin on her
neck, chest, breast, and part
stomach, also several large
on both arms, but undoubt-
it was the way she was
the lid that turned the
force of the blast away
er and she only got part
instead of all. As a result
only received 1st and 2nd
burns. It does not appear

An Example, But Saviour Needed

the close of a service in
town, Pa. a stranger ac-
the late Bro. D. M. Stearns.
don't like your preaching,"
I do not care for the
I think that instead of
the death of Christ on
cross, it would be far better
Jesus the Teacher and

did you then be willing to
Him if I preached Christ
example?" replied Bro.
ould," said the stranger,
follow in His steps."

"said Bro. Stearns, "let
the first step. 'Who did
Can you take this step?'"
stranger looked confused.
he said, "I do sin, and I
ledge it."

"then," said Bro. Stearns,
need of Christ is not
ample, but as a Saviour. It
this is every man's need
23-26).—Maranatha.

that she will have any scarring at
all on her face and neck, but will
have considerably on her breast
and arms. She was very weak and
nervous for several days after it
happened but is almost back to
normal by now.

We have discussed much about



Eld. Fred T. Halliman

her going on home as soon as we
can get the traveling documents
in order. She says she wants to
wait and see if I am going to get
to come or not, if so she will
wait for me but if it becomes ap-
parent that I will not have a re-
placement in time to leave by
August then she will probably
get ready and go on.

(Continued on page 8, column 4)

Much Appreciated Mail From The Readers Of TBE

Greetings in the precious name
of Jesus. We praise the Lord for
the Examiner. Although there
have been times when we dis-
agreed with particular articles we
feel that this is the best weekly
put out in Baptist circles that
we know of.

We are planning to come to
the Labor Day Conference this
fall the Lord willing.

—Richard E. Farnham,
Beech Grove, Ind.

Dear Bro. Gilpin:

Your message in today's paper
"The Christian's Secret Ingredi-
ent" was a complete meal to me.
The Scriptures that speak of this
"secret" have been in my
thoughts for some time. I plan
to take this paper to some dear
friends (that are sick), this aft-
ernoon, and let them have a good
meal.

Mrs. Louis Koch, Paris, Ark.

I am sending a small love of-
(Continued on page 8, column 5)

We Invite You To Listen To Our
WEEKLY RADIO BROADCAST
WTCH — 1420 On Your Dial
SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN
is the speaker for each broadcast

Is Rome Really The Oldest Or Merely An Old Church?

Anyone may make the test.
Here is Rome with pomp, wealth,
power, armies and crowns, and
temporal influence; while here
in the Bible is depicted a meek,
lowly and persecuted company—
a little flock, which is admonish-
ed against union with the world,
against wealth, display and tem-
poral power. In fact, all that
Rome claims is condemned by
God and forbidden to the Church.

Instead of finding any sem-
blance to the Church of Rome in
the Bible that describes the
Church, we find a total absence
of her distinctive features, ex-
cept as we find them strikingly
portrayed in the description of
the Scarlet Woman, the anti-
bride, in the book of Revelation.

Not a syllable is said of popes,
cardinals, archbishops, monsign-
ors, priests, monks and other
dignitaries, but only apostles,
deacons, and elders (i.e., presby-
ters, bishops, but never priests)
are recognized.

Not a word descriptive of tiara,
ring, stole, biretta, cape, candles,
altars, censers, crucifixes, eccle-
siastical foppery and folly that
form the gaudy and expensive
accompaniments of the ritual of
the Roman Catholic Church.

Not a word of masses, secret
confessional, the worship of Mary,
the making of and praying to
saints, purgatory, prayers for the
dead, holy water, Peter's pence,

primacy of Peter, papal infalli-
bility, or the many other corrup-
tions that abound in Romanism;
in fact, the very name "Roman
Catholic" is not found in the
Bible.

The Church at Rome is spoken
of as all the seven churches are:
but nowhere is there a hint that
the church in Rome possessed
even a shade of authority over
these others. Moreover, in con-
nection with this Church at Rome
Peter (on whom the Roman
Church builds all her hopes) is
not even mentioned. Paul was
the only apostle mentioned in
connection with its development.
What a gap there is here for the
Roman Catholic Church to fill in.
She cannot find a single sen-
tence, nor even a hint that Peter
was ever connected with the
Church at Rome.

There is only one answer that
can account for it: the Church
that calls itself the "Roman Cath-
olic Church" and that claims to
be the oldest Church and the
Church of Christ, is a masquerad-
ing counterfeit, a painted pre-
tense, a boastful sham!

AN OLD CHURCH? Yes, Con-
stantine's sham conversion marks
her beginning, and the following
centuries witness her develop-
(Continued on page 8, column 5)

Disney Honored— Jesus To Be Honored

Few men in our generation
have been honored as Walt Dis-
ney. He has won the "Medal of
Freedom," the highest civil award
in the U.S. He has been decorat-
ed by the French Legion of Hon-
or and also by the Art Workers
Guild of London, as well as
scores of citations from many na-
tions, and some 700 other awards
from various sources!

But his honors fade into insigni-
ficance compared to the honors
given and yet to be given to
Christ, by the Heavenly Father.
He is the "King of kings and the
Lord of lords," and He is yet to
be crowned with "many crowns"
(Rev. 19:11,16). Because of His
voluntary abasement, and ignom-
inious death on the cross, the
Father "also hath highly exalted
Him, and given Him a Name
which is above every Name: that
at the Name of Jesus every knee
should bow . . . and every tongue
(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"INEXHAUSTIBLE GRACE"

(Read I Kings 17:8-16 and Luke
4:25, 26).

This is a chapter out of the life
of Elijah, the prophet of God. He
had been sent of God to give a
prediction concerning a drought—
a drought that was to last for
three long years. Occasionally, in
the summertime, we don't have
any rain for a month or two, or
maybe even three months. We
think it is exceedingly dry when
we don't have any rain for a
month or two, or maybe even
three months. We think it is
exceedingly dry when we don't
have a rain during the months
of June, July and August. But

here is a man of God who of-
fers a prediction that there isn't
going to be any rain for three
years' time, and that prediction
came to pass just exactly as it was
propheesied.

The Bible tells us how Elijah
himself had a hard time during
those three years of drought when
there was nothing being grown,
and when there was a famine
throughout all the land of Israel.
The Word of God tells us, though,
that God took care of him, and
that God miraculously saw to it
that so far as his physical needs
were concerned, those needs were
fully taken care of.

It is rather interesting how that
God told Elijah to go to the brook
Cherith, and there at the brook
Cherith, where there was a little
water that hadn't completely
dried away, God commanded the
ravens to bring him food every
day. Can you imagine a raven
acting as a butler or a maid to a
prophet of God? Well, that is
what we find in this passage of
Scripture, for God actually held
back the ravenous disposition of
those birds of prey, so that in-
stead of eating the food that they
had foraged for themselves, they
brought it to Elijah, and thus
(Continued on page 2, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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

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

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Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

NEW ROLLERS ARE NEEDED FOR THE PRINTING OF TBE

It is necessary that we purchase new rollers for our newspaper press which will be the first that we have purchased since we installed this press in 1953.

At that time we bought nearly \$400.00 worth of rollers and in the providence of God have been able to use them until now.

However, we have been needing new rollers for quite some time (although we continue to use the old ones). Now it is getting to the place that the new ones are an absolute necessity.

The eight which we will need will cost us approximately \$50.00 each, and I am wondering if there may be some individual, or church, that might wish to make an investment in this respect. We sincerely trust that God will put it on the heart of one or more individuals who shall enable us to buy these new rollers at a very early date.



Appreciated Letter

Dear Bro. Gilpin:

I thank the Lord every day for you and The Baptist Examiner. Outside of the Bible it is about the only spiritual guidance I get. People who are members of sound Baptist churches and have never been a member of anything else don't know how to appreciate it.

The Baptist Examiner is the nearest thing to the Bible that I read. I am not interested in everything that comes out in your paper at the time I receive it, but I learned long ago not to throw them away. I go thru my stack

of papers and I'm like the "householder, which bringeth forth out of his treasure things new and old."

Sometimes an article comes out that grabs me. Like the one written by Bro. Byron M. Wilkinson on mongrelizing America. If I may, I would like to add this comment:

The descendants, of the powers that be in the United States today, are going to look at pictures in history books and say, "These were our forefathers who sold us out." If the powers that be today could look into the future and see their chocolate colored off-spring playing in the dust under their master's tenant house, wearing a diaper or nothing at all, they would not be so proud of forcing integration on us. According to history it never fails: Mixing of the races has always caused degeneration.

"And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods... therefore the anger of the Lord was hot against Israel, and He sold them into the hand of Chushan-rishathaim king of Mesopotamia." — Judges 3:6-8.

The future belongs to those who keep their racial integrity. —Raymond Tatum, Kentucky.



'Inexhaustible Grace'

(Continued from page 1)

Elijah was sustained at the brook Cherith for quite some period of time.

Then the Word of God tells us that even the brook dried up. It is highly conspicuous that as soon as the brook dried away, so that there was no more water there, apparently the ravens ceased to bring food to him. Then God gave him further instructions.

You know most of us want to know what we are going to do twenty years from now. Most of us aren't content with grace and supplies and provisions day by day. Instead, the most of us want to know how we are going to get along twenty, thirty, or forty years from now. That wasn't true with Elijah. The Word of God tells us that Elijah lived from hand to mouth — from God's hand to his mouth. It was a day-by-day existence that he had, for God provided for him day by day, and when the water dried up, apparently God caused the ravens to stop their daily ministrations unto Elijah, so that they quit bringing food to him. Now God gives him further instructions. God tells him to go to Zidon, outside of the land of Palestine, and there he is to find a widow woman who will take care of him during the famine.

Can you imagine, him being a Jew, being sent outside of Palestine? You would think that God would have sent him to some Jewish person, but instead, God said, "You go outside Palestine. You go over to the country of Zidon, to those idolatrous people, and there you will find a woman

who is going to care for your needs, and feed you during all the rest of this famine."

It is highly conspicuous that God told him, it was to be a widow woman to whom he was to go. He didn't say, "I am sending you to a woman of wealth." He didn't say, "I am sending you to an outstanding personality, or to a woman who has much of this world's goods." Rather, He said, "I am sending you to a widow woman and she'll provide for your physical needs during all this period of famine."

When Elijah got there, it certainly didn't sound like there was very much in store for him. It surely didn't look like there was too long for him to live if he were going to depend upon this widow woman. All she had, so she said, was a little meal in the bottom of the barrel, and just enough shortening to make up one batch of bread, and that she and her son were getting ready to make that bread, and eat it, and die. This was all they had between them and starvation, yet God has sent Elijah out of Palestine, over into an idolatrous heathen country where there are no friends at all, to the home of a widow woman who had no food at all, for him to be sustained throughout all the rest of the famine.

We would surely say that when Elijah walked up to that woodpile and found the woman getting some sticks to bake that last batch of bread, that God has made an awful mistake. We would certainly be inclined to agree with Elijah that life didn't hold many days for him, in view of where God has told him to go. But you know, beloved, the God of direction is also the God of provision, and as he directed Elijah unto this woman's house, He saw to it that this woman was

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able to provide for Elijah throughout all the balance of the famine. The Word of God says that she made cakes and gave to Elijah, and then day by day she, and her son, and Elijah, ate out of that same barrel of meal, and that the meal wasted not, and the cruse of oil never failed until the famine came to an end.

Of course you recognize that God was in it. You realize that if God hadn't been in this, when they ate that first bit of bread, that would have been the end so far as this widow, and her son and Elijah, were concerned. But as it was, it was God who directed, and God who provided, and accordingly, God took care of them throughout all the period of the famine.

After having taken time to tell you this Scripture story, this leads me to tell you that to me this is a remarkable picture of the inexhaustible grace of Almighty God, and it leads me to try to bring to you a message showing how God's grace is not only sufficient, but that it is inexhaustible.

I

THIS PICTURES THE SOVEREIGNTY OF GOD.

I ask you, why should God choose this woman? Can you give me one reason why God should choose this woman? She wasn't of the favored race — that is, of the Jewish race. Instead, she was just (Continued on page 3, column 1)

A Brief Scriptural Study Of Death At The Cross Of Jesus

FRANK B. BECK

(Now in Mansions Above)

The cross is an emblem of death. How many people have been crucified on crosses no one can tell. At the fall of Jerusalem, 70 A.D., the Jews were crucified at the rate of five hundred a day until their "multitude was so great that room was wanting for the crosses, and crosses wanting for bodies" (Josephus' Wars, 5:11:2). Thousands were crucified at that one time. The cross is an emblem of death. There are countless people in the world today who wear golden and jeweled crosses about their neck and on their clothing, or who bow down to crosses to pray, who do not know why Jesus Christ died. And they have not died themselves with Him. They know nothing about the cross. But there is death at the cross of Jesus.

THERE WAS DEATH TO CHRIST AT THE CROSS.

"And when they were come unto a place called Golgotha... they crucified Him... (and) Jesus... yielded up the ghost" (Matt. 27:33,35 and 50).

It meant physical death for Jesus Christ. Hanging on the cruel cross Christ was weak, "poured out like water." He was weary, all His bones were out of joint. He was wasted, His heart was like wax and melted (Ps. 22:14). His strength was gone. He thirsted (v. 15). His hands and feet were pierced (v. 16). Likewise His head with crown of thorns (Matt. 27:29). Christ suffered and died physically on Calvary's cross.

"No wounds are more painful than those inflicted in crucifixion. They are at once what surgeons term punctured, lacerated, and contused, which are the three most serious varieties of that species of injury, independently of the grave nature of the wounds themselves. Their danger is much increased when they occur in such parts as the palm of the hand, and the sole of the foot, in which bones and nerves and tendons and their sheaths predominate; tissues, which, when so injured, reflect their mischief into the constitution immediately and most violently, giving rise to unmanageable traumatic fever. In many very sensitive constitutions, the immediate shock of the act of crucifixion itself would hardly be rallied from.

"If, however, the victim should have sufficient constitutional powers to support re-action, the intense agony produced by the weight of the body suspended on the raw parts in contact with the nails in the hands, and by the inflammatory swelling of the palmar and plantar tissues, pressing against the unyielding iron, and the position of the body, is one of the principal agents in the production of the exhaustion which terminates the frightful scene. If the sufferer lived many hours, the injured parts after ulcerating would become gangre-

nous; great depression of the vital powers would at once set in, with hiccough and sweats; the circulation is hurried and feeble; the breathing is rapid and frequent; and the feet would rapidly sink, the force of pain lessened, but the sense of anxiety and prostration continued to the last" (Dr. Docton, Union Gospel Press).

"Who His own self bare sins in His own body on the cross" (1 Pet. 2:24). "Christ suffered for us in the flesh" (1 Pet. 4:1). The cross meant physical anguish, pain and death for Jesus Christ.

Greater than that, the cross meant spiritual suffering for Jesus Christ. How I assume to explore or explain the depths of this, seeing I but a human head to think, to feel, and tongue to speak, that you have merely human ears to hear? Hell as Farindon says "His soul was crucified more than His body." What does it mean when I read: "When thou shalt make His soul an offering for sin?" (Isa. 53:10); when I read of "the travail of His soul" (v. 11); that "He hath poured out His soul unto death" (v. 12). The soul unto death, suffering intense, inward, soul suffering the sinless Son of Man, and the Son of God, who can suffer? But when I hear Him cry out from the cross: "My God, My God, why hast Thou forsaken Me" (Matt. 27:46), I am dumb. Forsaken by God. God again God. In that extremity Christ was suffering the eternal death in the place of all for whom He died! Sin upon sin, sin upon sin upon sin; all of your sins and mine, and of all the elect, all times were heaped upon Him, Crucified, sinking Him into the deepest Hell (Acts 2:31). The cross meant spiritual suffering and death for Jesus Christ.

There is death at the cross of Jesus.

THERE IS DEATH TO THE CHRISTIAN AT THE CROSS OF JESUS.

By virtue of Christ's substitutionary death for him on the cross he became a Christian. By virtue of the same cross the Christian is slain. Every Christian is dead. He is dead now. He is dead to the power of Jesus' cross.

By the power of Christ's death the Christian is crucified to the world. "I am crucified with Christ" (Gal. 2:20).

By the power of Christ's death the Christian is crucified to the flesh. "Knowing this, that our old self is crucified with Him (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

By the power of Christ's death the Christian is crucified to the affections and lusts. "And they that are Christ's have crucified the flesh, with the affections and lusts" (Gal. 5:24).

By the power of Christ's death the Christian is crucified to the broken law of God. "Where my brethren, ye also are crucified" (Continued on page 7, column 1)

OUR LORD PRAYS FOR HIS OWN

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THE BAPTIST EXAMINER

APRIL 30, 1966

PAGE TWO

Not every church that says it wants its minister to be a man of courage would put up with him if he became one.

With George Muller, God Dealt Mightily In Grace

It is interesting as to how this great man of God, George Muller, was led into a knowledge of the doctrines of election and particular redemption. He did not come to believe these great doctrines through reading the writings of John Owen, or John Calvin (his contemporaries), but solely through the study of God's Word.

Referring to a period about four years after his conversion, Muller wrote:

"Before this period I had been much opposed to the doctrines of election, particular redemption, and final persevering grace; so much so that . . . I called election a devilish doctrine. I did not believe that I had brought myself into the Lord, for that was too manifestly false; but yet I held, that I might have resisted finally. And further, I knew nothing about the choice of God's people, and did not believe that the child of God, when once made so, was made forever. In my fleshly mind I had repeatedly said, If once I could prove that I am a child of God for ever, I might go back into the world for a year or two, and then return to the Lord, and be saved. But now I was brought to examine these precious truths by the word of God. Being made willing to have no glory of my own in the conversion of sinners, but to consider myself merely as an instrument; and being made willing to receive what the Scriptures said; I went to the Word, reading the New Testament from the beginning, and a particular reference to these truths. To my great astonishment I found that the passages which speak decidedly for election and persevering grace, were

about four times as many as those which speak apparently against these truths; and even those few, shortly after, when I had examined and understood them, served to confirm me in



George Muller

the above doctrines. As to the effect which my belief in these doctrines had on me, I am constrained to state, for God's glory, that though I am still exceedingly weak, and by no means so dead to the lusts of the flesh, and the lust of the eyes, and the pride of life, as I might and as I ought to be, yet, by the grace of God, I have walked more closely with Him since that period. My life has not been so variable, and I may say that I have lived much more for God than before. And for this I have been strengthened by the Lord, in a great measure, through the instrumentality of these truths . . ."

'Inexhaustible Grace'

(Continued from page 2)

heathen, living in a heathen land. She was not even living in Palestine, and for Elijah to go to her home, he had to go outside the land of Palestine. My text in Luke indicates that there were many widows to whom God might have sent him, in the land of Palestine, but though there were many who were living in Israel in those days, God didn't send him to any of those, but He sent him out of Palestine, over into the country of Zarephath, to the city of Zarephath, to a widow woman who was a heathen idolator, that he might provide for.

Now this certainly shows to us the sovereignty of God. It certainly shows us how sovereign God is, that God would direct him to go to this woman's house in order that he might be provided for, and in order that he might be taken care of throughout the period of the famine.

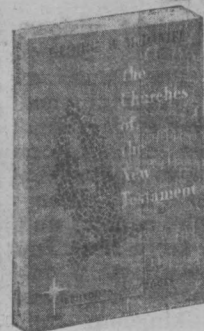
on whom he will have mercy, and whom he will he hardeneth.

Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. —Rom. 9:11-23.

You can't read this, beloved, without seeing that God deals with us in sovereignty. He has mercy on whom He will have mercy, and He has compassion on whom He will have compassion. He raised up Pharaoh for the very purpose that He used him. When we read this, we are brought face to face with this fact, that God loved Jacob and hated Esau, so God is sovereignly dealing with us today.

Look how God dealt in the case of Elijah. Why would God send Elijah to the home of a heathen woman who was a widow, to be cared for throughout all the period of the famine, when there were many widows, so Jesus said, in the land of Israel who might have welcomed the prophet, and might have cared for him gladly?

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Why? Beloved, God is a sovereign God.

There is no passage in all the Scripture that portrays to me the sovereignty of God more than the experience of Elijah in the case of this widow. I can only think of but one instance that would even parallel it and that is my own experience. Why should God have chosen me and saved me and sent me out to be a preacher?

I am thinking just now of a boyhood chum, who had been brought up in a deacon's home, who had been carefully and cautiously reared in an attitude of prayer and Bible study. I am thinking of this lad that used to be a boyhood chum. We used to spend our Sunday afternoons together, and I looked upon him as a spiritually-minded young man, yet God allowed that boy to drift. Though he has made a fortune materially in this world, God allowed him to drift, and to marry a worldly Godless woman. In contrast, God reached down and picked me up, and tonight, I thank God for whatever use He has made of me in the ministry from that time down to this. I would say that if you had been looking for a Baptist preacher, when I was a boy, you would have searched all over Boone County, Kentucky, and you would have exhausted every individual, I think, in the entire county be-

The Dollar I Gave To God

Three thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand I paid to begin a house
A dollar I gave to God.

A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad
I ask, "Lord, what is the matter?"

Yet, there is one big question
For the answer I still search;
"With things so bad in this old world
What's holding back my church?" ? ? ?

fore you would have ever considered me to be a Baptist preacher. To me, it is a mark of the sovereignty of God, that God should have chosen me to preach His Word, just like it is a mark of the sovereignty of God, that God would send Elijah to a heathen idolatrous woman outside of Palestine, when there were many widows in Palestine, who would gladly have cared for the prophet.

II HOW UNDESERVING THIS WOMAN WAS.

If you will notice, you do not find any indication as to this woman being a pious woman. There is no indication that she was a woman who walked with the Lord. There is no indication that she was a woman who spent her time in meditation, and in communion with the Lord. She wasn't a Ruth. Go back and think about Ruth in the Bible, the Moabitess woman who came to Bethlehem with Naomi, her mother-in-law. What a wonderful character Ruth was! I hear her as she said to her mother-in-law:

"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried the Lord do so to me, and more also, if ought but death part thee and me." —Ruth 1:16,17.

I tell you, beloved, you have a character in the case of Ruth; but this woman of Zarephath wasn't a Ruth.

She wasn't even a Hannah. Go back and read the story of Hannah, a great woman of the Old Testament who prayed that God would give her a baby. I can see her as she stood there in the temple of God, her heart bursting, and her lips moving, but no words escaping from those lips. When the old prophet saw her, he accused her of being drunken. I guess maybe she looked like she was drunk. At any rate, he accused her of being drunk, and wanted to chase her out of the temple of God. Oh, what a mighty woman, was this woman Hannah, who was standing there praying that God would give to her a baby, and if He did, she would lend him to the Lord all the days of his life!

Well, this woman of Zidon wasn't any Hannah, and she wasn't a Mary like the mother of the Lord Jesus, nor was she an Elizabeth like the mother of John the Baptist. In fact, I say she wasn't a Ruth, she wasn't a Hannah, she wasn't a Mary, and she wasn't an Elizabeth. I can name all the great women of the Bible and say this woman was not equal to any of them. She wouldn't compare to any of them. The fact of the matter is, she was an idolater. Can you realize that when God sent Elijah out of his own land, to a heathen land to be taken care of during all the period of the famine, that He sent Elijah to the home of a widow who was a vile idolater herself? How undeserving she was!

Beloved, can you tell me any reason why you deserve to be saved? Just be honest and frank with me, and tell me one reason why you deserve to be saved. I say, everyone of us, if we got our just deserts, would spend our eternity in a devil's hell. We all deserve damnation. Everyone of us deserve to go to hell, and if God treated us justly, God would send us to hell. In my radio broadcast this morning I told about a fellow who preached in Texas and his sermon was recorded, and the stenographer who took down the sermon, likewise recorded his prayer that he prayed before he preached. In his sermon he prayed, "Lord, deal with us in justice." I'd pray, "Lord, don't answer that prayer on me." Beloved, it isn't the justice of God that I desire; I want the mercy of God.

I say concerning this woman, she was undeserving. If she had gotten what she deserved, it would have been a devil's hell for her and for us. Listen:

"The Lord LOOKED DOWN from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy; there is none that doeth good, no, not one." —Psa. 14:2, 3.

"For ALL HAVE SINNED, and come short of the glory of God." —Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN, that the (Continued on page 5, column 3)

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THE BAPTIST EXAMINER

APRIL 30, 1966

PAGE THREE

The Baptist Examiner FORUM

"How many different kinds of Kingdoms are spoken of in the Word? Can we have a Kingdom without a King?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I have sought to give a brief answer in response to the previous question. As to the question, "Can we have a Kingdom without a King?" Of course not, in the sense that people usually speak of it. We can have the Kingdom of Christ in its present, invisible phase. That is to say, every person who turns to Christ and is born again becomes a member of His Kingdom, but that Kingdom does not reach its functioning stage until the King returns to sit upon the throne of his glory. The idea of "bringing in the Kingdom" while the King is, away is nonsense.

All sorts of inexcusable and wicked ideas of the Kingdom have been invented. That great cruel, paganized, persecuting, ecclesiasticisms known as the Catholic Church, identifies the Kingdom with the Catholic Church. Much of the Protestant world, including many Baptists, "speers-italize" the Kingdom, and make it to be something within the individual — something that will never become an actual, visible, personal rule of Christ over the world. Ecclesiasticisms don't want the return of Christ and the setting up of His Millennial Kingdom. That would break up their little ecclesiastical playhouses. But ecclesiasticisms are moving in the ecumenical movement toward unionization of denominations under the framework of the old Roman Catholic Church. This ecclesiastical monstrosity will help Anti-Christ come into power, but thanks be to God, Anti-Christ shall eventually destroy it. (Read Rev. 17 and 18 and leap for joy!)

JAMES
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The only difference in the kingdoms as spoken of in the Bible, is the spiritual kingdom and the physical kingdom.

The physical kingdom is usually referred to as the kingdom of Heaven. This will be at the end of the age when Christ will sit

on his throne. (Luke 1:32, Rev. 3:21, Matt. 25:31)

The Kingdom will be on the earth, (Rev. 5:10, Zech. 14:9), which of course will be a new earth. (Isa. 65:17-25, Isa. 66:22, 23, II Pet. 3:13).

The spiritual kingdom is now. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:11, 12.

This kingdom is not the church. The church is local; the kingdom is universal. A person is translated into the kingdom upon salvation (Col. 1:12); he must be baptized into the church (I Cor. 12:13). Every Christian is in the kingdom but every Christian is not in the church.

Of course we cannot have a kingdom without a king—and we do have a king—Jesus Christ.

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FIELDS

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PASTOR,
Arabia Baptist
Church
Arabia, Ohio



There are many different kinds of Kingdoms mentioned in the Word. There is the Kingdom of Satan, Kingdom of darkness, Kingdom of the Anti-Christ, but I am assuming that the querist is having reference to the Kingdoms of our Lord.

There is the Kingdom of God which is unlimited, another Kingdom is a spiritual Kingdom which one enters when he is born again, then there is another Kingdom which is the future Kingdom of Christ.

This coming Kingdom was no mystery to the Old Testament saints, for they prophesied of it from Genesis to Malachi. Therefore when the Lord came the first time the disciples fully expected that the Kingdom would be set up with Christ as the king.

"Lord will thou at this time restore the Kingdom to Israel." Acts 1:6.

We can gather from this question that the Kingdom was not restored at that time, or else they would not have asked the question that they did. They were disappointed and surprised when they learned, that instead of the Kingdom being set up, that the Lord was going to a cross and there give His life for his subjects. They did not understand that the King was to die, then return back to Heaven and during His stay there He was going

to gather out a bride (Baptist Church) to sit with Him on His throne during His reign over the earth. For this coming Kingdom the Lord taught His disciples to pray "Thy Kingdom come." Luke 11:2.

Many of the parables of our Lord refute the theory of an immediate manifestation of the Kingdom of Christ, for in these parables we see an absent king, and then the return of that king to His domain. Now I do not mean to infer that Christ is not now king, for I believe that even at this time He is reigning as king over His spiritual domain, but what I am saying is, that He has not yet taken over the reign of His Kingdom over the whole earth which the prophets prophesied that He would, when they declared that He would sit upon David's throne. Read Luke 1:32.

At the present time the King is seated with the Father on his throne.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

It is quite clear from this verse that Christ is not now on his throne, but will in the future take over his throne and those who are overcomers (faithful) will sit and reign with HIM. Even now as He sits with the Father on his throne, there is an air of expectancy of His leaving that throne and setting up his own throne. Read Heb. 10:12-13.

Daniel also saw this Kingdom and prophesied of it.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven (second coming) and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:13-14.

In this Kingdom the Lord will be King of Kings and Lord of Lords. Read Rev. 19:16.

When He comes all the way to earth it will be then that this Kingdom will come into being, for it is impossible for the Kingdom to be on earth without the king. Those who contend that they are now in this Kingdom, greatly err for the Bible knows nothing about this Kingdom being set up without the coming of the king.

E. G.
COOK

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Birmingham, Ala.
BIBLE TEACHER
Grace
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We have the earthly kingdoms spoken of in the Word. These are kingdoms over which the king, or ruler has royal power and dominion. But this royal power and dominion is a delegated power and dominion. In Dan. 2:37, Daniel says to Nebuchadnezzar, "For the God of heaven hath given thee a kingdom, power, and strength, and glory." Then when we come to the kingdom, or kingdoms of God, it is hard for me to see whether there are several different kingdoms, or whether there is the one kingdom with several aspects.

I hate everything pertaining to a universal church, but I see beyond any shadow of a doubt a universal kingdom of God. In Dan. 4:35 we read, "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will (as He

pleases) in the army of heaven, and among the inhabitants of the earth: and none can stay His hand (that is, stop Him), or say unto Him, what doest thou?" This kingdom, or this aspect of the kingdom, consists of every created thing whether animate or inanimate. The stars and the planets are subject to God's sovereign power. The earth spins and rotates continually without any variation in speed. My father bought tops for us to play with in days gone by. Some of those tops would spin and whistle for several seconds, but no matter how tightly we wound the spring, that top would soon begin to slow down and the whistle would die away. Soon our top would fall over on the floor and roll around like mad for a very brief time. Then it became perfectly still until the spring was rewound to give it the necessary energy to spin again.

This earth on which we live has no more ability within itself to spin around at such a rapid rate and to rotate around the sun than my top had to get up off the floor and start spinning all by itself. Yet, throughout more centuries than you and I know about, this earth has never missed a turn, and they have all been at the same identical rate of speed. The rate of spinning and rotating is so constant that astronomers can predict the actual time of eclipses of the sun and moon for many years to come. The movements of the universe is so orderly that no one but a numbskull evolutionist would dare leave the sovereign power of an Almighty God out of it. And not only are the inanimate things subject to this sovereign power and authority of God, but we who are so prone to think of our ability to do such wonderful things (scientific and otherwise) are also under that power and authority. Even our kings, or rulers, are in His hand, and He turns them whithersoever He will, Prov. 21:1. Jesus said, "Without me ye can do nothing, Jno. 15:5. We do not have to do anything at all whatever in order to get in this kingdom. We are already in it. And there is absolutely no way to get out of it. Judas Iscariot tried to get out of it, but our Lord came along and said, "I am alive for evermore, Amen; and have the keys of hell (hades) and of death, Rev. 1:18. He is saying that He has power and authority over even the ones in hades. When the time comes, He will call those who are in hades, and they will come before Him as He sits upon the great white throne. This is certainly not the kingdom that Baptists are bringing in.

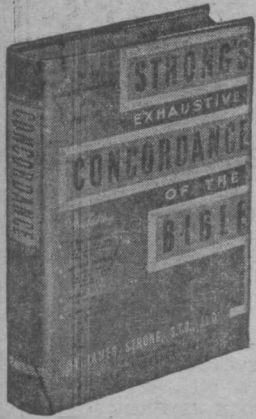
In Jno. 3:3,5 we see a kingdom, or an aspect of the "over all kingdom," that is altogether different from the one found in Dan. 4:35. Whereas the one in Dan. 4:35 takes in every created thing, this one in Jno. 3 is made up of a very select group. The door into this kingdom is the new birth. This automatically

leaves out all inanimate things and all the world of unregenerate people. Universal churches try to make their imaginary church and this kingdom one and the same. They remind me of a story Brother Charles Penick pastor of Faith Baptist Church, Huntsville, Alabama, tells about a man who was saved, and listened to the radio preachers in order to determine which was the right church to join. After he listened to those preachers for a few days his neighbors saw him walking down the road with a bridle on his arm. After they seen him doing that the time they asked him why he was carrying the bridle. He told them that he had been listening to radio preachers in an effort to determine which was the church for him to join and he had become so confused he did not know whether he had lost a mule, or found a bridle.

This kingdom in Jno. 3 is certainly not the kingdom the Baptists are bringing in. It was ready in existence when Nicodemus came to Jesus by night. In fact, it had been in existence ever since Adam and Eve were brought back to God after the fall. Since this kingdom is made up of a very select group, it cannot be the one so many Baptists are bringing in, because they not cull the ones they bring. They take anyone who has a pocketbook, or anyone who has any influence on someone who does have one.

Then in Mt. 13 we have another together different kind of kingdom, or phase of the kingdom set forth. In verses 24-25 we read, "Another parable put He unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in a field: but while men slept, enemy came and sowed tares among the wheat, and went away." This kingdom is inclusive rather than exclusive. You do not have to be born again in order to enter this kingdom. The decision is just as acceptable as the new birth. According to Lord's own words, this kingdom consists of both born again saints and unregenerate religionists. The clear implication is that unregenerate religionists outnumber by far the true saints in the conglomeration. In Mt. 7:13-14 find that only a few (compared to the many) enter in at the strait (narrow) gate, but many go in at the broad gate. And it is indeed pathetic to see how many as they end up in Lord's garbage can (Mt. 7:22-23).

Another implication of the far outnumber the true saints typified by the wheat, is found in Mt. 13:30. The tares are numerous that they are to be bound in bundles. But nothing said of bundling the wheat. Once thought this bundling of tares was to be done in the end of this church age. My conception was due to the translation of the word AION in Mt. 13:39. The word "world" (Continued on page 5, column 2)



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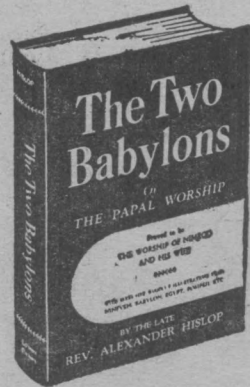
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PAGE FOUR



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AM THAT ONE CALLED BARABBAS

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Mingled with the crowd
To watch Him die—
This Galilean who would die
for me.
And as I watched
He looked me in the eye
And smiled.
I heard Him say,
"Forgive," and then,
"With Me in Paradise."
I thought Him mad.
How could He smile
And say, "Forgive."
And see me live
When I should be
The one to die?
And yet, it's strange to say,
I died that day
As sure as if—
As if I had been numbered
With those three,
That center cross was meant
for me,
And when its occupant
Looked down with that for-
giving smile
I died—
Was crucified—
And He,
That gentle man from Galilee,
Now lives in me.

The Forum

(Continued from page 4)
should be "age." In Heb.
the translators made the
error, but in this case the
is so obvious that no one
fail to see it. No one thinks
Christ being crucified in the
end of this church age. The
pression in Mt. 13:39 is prac-
tically the same as that in Heb.
This leads me to say that
the binding of the tares into
bundles has been going on
throughout the centuries of this
age. You notice that the tares are
bound in bundles (not a
before the wheat is gather-
into the barn. So many tares
sown in the Ephesus
churches that they were forced
withdraw fellowship from
some of the churches. These Per-
secution churches gradually devel-
oped into the Thyatira church
which is none other than the
Roman Catholic Church which is made
up of a great bundle of churches
and tightly together. So you
see the reapers (the angels)
their binding the tares
bundles in the early stages
of church history. Then with the
coming of the Reformation we
made up of a bundle of
churches. The same thing holds
true for the other Protestant
churches. Each one is made up
of a bundle of churches.

Post-millennialists tried to
bring in this kingdom, but when
they saw that it was an utter
impossibility, they just said "A,"
there is no millennium. They
seem to be saying that if they
cannot bring in the millennium
we just won't have one. But,
thanks be unto our great God He
is going to bring in this kingdom,
and when He does even the trees
in the forest are going to rejoice
before Him, Psal. 96:12. They will
even sing out at His presence, I
Chron. 16:33, and clap their
hands, Isa. 55:12.

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great leaders among Southern
Baptists together at Augusta,
Georgia where on December 27,
1845 the binding took place. And
Brother, they are bound. Just as
a handful of cotton in a bale of
cotton has no power over the cot-
ton ties that bind the bale to-
gether, so no Baptist Church in
the convention has any power
over the convention that holds
these churches together so se-
curely. There are born again
saints in these bundles, but they
are just about as desirable in
these bundles as a saw briar is
in a bale of hay. It is so hard
for these saints to get out of the
bundle. They fear the loss of
prestige and popularity and in
some cases the loss of business.
But the time is coming, and it
may be very soon, when all these
things will seem so unimportant.

No, there can be no kingdom
without a king, or ruler. But, let
us remember there are two great
rulers in the universe. The one
in Dan. 4:35 rules by His own
inate power. The other one in
Eph. 2:2 rules by means of power
that is given unto him by an-
other. Could it be that this is the
kingdom that Baptists are run-
ning over each other in their mad
effort to bring in? We must ad-
mit that their every activity is
conducive to bringing in the tares.
Maybe they should sing it,
"Bringing in the tares." To them
decisions are on a par with the
new birth. And oftentimes the
tare (though he can produce no
spiritual fruit) shells out more
of the filthy lucre than the true
saints can. And certainly, just
as our Lord uses human instru-
ments to bring His sheep into the
fold, so Satan uses human in-
struments to bring his tares into
this kingdom. What a kingdom
for Baptists to be bringing in!

Then when the kingdom that is
filled to overflowing with tares
has run its course, that is, when
Baptists have brought in their
kingdom and it has been con-
sumed, the God of heaven shall
set up a kingdom that shall not
be destroyed, Dan. 2:44. In that
day Christ shall sit and rule upon
His throne, Zech. 6:13. Today He
is seated at the right hand of the
Father on His throne interceding
for us, but when He sets up His
kingdom here on this earth, He
will sit and rule upon His own
throne. This is the time in which
we shall reign with Him on the
earth (Rev. 5:10) for one thou-
sand years (Rev. 20:6). This is
the kingdom Peter preached
about in Acts 2:30 when he said,
"Therefore being a prophet, and
knowing that God had sworn
with an oath to him, that of the
fruit of his (David's) loins, ac-
cording to the flesh, He would
raise up Christ to sit on his
throne."

Post-millennialists tried to
bring in this kingdom, but when
they saw that it was an utter
impossibility, they just said "A,"
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before Him, Psal. 96:12. They will
even sing out at His presence, I
Chron. 16:33, and clap their
hands, Isa. 55:12.

'Inexhaustible Grace'

(Continued from page three)
promise by faith of Jesus Christ
might be given to them that be-
lieve." — Gal. 3:22.

My brother, my sister, I say to
you, we are all sinners. We have
all violated God's laws. Everyone
of us stand in God's sight as a
sinner. We don't deserve to be
saved. We are no more deserving
of salvation than was this woman
unto whom Elijah was sent.

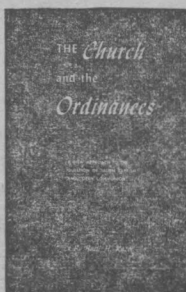
III

SHE WAS POOR AND MISER- ABLE.

This woman was a widow. She
had no servants. If she had had
a servant, he would have been
gathering the sticks of wood with
which to make the bread. Instead,
the first time we see her, we find
her out in the woodlot, picking up

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a few sticks that she might be
able to bake the last batch of
bread. Can you realize how poor
and how miserable she was? The
fact of the matter is, she was even
so poor that her son, I think, was
already about starved to death.
I imagine that if he had any
strength at all, he would have
been out there helping his mother.
Instead, she alone is gathering the
sticks with which to bake that
bread.

There is another reason why I
infer that he was sick, because
we find a simple explanation as
to his sickness. Listen:

"And it came to pass after
these things, that the son of the
woman, the mistress of the house,
fell sick; and his sickness was so
sore, that there was no breath left
in him." — I Kings 17:17.

The words "fell sick" in the
Hebrew means that he continued
in the sickness that he already
had. So the indications are that
he was already sick, and he be-
came worse, until ultimately,
there was no breath left in him.

Look at this son. He was so
poor and so starving, and was too
weak to accompany her to find
firewood. Their conditions were
such that they were getting ready
for their last meal and death.
There was just one meal between
them and death, and there was no
choice as to what it was. It wasn't
like the man that goes to the elec-
tric chair, or to the gas chamber,
for the authorities usually give
him a last meal of anything that
he wishes to eat. She wasn't even

A Lesson For Prof. Altizer

"God is dead."
(signed) Nietzsche

"Nietzsche is dead."
(signed) God

on a par with convicts. Her con-
dition was such that there was no
food. She only had one thing to
eat, and that was a little bread,
that might be made from the last
meal, in the bottom of the barrel.
Talk about a person that is poor
and miserable, and that has come
to the end of the way, this woman
was such.

But did you ever stop to think
that is the only kind of person
God ever saves? God doesn't save
a person until he comes to the
end of his own natural resources.
I see that man hanging on the
cross the same day that Jesus was
crucified, and I hear him say:

"Does not thou fear God, seeing
thou art in the same condemna-
tion? And we indeed justly" —
Luke 23:40, 41.

He is talking then to his friend
in sin, and he is saying, "You
ought not mock Him. You ought
not to make fun of Him. We are
in the same condemnation as He
is. We are crucified the same as
Jesus is. You ought to fear God."

I see the Lord Jesus Christ turn
to this man, when he says, "Lord,
remember me when thou comest
into thy kingdom," and Jesus
stopped dying long enough to say
to him:

"To day shalt thou be with me
in paradise." — Luke 23:43.

Beloved, I ask you, wasn't that
fellow in the same category as
this woman? She had come to the
end of her resources. She was
poor and miserable, and she
couldn't do anything. This man on
the cross couldn't get down from
the cross. In fact, he couldn't do
anything. Could he repent? Could
he reform? Could he have chang-
ed his way of living? Could he
have been baptized? Could he
have gotten into a church? No;
he had come to the end of his
rope. He had come to the end, as
far as his resources were con-
cerned. The only thing he could
do was look to Jesus and say,
"Lord, remember me when thou
comest into thy kingdom."

That was precisely the status
of this woman. She couldn't do a
thing. She was poor. She was
miserable. She had come to the
end of her resources. Beloved,
that is the only kind of people
that the Lord Jesus Christ ever
saves. As long as you are trying
to be saved, you'll never be saved.
What every sinner needs is to quit
trying, and go to trusting. As long
as you try to save yourself, as
long as you try to add your miser-
able works to the finished work
of the Lord Jesus Christ, there
can be no salvation for you.

Look at that woman of whom
we read in Mark 5 — the woman
who had an issue of blood. I see

her as she trailed along behind
Jesus one day and said:

"If I may touch but his clothes,
I shall be whole." — Mk. 5:28.

This woman reached out and
touched the hem of His garment,
and the Word of God says that
her issue of blood was stanchd
immediately. Now what was her
story previous to this? The Bible
says that she had gone to many
physicians. She had spent all, but
she didn't get any better. Actual-
ly, she got worse. Then when she
couldn't do anything else, she
came to Jesus.

Beloved, I say to you, when you
get to the same place as this
woman of Mark 5 — this woman
with the issue of blood — there
is hope for you so far as salva-
tion is concerned.

Read that story in Luke 15, the
parable of the lost sheep and the
shepherd. I ask you, what could
that sheep do? He was lost. He
couldn't do one thing. Rather, the
shepherd had to do it all. The
shepherd came where he was,
picked him up, put him upon his
shoulders, and brought him home.

I am saying to you, God never
saves anybody until the unsaved
person comes to the same place
as this lost sheep, to realize his
own helplessness, and that there
is nothing that he can do. Then
it is that God will save.

I look at this woman. I see she
is poor. She is miserable, and cer-
tainly she is downcast in every
respect. She is doing the last
thing she can do, for she is faced
with death. Beloved, God never
saves anybody until he comes to
the same place, spiritually speak-
ing, that he realizes how poor and
miserable and spiritually down-
cast he is.

IV

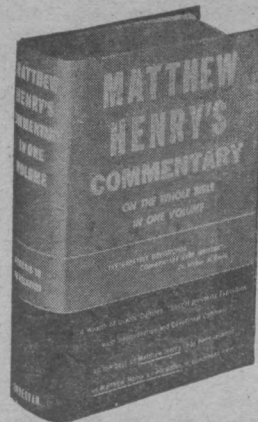
THE PROPHET MET HER PRESENT NEEDS.

What did this woman need? She
needed food. Beyond a shadow of
a doubt, she needed food, and
needed it badly. Her son needed
it. Look, if you will. Here is a
woman and her son just ready to
die. Their last food is to be eaten,
and then they expect to die.
Could you say that they needed
anything else but food? Elijah
met their present needs.

I ask you, what does a sinner
need? What does that boy or girl,
that man or woman that has lived
a life outside of Jesus Christ,
need? He needs just one thing,
and that is, salvation through
Jesus Christ.

The Word of God tells us that
Jesus came to provide salvation.
Listen:

"And she shall bring forth a
son, and thou shalt call his name
(Continued on page 7, column 2)



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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY
From "Fifty Years In The Church Of Rome"

That cry of more than two thousand Roman Catholics of Chicago, which was reproduced by almost the whole press of Illinois, and the United States, fell as a thunderbolt upon the head of my lord O'Regan and Desaulnier; they wrote to all the bishops of America, to hasten to their rescue, and for several months the pulpits of the Roman Catholic Churches had no other mission than to repeat the echoes of the Episcopal fulminations hurled against my devoted head. Many bishop's letters and mandements were published denouncing me and my people as infamous schismatics, whose pride and obstinacy were troubling the peace of the church. But the most bitter of all these was a letter from my lord Bourget, Bishop of Montreal, who thought the best, if not the only way to force the people to desert me, was by forever destroying my honour. But he had the misfortune to fall into the pit he had dug for me in 1851. The miserable girl he had associated with himself, to satisfy his implacable hatred, was dead. But he had still in hand the lying accusations obtained from her against me. Having probably destroyed her sworn recantations written by the Jesuit Father Schneider, not having the least idea that I had kept three other sworn copies of her recantation — he thought he could safely publish that I was a degraded man, who had been driven from Canada by him, after being convinced of some enormous crime, and interdicted.

This declaration was brought before the public, for the first time, by him, with an hypocritical air of compassion and mercy for me, which added much to the deadly effect he expected to produce by it. Here are his own words: "I must tell you that on the 27th of September, 1851, I withdrew all his powers, and interdicted him, for reasons which I gave him in my letter addressed to him; a letter which he has probably kept. Let him publish that letter, if he finds that I have persecuted him unjustly."

I could hardly believe my eyes when I read this ignominious act of perfidy on the part of that high dignitary; it seemed incredible, and surpassed anything I had ever seen, even in Bishop O'Regan. I cannot say, however, that that took me entirely by surprise, for I had anticipated it. When Father Schneider asked me

why I had taken four sworn copies of the recantation of the unfortunate girl whose tears of regret were flowing before us, I told him that I know so much of the meanness and perfidy of Bishop Bourget, that I thought he might destroy the copy we were sending him, in order to pierce me again with poisonous arrows, whilst, if I kept three other copies, one for him, one for Mr. Brassard, and one for myself, I would have nothing to fear. I am convinced that my merciful God knew the malice of that bishop against me, and gave me that wisdom to save me. I immediately sent him, through the press, the following answer:

St. Anne, April 18th, 1857.

To Monsignor Bourget:

My Lord—In your letter of the 19th of March, you assure the public that you have interdicted me, a few days before my leaving Canada for the United States, and you invite me to give the reasons for that sentence. I will satisfy you. On the 28th of September, 1851, I found a letter on my table from you, telling me that you had suspended me from my ecclesiastical office, on account of a great crime that I had committed, and of which I was accused. But the name of the accuser was not given, nor the nature of the crime. I immediately went to see you, and protesting my innocence. I requested you to give me the name of my accusers, and allow me to be confronted by them, promising that I would prove my innocence. You refused to grant my request. Then I fell on my knees, and with tears, in the name of God, I requested you again to allow me to meet my accusers and prove my innocence. You remained deaf to my prayer and unmoved by my tears, you repulsed me with a malice and air of tyranny which I had thought impossible in you.

During the twenty-four hours after this, sentiments of an inexpressible wrath crossed my mind. I tell it to you frankly, in that terrible hour I would have preferred to be at the feet of a heathen priest, whose knife would have slaughtered me on his altars, to appease his infernal gods, rather than be at the feet of a man, who in the name of Jesus Christ, and under the mask of the gospel, should dare to commit such a cruel act. You had taken away my honour — you had destroyed me with the most infamous calumny — and you had refused me every means of justifi-

cation! You had taken under your protection the cowards who were stabbing me in the dark! Though it is hard to repeat it, I must tell it here publicly, I cursed you on that horrible day. With a broken heart I went to the Jesuit college, and I showed the wounds of my bleeding soul to the noble friend who was generally my confessor, the Rev. Father Schneider, the director of the college. After three days, having providentially gotten some reasons to suspect who was the author of my destruction, I sent some one to ask her to come to the college, without mentioning my name.

When she was in the parlour, I said to Father Schneider: "You know the horrible iniquity of the bishop against me; with the lying words of a prostitute, he has tried to destroy me; but please come and be the witness of my innocence."

When in the presence of that unfortunate female, I told her: "You are in the presence of God Almighty, and two of His priests. They will be the witnesses of what you say. Speak the truth. Say in the presence of God and this venerable priest, if I have ever been guilty of what you have accused me to the bishop." At these words the unfortunate female burst into tears; she concealed her face in her hands, and with a voice half suffocated with her sobs, she answered: "No, sir; you are not guilty of that sin!" "Confess here another truth," I said to her. "Is it not true that you came to confess to me more with the desire to tempt me than to reconcile yourself to God?" She said, "Yes, sir, that is the truth." Then I said again, "Continue to say the truth, and I will forgive you, and God also will forgive your iniquity. Is it not through revenge for having failed in your criminal designs that you have tried to destroy me by that false accusation to the bishop?" "Yes, sir, it was the only reason which has induced me to accuse you falsely."

And all I say here, at least in substance, has been heard, written, and signed by the Right Rev. Schneider, one of your priests, and the present director of the Jesuit College. That venerable priest is still living in Montreal; let the people of Canada go and interrogate him. Let the people of Canada also go to the Rev. Mr. Brassard, who has in his hands an authentic copy of that declaration. Your lordship gives the public to understand that I was disgraced by that sentence, some days before I left Canada for Illinois. Allow me to give you my reason for differing from you in this matter.

There is a canon law of the church which says: "If a censure is unjust and unfounded, let the

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man against whom the sentence has been passed pay no attention to it. For, before God and His church, no unjust sentence can bring any injury against any one. Let the one against whom such unfounded and unjust judgment has been pronounced even take no step to annul it, for it is a nullity by itself."

You know very well that the sentence you had passed against me was null and void for many good reasons; that it was founded on false testimony. Father Schneider is there, ready to prove to you, if you have any doubt.

The second reason I have to believe that you had yourself considered your sentence a nullity, and that I was not suspended by it from my ecclesiastical dignity and honour, is founded on a good testimony, I hope — the testimony of your lordship.

A few hours before my leaving Canada for the United States, I went to ask your benediction, which you gave me with every mark of kindness. I then asked your lordship to tell me frankly if I had to leave with the impression that I was disgraced in his mind? You gave me the assurance to the contrary.

Then I told you that I wanted to have a public and irrefutable testimony of your esteem, written with your own hand, and you gave me the following letter: "Montreal, Canada, October 13, 1851. "Sir — you asked me permission to leave my diocese to go and offer your services to the bishop of Chicago. As you belong to the diocese of Quebec, I think it belongs to my lord the Archbishop to give you the exit you wish. As for me, I cannot but thank you for your labors among us, and I wish you in return the most abundant blessings from Heaven. You shall ever be in my remembrance and in my heart, and I hope that Divine Providence will permit me, at a future time, to testify all the gratitude I owe you. "Meanwhile, I remain your very humble and obedient servant. IGNATIUS, Bishop of Montreal. Mr. Chiniquy, Priest."

I then asked you to give me some other tangible token of esteem, which I might show everywhere I should go. You answered

that you would be happy to me one, and said: "What do you wish?" "I wish," I said, "to have a chalice from your hands to the holy sacrifice of the mass, the rest of my life."

You answered: "I will do with pleasure," and you gave me order to one of your priests to bring you a chalice that might give it to me. But the priest had not the key of the box containing the sacred vessels; that key was in the hands of another priest, who was absent a few hours.

I had not the time to wait for the departure of the trains had come; I told you: "Please, my lord, send that chalice to Rev. Brassard, of Montreal, who will forward it to me in a few days to Chicago." The next day one of your secretaries went to the Rev. Mr. Brassard, gave him the chalice which I had promised me, which was in my hands. And the Rev. Brassard is there still living to be the witness of what I say to bring that fact to your memory if you have forgotten it.

Well, my lord, I do believe a bishop will never give a chalice to a priest to say mass. He knows that that priest is interdicted. And the best proof you know very well that I am not interdicted by your unjust sentence, is that you gave me that chalice as a token of your esteem, and my hope, etc. Respectfully, C. CHINIQUY
(To be continued)

Brother Gilpin I have your book on Catholicism and enjoy it very much. It is a wonderful blessing to me because I know it is the truth according to God's Word. I agree with you one hundred percent. May God bless and your church in all its needs, both spiritually and physically.
Berkley Penn
South Point

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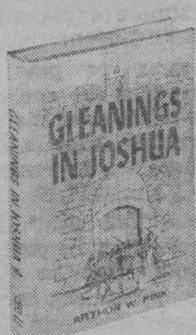
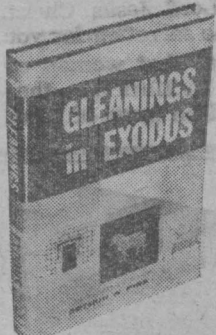
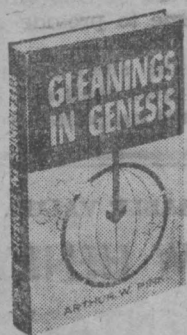
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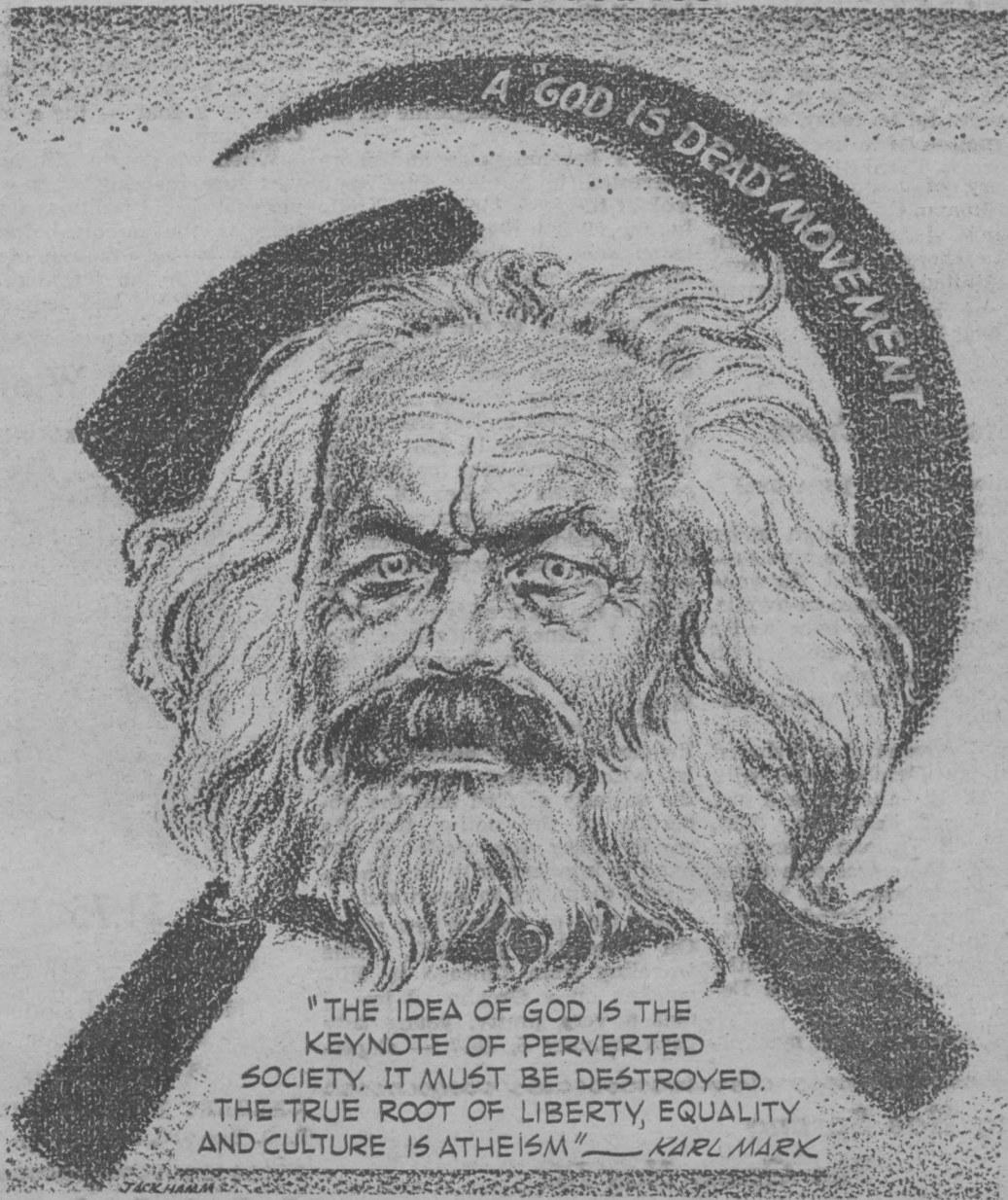
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Death at The Cross

Continued from page 2)
to the law by the body of
" (Rom. 7:4).
the power of Christ's cross
Christian is crucified to the
But God forbid that I
glory, save in the cross of
Lord Jesus Christ, by Whom
world is crucified unto me,
unto the world" (Gal. 6:

cross. He only hung on the cross
of those who believe in Him and
follow Him (John 10:15 and 27).
Your cross is yet empty. It waits
for you, Christ ignorer. Your sins
will be piled on you. You will
cry out: "Why hast Thou forsaken
me?" O God grant that you
might turn to Christ and be saved
from this fate! Come now to
the crucified Christ and be saved
for ever. Amen.

'Inexhaustible Grace'

(Continued from page 5)
JESUS: for he shall SAVE HIS
PEOPLE from their sins." — Mt.
1:21.

Notice, Jesus came to save His
people, the elect, from their sins.
Listen again:

"For mine eyes have seen thy
salvation." — Luke 2:30.

What is salvation? Is it a creed?
Is it an ordinance that you sub-
mit to? Is it something that you
join? No, beloved, salvation is a
person — the person of the Lord
Jesus Christ. What was this
woman's present needs? Food.
What is the sinner's present need?
Spiritual food — salvation. And
how do you get that salvation?
You get it in Jesus Christ.

Notice again:
"Neither is there salvation in
any other: for there is NONE
OTHER NAME under heaven
given among men, whereby we
must be saved." — Acts 4:12.

"For I am not ashamed of the
gospel of Christ: for it is the pow-
er of God unto salvation to every
one that believeth: to the Jew
first, and also to the Greek." —
Rom. 1:16.

"And that from a child thou
hast known the holy scriptures,
which are able to make thee wise
unto salvation through faith
which is in Christ Jesus." — II
Tim. 3:15.

I ask you, what is the value
of the Bible? It makes one wise
unto salvation. It teaches one
about salvation.

I look at this woman who was
so undeserving, and who was so
poor and miserable. I look at her
and I say that the prophet met
her present needs. He provided
food for her. I look at you, and

at myself — we who are so spirit-
ually poor and miserable, and
who are so undeserving, and I say
that the Lord Jesus has met our
present needs in that He provides
salvation for us.

HER FUTURE NEEDS WERE PROVIDED FOR.

What did this woman need?
Food. She got it that day. What
did she need the next day? Food.
Was there any cessation? No.
The Word of God says as long as
that famine lasted, there never
was a time that there wasn't
meal in the bottom of that
barrel, and there never was a
time that cruse of oil failed. You
can see then that the prophet
met her present needs, and he
made provision for her future
needs as well.

Isn't that what the Lord Jesus
Christ does for us? He saves us,
and He keeps us saved. As the
meal was inexhaustible, so we,
every day, are the recipients of
inexhaustible grace. God gives
you grace the day He saves you.
You were saved by grace. Then
God keeps you day by day by
His grace. It is the grace of God
that keeps you from day to day.

Beloved, I rejoice for this truth.
I rejoice that God makes provi-
sions for our future needs. I hear
Jesus say:

"And I give unto them ETER-
NAL LIFE: and they shall never
perish, neither shall any man
pluck them out of my hand. My
Father, which gave them me, is
greater than all; and no man is
able to pluck them out of my
Father's hand." — John 10:28,29.

Thank God, the grace of God
is inexhaustible!

Down in Mexico I stood beside
an abandoned shaft of a silver
mine, where they had mined tons
and tons of pure silver before
the mine was abandoned. I sup-
pose the shaft was perhaps 50 feet
across, and they tell me that it
was concreted all the way to the
bottom of the shaft. I don't know
how deep it was, but I suppose
some of you who are scientifically
minded could tell me how far it
was down to that water, when I
tell you that it was almost a min-
ute by your watch from the time

you turned loose of a stone until
the stone splashed in the water
down below. I have often thought
of that open shaft. I have often
thought how it seemed that it
was almost bottomless, for I tell
you truly, when I stood there, it
seemed to me that that rock
never would strike bottom. When
I left this mine, I thought to my-
self, how much greater is the
grace of God, for the grace of
God is bottomless. It is topless,
and it is bottomless. The grace
of God is inexhaustible. You
can't exhaust God's grace.

As this meal lasted through-
out all the famine, so the grace
of God lasts while you and I
travel through a world that is
filled with sin — where there is
spiritual death and spiritual fam-
ine on every side. Beloved, we
are traveling through such a
world, and the grace of God is
going to last us until we get to
Glory. It will last throughout all
the spiritual famine through
which we pass.

I go back to the Old Testament
and I think of Job's experiences.
I see Job as he suffered. I hear
his wife as she stood there, and
said, "If I had a God like that, I'd
curse God and die." I hear his
friends as they accuse him of ev-
ery sin in this world, and I look
at Job and I hear him say:

"Naked came I out of my moth-
er's womb, and naked shall I re-
turn thither: the Lord gave, and
the Lord hath taken away; bless-
ed be the name of the Lord." —

Job 1:21.

I hear Job as he says:

"For I know that my redeemer
liveth, and that he shall stand at
the latter day upon the earth:
And though after my skin worms
destroy this body, yet in my flesh
shall I see God." — Job 19:25,26.

When I hear Job speak thus,
I say that the grace of God is
inexhaustible. He stood firm
when he lost his family. He still
stood firm when he lost his prop-
erty. He likewise stood firm when
his wife turned against him. He
still stood for the things of God
when his friends turned against
him. He still stood when he
thought he was virtually eaten
up with boils. I tell you, the
reason was, God's grace is inex-
haustible.

Beloved, the prophet not only
met this woman's present needs,
but the prophet made provision
for her future needs as well. I
am saying to you, the God who
saves, not only saves you today,
but He makes provision for you
tomorrow, and He'll keep you
through the tomorrows to come.

CONCLUSION

Oh, what a blessing this is!
Surely, when we see how unde-
serving this woman was, we can
see how undeserving we are.
Surely, when we see how poor
and miserable she was, we can
see how poor and miserable we
are spiritually. We can see how
the prophet met her present needs
and made provision for her fu-
(Continued on page 8, column 1)

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If you want to quit swearing, substitute your mother's name for God's. This is proof that we love mother and not God.

'Inexhaustible Grace'

(Continued from page 7)

ture needs, and that is just like the God of all grace does for us. He saves us, He keeps us saved, He provides for us today, and He makes provisions to keep us saved tomorrow. Thanks be unto God for His inexhaustible grace that never fails, but continues. Just like the meal didn't fail, so His grace never fails us, but continues throughout our wilderness journey of this life.

May God bless you.

Stars Or Cross

(Continued from page one)

read more. My mother, being born under the "earth" sign Taurus, was supposed to be bullheaded. No wonder we clashed once-in-awhile. How could someone born under an earth sign get along with someone like me who had been born under an "air" sign? Un-thinkable.

I soon discovered that I shared my birthday (October 14th) with Dwight D. Eisenhower and my mother shared hers (May 8th), with Harry S. Truman — another reason why there was sometimes friction in our home. My mother (born on Truman's birthday), was inclined to be a Democrat, while I (born on Eisenhower's birthday), was inclined to be a Republican.

My father's sign was symbol-

ized by fish — no wonder he drank so much, while my sister had all the qualities of an Aries ram. It was all very simple. All you needed to interpret the mysteries of the universe was a twenty-five cent magazine on astrology.

As I became more and more interested in having astrologers look at the stars for me, and telling me what was going to happen in advance, the thought came to me that I should have a personalized horoscope prepared.

It appeared to me that surely the predictions I was reading in my magazine and newspapers were of a very general nature as it did not seem logical that someone born October 14, 1931 should have the same star pattern as someone born October 14, 1890. I was of course comparing myself with President Eisenhower. If month and day were enough to assure greatness, I should be eligible for the presidency in 1966 when I turned thirty-five. No, the year must be important too, and perhaps even the place of birth.

How a stargazer could look at the stars and other heavenly bodies without being impressed by the majesty of God and the absurdity of the notion that He would allow the work of His hand to interfere with His Divine plan, I didn't try to figure out.

But let's go back a few years. On November 16, 1963, while traveling from Chicago to Milwaukee on a Greyhound bus, I met a very pretty, young lady born January 5, 1937 — Capri-

corn. The stars are shining right today I thought, just as my horoscope said they would be, but I didn't like the idea of my pretty traveling companion being symbolized by something as unbeautiful as a goat — the symbol of Capricorn.

When we got to Milwaukee, I was sure that my stars were in very favorable positions that day, because the auburn-haired doll agreed to have a cup of coffee with me in the terminal. As it turned out, we had several cups

the bulge under my left arm. I couldn't figure what else would cause her to say something like that. I was wearing a thirty-eight calibre automatic in a shoulder holster. She knew I wasn't a cop, because I'd told her I was a "business man." What kind of business I was in, I hadn't bothered to explain.

"Baby," I replied, "I'm just about as tough as they come."

"Someday," Ann said, "you may need someone bigger than yourself to lean on."

"Baby," I said, "I was born under lucky stars. Nothing can happen to me."

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of coffee together. Love at first sight? I knew it was on my part at least.

I soon learned that my new friend and I had many things in common, but our religions were different. She believed in Christ, while I believed in astrology. No dear reader, as you will learn before you finish this article, you cannot have both.

You can be an atheist without being a Communist, and you can be a Communist without being an atheist, but you cannot be a believer in astrology without being a heathen. When someone has to consult his horoscope before taking a trip, as I did that morning, that someone is a heathen.

While we drank our coffee I told her how Mars, the god of war played an important part in my life, and she asked me if I didn't think it would be nicer if I let Jesus the God of love play an important role in my life.

I wanted to ask this angelic-looking, little thing for a date, but then I remembered that while my stars favored traveling that day, they were not supposed to favor making appointments of any kind. I did however ask for and obtained her Chicago telephone number.

I saw my little Capricorn friend again on January 1, 1964. We had a New Year's Day date at a Chinese restaurant on Chicago's north side. I told her some more about astrology, and she told me some more about Christianity.

I asked her for another date and she agreed, on the condition that I attend church with her as part of our date. Always willing to try anything once, I accepted her conditions.

Two weeks later, I found myself in one of Chicago's most famous Bible-centered churches, and taking everything I heard with not only a grain, but a whole lot of salt.

From church we went to a cafe on the near northside where we ate a snack and drank coffee. I would have preferred something much stronger than coffee, but Ann wouldn't hear of it.

Part of our conversation went something like this:

"You think you're pretty tough, don't you?" Maybe she noticed

Much of the rest of my story is included in the transcript of my trial.

I picked up my Bible as I sat on my bunk at the Cook County jail and read:

"Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee." — Isaiah 47:13.

Fred T. Halliman

(Continued from page one)

The question of my coming or staying has been one of the hardest decisions that we have been faced with since being here. I am sure that it must appear to most folk, though I do not think it does to you people, that I care very little for my family for even thinking for one minute about letting them come home without me but that is the farthest thing from the truth. People just do not understand our position and responsibility. There is far more involved than just 5 young churches made up of primitive tribe folk. If that were the only thing that was holding me back, I firmly believe that I could leave at any time and the churches would continue on, though no doubt and not as well without my help or someone elses. But beside these 5 young churches to guide, the work has grown until by now there are between five and six thousand people that daily hinge their lives around the mission and depend to a large degree upon my advice in practically every phase of their lives and in 95 per cent of the cases where they come to me seeking advice regarding their various problems of life, they will follow my instructions completely. Besides the natives looking to me for daily guidance as well as their medical attention, there is live stock on the mission now, i.e., hogs and chickens, plus hundreds of dollars worth of various equipment, without which the mission would be completely unable to carry on in its present

capacity.

I realize that I could not stay out for a year and probably most every thing here would be back, but I feel that the work would be as much as 3 to 4 years much of the equipment would deteriorate in that time, until it would be useless. Even if someone here now in time to replace which would take a month, I feel that the work would be greatly disturbed for 4 months and a little over by the time someone here there would be no all to train him in a few sary things. When I first writing about this back in vember, I had hoped that time or by the middle of at the latest, someone would here so that I would have a couple of months before I left.

Even in the face of all do not say that I will not home, with or without a mission, but at present I do sibly see how that I could out someone here to sort after things until I got could run home for a while and then back again, but no desire for that at all would be far worse for work when I got back than now.

May the Lord bless you

Sincerely,
FRED T. HALLIMAN

Appreciated

(Continued from page one) coming for I tell you the truth, I would be almost it should stop.

I look forward each time for it to come for never read anything that come close to comparing for Gospel truths except Holy Word.

—L. L. Holloway,

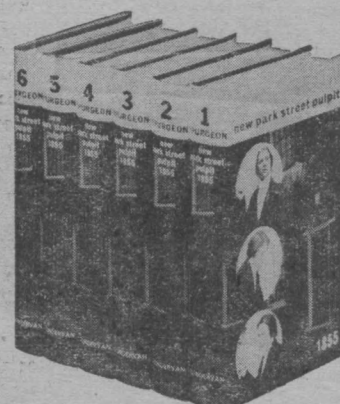
Rome ... Older

(Continued from page one) ment, until she is seen abating not one jot of her gant demands, but with fallible" pope still claiming diction over the consciences and possessions of all God's vice-regent on earth. —The C

Honored

(Continued from page one) confess that Jesus Christ to the glory of God the (Phil. 2:9-11).—Christian

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