

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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STAY WITH WORK IN NEW GUINEA

ELD. FRED T. HALLIMAN
It has been quite some time since I have written to you folks. I will try to bring you up to date on things.
First of all, let me say that while I have not been able, to keep the letters coming as often as I would like to have done, I am thankful that many of our friends write to us often and assure us of their prayers whether they receive mail from us regularly or not. It is surprising at the amount of letters that we get from individuals actually requesting that we do not bother to answer personally, not that they would like to get a personal note from us but they seem to realize the value of time to us. We want each of you to know that we deeply appreciate all your letters and we enjoy answering as many as we can. Continue to

write to us for it is a personal boost to us to receive your letters.



FRED T. HALLIMAN

As I note the date as I write this letter I am reminded that we are well into our 7th year now

since we left our home, friends, and loved ones to come to New Guinea to minister to these heathen folk. These past 6 years certainly have been unlike any other periods of like duration of any times in our lives and if we spend the rest of our lives here in New Guinea I seriously doubt if we would ever have another 6 year period that would anything like compare to the one that has just past. It has been one of such experiences that you would only expect to find written in a book as conceived by the mind of some adventurous author, though I can assure you there has been nothing fictitious about our experiences the last 6 years. We have come to know, depend upon, and trust in the Lord unlike anything that we had ever experienced in all our Christian life before. We have come to realize from a practical (Continued on page 5, column 4)

GIVE ME FLOWERS NOW

"I'd rather have my flowers now
From those who are my friends
Than big bouquets and baskets full
After my journey end.

The tiny bunch of violets
The small child gives to me
I prize more than a great arm load
I cannot smell or see.

I'd rather have some kindly smiles
In life (they're needed often)
Than all the long-faced cheerfulness
That's seen around a coffin.

I'd rather have kind word or deed
While they my case will aid,
Than, "We'll miss her, she was true blue,"
When in the grave I'm laid.

I'd rather have one look or word
Of praise while carrying on
Than much when I can't listen in
Because I'm dead and gone."

THE IMPLICATIONS OF REPENTANCE

By ARTHUR W. PINK

"If God is an absolutely perfect, and infinitely glorious and supreme Being, infinitely worthy of universal love and honour, and of universal obedience; and if our affection to the Divine character and rebellion against God, altogether inexcusable and infinitely criminal, agreeable to the import of the Divine law and to God the great Governor of the universe views things in this light, and in this view calls unto us from Heaven to confess our sin, repent and turn unto Him with all our hearts; if these things are so, and they are; then the meaning of God's Word is certainly the ideas designed to be conveyed by them are determinate. Repentance, beyond dispute, is to change our minds as to the Divine character, to lay aside our prejudices, to open our eyes, and begin to look upon God as He is, an absolutely perfect, an infinitely glorious and amiable Being, infinitely worthy of supreme love and honour, and of universal obedience; and in the light of this glory to begin to view our disaffection and rebellion as altogether inexcusable and infinitely criminal, and in the view, ourselves take all that blame to which God lays upon us and to be affected accordingly.

Thou speakest, and clear when Thou judgest." Should justice take place, no iniquity should be imputed unto Thee. It would not be a blemish, but a beauty in Thy character, and all Heaven ought forever to love and adore Thy glorious majesty, should I receive my just deserts and perish forever. But Thou canst have mercy on whom Thou wilt, through Jesus Christ. To Thine infinite grace and self-moving goodness through Him I look. 'God be merciful to me a sinner.' Repentance stands then in opposition to all our former prejudices against the Divine character; and in opposition to that sin-extenuating, self-justifying, law-hating, God-blaspheming disposition which reigns in every impenitent soul. God is seen in His beauty, the Divine law, as a ministration of condemnation and death, appears glorious, our disaffection and rebellion infinitely criminal. We justify God, approve His law, condemn ourselves, accept the punishment of our iniquity as worthy of God; and thus we confess, repent, and turn unto the Lord, looking only to free grace through Jesus Christ for pardon" (J. Belamy, 1750).

Repentance, then, presupposes, first, a recognition and acknowledgment of God's claims upon us as our Creator, Governor, Pro-

vider and Protector. Because God is who and what He is, namely, the sum and source of all moral and spiritual excellency, and because of our relation to Him as



ARTHUR W. PINK

creatures completely dependent upon Him, He is infinitely entitled to be loved with all our hearts, worshipped with fullest adoration, and served with joyous, perfect and unremitting obedience.

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Until there is at least some measure of a clear and definite (we do not say full) recognition of this, the mind is yet under the blinding power of Satan (2 Cor. 4) and the heart is yet alienated from God (Eph. 4:18). Thus, repentance necessarily presupposes regeneration, in which the favored soul is "given an understanding that we may know Him that is true" (1 John 5:20). The first evidence that this supernatural enlightenment has been given, is the inward apprehension of God's excellency and supremacy, accompanied by a horrified consciousness of how dreadfully I have failed, all through my life, to give Him His rightful place in my heart and life.

In the second place, true repentance presupposes a hearty approval of God's law and a full consent to its righteous requirements. "The law is holy, and the commandment is holy, and just, and good" (Rom. 7:12); it cannot be otherwise, for God is its Author, and nothing unholy, unjust, or evil could ever proceed from Him. It therefore follows that such a law can never be altered or repealed. Those who affirm that the law of God has been abolished, cast the greatest reproach upon all the perfections of the Divine character. Upon His

holiness, whereby He loves the right and hates the wrong: for a repeal of the law would suppose God releasing His creatures from doing right and allowing them to do wrong. Upon His justice, whereby He gives to everyone his due: supposing Him to rescind His righteous claims. Upon His immutability; supposing Him to have been in one mind in the past, and another in the present. Upon His goodness: supposing Him to have cancelled that which was designed for our highest well-being.

God's Law Never Repealed
If the reader will only make a determined effort to grasp the fact that the requirements of God's law are all summed up in "thou shalt love the Lord thy God with all thine heart," etc. (Deut. 6:5), he ought to have no difficulty in perceiving how frightful is the teaching that the law has been abrogated. Men must indeed have strange conceptions of Divine grace and of the Gospel, if they suppose that God is now demanding something other or something less than the supreme place in men's affections and lives. Do they think for a moment that in O.T. times God was asking for more love than was His due? Do they imagine that God does not now deserve as much love as He once did? Such a thought would be (Continued on page 3, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LORD'S SUPPER"

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:26.

Several years ago, when we built our new church building in another pastorate, it was suggested that we place a crucifix in the building, as a means of keeping the death of Christ before us. Of course, we did not do so. It is true that I want to keep the death of Christ before our people at all times, but, beloved, we have a better method than that of a crucifix — we have the Lord's Supper — just as it was given by the Lord Jesus to His

church which is His own way whereby we should constantly remember His death.

When man sinned in the Garden of Eden, even man's memory was injured. Of this we are assured in Ephesians 4:18: "Having the understanding darkened." No man is in his right mind until he is saved. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—2 Tim. 1:7.

I say then, beloved, that man's memory was badly impaired as a result of the fall in the Garden of Eden. Because of our forgetful

memory, we need this ordinance of the Lord's Supper. It helps to keep in our recollection the passion of our Lord.

THIS MEMORIAL SUPPER SHOWS FORTH CHRIST'S DEATH

This is what our text tells us "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:26.

First of all, it shows the painfulness of His death. The bread and wine, symbolic of the body (Continued on page 2, column 1)

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"The Lord's Supper"

(Continued from page 1)

and the blood of the Lord Jesus, are seen at the Memorial Supper separated. They thus picture the body and blood of Jesus Christ separated; and thus, in turn, speak to us of the painfulness of the death of Jesus.

Furthermore, both bread and wine must pass through various experiences of pain before each gets to its final state. First of all, the grain from whence the bread is made, must be sown on the ground, covered over with the earth, and left to sprout. After a while, when it is grown, it must be cut down. Later it is subjected to the threshing process. Then it is ground in the mill and sifted, and ultimately subjected to the fiery process of the oven. The grapes themselves from whence the wine comes, must be plucked from the vine. They are then ground through rollers, and pass through great presses in order that the juice might be extracted therefrom. Thus, in the case of both the grain and the grapes, each must pass through various experiences of pain before it can become the bread and wine we use at the Lord's table. All this is to indicate the painfulness of the death of Jesus Christ.

That His death was painful, is plainly to be seen in that Christ in anticipation of the agony of the cross, prayed:

"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."—Matt. 26:39.

That his death was one of pain, can be detected in the heart-breaking cry of Jesus when He said:

"My God, my God, why hast thou forsaken me?"—Matt. 27:46.

Even the Psalmist in looking forward to His death, prophesied

that it would be a death of pain, and even foretold some of the pain that Jesus would experience, for the Psalmist would have Him say:

"I am poured out like water, and all my bones are out of joint: My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me."—Psa. 22:14-17.

Furthermore, the Lord's Supper not only tells us of the painfulness of His death, but it tells us that His death was for others. The two thieves who died with Him, were dying for their sins; yet Jesus Himself had no sins.

"For he hath made him, who knew no sin, to be sin for us."—2 Cor. 5:21.

He, therefore, wasn't dying for His sins like the two malefactors who were crucified with Him. No, beloved, His death was in behalf of others. When He instituted this Memorial Supper, He said:

"For this is my blood of the new testament, which is shed FOR MANY for the remission of sins."—Matt. 26:28.

You will notice that He declared that His blood was "shed for many."

All through the Scriptures, beloved, we are reminded of the fact that Christ's death was not for Himself, but was for others. Listen to these Scriptures:

"For I delivered unto you first of all that which I also received, how that Christ DIED FOR OUR SINS according to the Scriptures."—1 Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter 2:24.

"For Christ also hath once SUFFERED FOR SINS, the just for the unjust."—1 Peter 3:18.

Likewise, the Lord's Supper shows that Christ's sacrifice made salvation complete. When we come to the Lord's table, we see the wine and bread separated, indicating that the body and the blood of Jesus were completely separated, and therefore, that Christ has not partially paid the price, but that He paid it all. I rejoice to know that Christ fully paid the price of our redemption. When He died, one of the statements that He made from the cross, was, "it is finished." Years later, the Apostle Paul declared that Christ had finished salvation, and fully paid for our redemption, thus making our salvation complete. Listen to Paul's statement:

"But this man, after he had offered one sacrifice for sins for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. 10:12-14.

It is because of this, that we

sing:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Thus, beloved, when we come to the Lord's Supper to see the bread and the wine, it reminds us of Jesus death, telling us of the painfulness of His death, that His death was for others, and that by His death He made salvation complete for all God's elect.

II

THIS MEMORIAL SUPPER WHICH SHOWS FORTH CHRIST'S DEATH, HAS MANY RESTRICTIONS PLACED AGAINST IT.

These restrictions were not placed there by Baptists, but were placed there by the Lord Jesus Christ Himself.

First of all, it is restricted to a local church. Of this we are assured by Paul's letter to the church at Corinth. Listen:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—1 Cor. 10:16,17.

You will notice that he speaks of three entities — one cup, one bread, and one body. The one body represents that one local church of the city of Corinth, Paul declared this in 1 Cor. 12:27. "Now ye are the body of Christ."

Therefore beloved, in the light of these Scriptures, the Lord's Supper is to be restricted to a local church. A Baptist who is a member in good standing in any Missionary Baptist Church, should not even partake of it anywhere except in the church where he has his membership. A further proof of this is to be seen in that the church at Corinth was to exercise discipline concerning those who partook of the Lord's Supper. Of course, this would be an impossibility except as all those who partook of the Lord's Supper were members of the church at Corinth. One church cannot exercise discipline over the members of another church, and therefore, since they were to discipline those who partook of the Lord's Supper, it is plainly evident that each local church is to observe the Lord's Supper for itself, and that we are not to partake of it in any church other than wherein we hold membership.

The second restriction given us in the Scriptures, is that it must be held by a church.

"For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it."—1 Cor. 11:18.

This verse, as the context shows, speaks clearly of the Lord's Supper. Paul declares that they must come together in the church in order to observe the Memorial Supper. It should never be in a sick room, nor in a hospital, nor any place else other than at some designated church meeting. If the membership of a church votes to meet in a sick room, and observe the Lord's Supper, or in a hospital, this then is Scriptural, for it is thus the church holding the Lord's Supper. However, for a pastor to carry the elements of the Lord's Supper — the bread and wine — into a sick room or into a hospital, and observe the Lord's Supper without the church having voted to do so, is a violation of God's Word. I remember a few years ago that a well-known evangelist in Chicago, announced in his radio program one Sunday, that if everyone would have his bread and wine next Sunday, that he would observe the Lord's Supper by way of radio. On the next Lord's Day he did so, and announced that he was the first preacher to ever observe the

Lord's Supper over the air. This was purely a farce. It was an anti-Scriptural move on the part of an heretical preacher, who compromised his convictions, in order to gain fleeting popularity. The Lord's Supper is never to be held anywhere but by a church. No pastor, no priest, and no one else has the right to change God's plan.

The third restriction God's Word gives us, is that the Lord's Supper is only for saved people. When I say saved people I do not mean that all church members are to partake of the Lord's Supper. A man can be a church member without ever knowing the first thing about salvation. I personally believe that Hell will be "chuck full" of church members who thought that all they needed was just to be a member of a church in order to get to Heaven. To be saved, you have to be born again. Jesus said:

"Marvel not that I said unto thee, Ye must be born again."—Jn. 3:7.

When Jesus instituted the Lord's Supper, no one was there but His disciples.

"Now when the even was come, he sat down with the twelve. And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:20; 26:28.

Therefore, beloved, no one but saved people should partake of the Lord's Supper today. Those who are seeking after salvation are barred. Those who have never received Christ as a Saviour are barred. The only man who can come to the Lord's table is that individual who has repented of his sins, and believed on the Lord Jesus Christ as a Saviour, and now has a definite knowledge that he is a child of God.

In the fourth place the Bible restricts the Lord's Supper to baptized people. The Great Commission offers to us a splendid illustration of this truth. Let me read it to you:

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

He tells this church at Jeru-

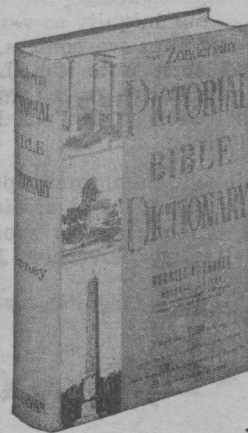
salem that they are to do things: First, they are to baptize men to Christ. In the second place, they are to baptize them after having lead them to Christ, and after having baptized them they are to teach them things whatsoever I have commanded you." The Lord's Supper is thus to come after baptism and no one is to partake of the Lord's Supper except those who have been Scripturally baptized. When we come to the book of the Acts, we find that this church carried out this commission precisely as the Lord gave it, for on the day of Pentecost when Peter preached three thousand souls were saved. The next step was that of baptism. Then after they were baptized, we read:

"And they continued steadfastly in the apostle's doctrine of fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

You will notice that this declared that they continued "breaking of bread." That say that after they were baptized they partook of the Lord's Supper. In my home I have three children. One of them is a boy and when he was eleven years of age, like all the other children, he didn't like soap and water any too well. Apparently, he was afraid it will ruin his "school complexion." However, I have a rule that before coming to table, he had to wash. Beloved, God has the same rule relative to the Lord's table.

A man that has just been baptized, but has not yet been baptized, regardless of what church he be in, is not to partake of the Lord's Supper until after he has been baptized. This is one of the reasons why Baptists practice close communion. We do not consider anyone who has been sprinkled or has had pouring has had baptism; hence, we do not allow those who have received sprinkling or pouring for baptism to come to the Lord's table with us. Likewise, we do not consider even the denominations, other than Baptists, who practice immersion for baptism as having valid baptism. We believe that Jesus gave the ordinance of baptism to His church, and since we are certain that we are the church which Jesus Christ established 1900 years ago, and since we are positive that all other denominations can be traced to some man origin, we therefore, do not believe that they have any right to baptize even by immersion. (Continued on page 3, column 1)

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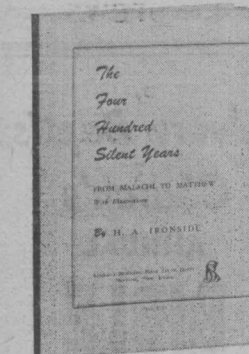
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PAGE TWO

The Lord's Supper

(Continued from page 2)

that since they do not have authority to administer immersion, we do not consider them having ever been baptized. Because of this that when of another denomination to us who has received immersion at the hands of his denomination, we do not receive him without re-baptizing which has been Baptist practice through the ages. In a beloved, our close communion becomes close baptism, we restrict those who come to the Lord's table just like the Lord of God declares because they have not been baptized.

In the fifth place the Lord's Supper is restricted to an order—Listen:

For first of all when ye come to the church, I hear there be divisions among you; I partly believe it. For there be also heresies among you, they which are approved by me made manifest among you. When ye come together before into one place, this is eat the Lord's Supper."—Cor. 11:18-20.

Paul literally declared in these words that this church at Corinth did not Scripturally partake of the Lord's Supper because of the divisions and the heresies that existed in that place. In modern day, the same is true whenever you have various denominations coming together to have the Lord's Supper.

Suppose for the sake of argument, we imagine that we are ready to observe the Lord's Supper, and that a Campbellite, Methodist, and a Presbyterian, ready to partake of the Lord's Supper with me. Yet, as we sit to the table together, I

Paul say that if there be any division and heresies among you, that you cannot eat the Lord's Supper. Therefore, I first of all as to what each of these brethren believe; and by way of illustration, we will ask them what they believe concerning Salvation. The Campbellite declares that he believes in Jesus and the waters of the baptism; and that no man could be saved without baptism. The Methodist brother declares that he believes that a man can be saved without baptism, but that he has been eternally saved, and can fall away, and be eternally lost. The Presbyterian brother says that he believes that he saves, and that He saves forever; and thus far I agree with him; but then he ruins it all by saying that after he is saved, his children won't need to be saved, they will inherit grace from him in view of the fact that he himself has been saved. I differ with this Presbyterian brother on the question of inherited grace.

I differ with this Methodist brother on the question of losing salvation after having been saved. I differ with this Campbellite brother relative to the question of being saved by being baptized. I listen and hear the words of Paul's words when he declares that if there be doctrinal differences and heresies that it

is impossible to eat the Lord's Supper. How then can Baptists, Campbellites, Presbyterians, and Methodists partake of the Lord's Supper together?

I declare, beloved, in the light of the Scriptures, that whatever doctrinal differences and heresies exist that it is impossible to partake of the Lord's Supper together.

In the sixth place the Lord's Supper is restricted to those who walk according to Paul's doctrine:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—2 Thess. 3:6.

Just as an example, let us notice some of the doctrines which Paul preached. He believed that God was sovereign, and that God elected men to salvation before the foundation of the world. Listen:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1:4,5.

I believe this. The majority of denominations do not believe it, and if you do not believe in the doctrines of God's sovereignty and election then you cannot eat the Lord's Supper with me, in the light of this Scripture.

Furthermore, Paul's doctrine included the doctrine of immersion only for baptism.

"Therefore we are BURIED WITH HIM BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."—Rom. 6:4.

This refers to baptism as a burial. Nothing but immersion can picture a burial. If you don't believe in immersion for baptism, then I cannot eat the Lord's Supper with you, for you are not walking according to Paul's doctrine, and God has demanded that we are to withdraw ourselves from everyone who does not walk according to his doctrine.

Or notice again the doctrine of depravity. I believe that men are totally depraved just like Paul taught us, for he said:

"But the scripture hath concluded all under sin."—Gal. 3:22.

Now if you do not believe in total depravity, I cannot eat the Lord's Supper with you, for you are denying this part of Paul's doctrine. I might go further, beloved, and study every bit of doctrine which Paul preached, and if you do not believe it and agree with it, then you and I cannot eat the Lord's Supper together.

These then, beloved, are the restrictions which God gives relative to the Lord's Supper. It is restricted to a local church; it must be held by the church, and not by a preacher in a sick room; only saved people are to partake of it; it is restricted to baptized folk; it is restricted to those who are walking orderly; and to those individuals where doctrinal differences and heresies do not exist. It is further restricted to

those who are walking according to Paul's doctrines.

Now beloved, I did not write these restrictions relative to the Lord's Supper. God did 1900 years ago, and all I have to do is to preach and enforce them. My commission is to preach the whole Word, and therefore, I preach the restrictions which Jesus gave concerning the Lord's table.

III

THERE IS A FUTURE VIEW RELATIVE TO THE MEMORIAL SUPPER.

Listen to our text again: "For as often as ye eat this bread, and drink this cup, ye do

SHOULD PROTESTANTS and ROMAN CATHOLICS INTERMARRY?

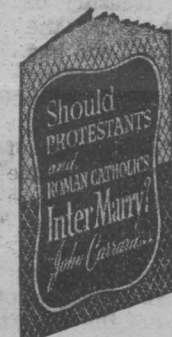
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shew the Lord's death till he come."—I Cor. 11:26.

As we face the future in the light of this text, we have the assurance that there will always be a church similar to the one which Jesus established to celebrate this ordinance. Jesus gave us this same promise when He established His church:

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

I am confident, beloved, that Baptist Churches will exist, throughout all ages. They have existed for 1900 years and they shall continue to exist until Jesus Christ comes back again. Neither the church of Rome, nor the government, nor Hell itself, can put an end to Baptist Churches. Jesus established them and set them going, and promised that they should continue until He returns, and every time we partake of the Lord's Supper, we have a promise that the church which Jesus built shall continue; and as often as we partake of the Lord's Supper, we have a prophesy by so doing that His church shall continue.

Furthermore, the Lord's Supper

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PAGE THREE

"Sermons On Catholicism"

By

JOHN R. GILPIN, Editor

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not only looks back to Christ's death, but looks forward to Christ's return. Some day Jesus is coming to earth again. Of this we are assured when He left this world.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:9-11.

He Himself had already told us the same truth, for He said:

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."—Jn. 14:3.

CONCLUSION

Then, beloved, in view of the fact that He is coming back, you ought to get ready to meet Him. Many will be caught unawares—not ready to meet Him. The only way that you can be ready to meet Him, is to be fully trusting in Jesus Christ as a Saviour. I rejoice to say that any man who has received Jesus Christ as a Saviour, whether inside any church, or outside all churches, and irrespective of how he has been baptized — I rejoice to say that such a one is ready to meet Jesus. However, beloved, though you are saved, I would urge you to seek out someone who has the authority to baptize — namely, a New Testament Church, or a Missionary Baptist Church, then follow Him in baptism, and live in the light of His Word, and let your life count for God, that when He comes, you won't be ashamed to meet Him.

Above everything though, may you receive Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — Jn. 1:12.

Repentance

(Continued from page one) the most awful blasphemy. Or, do they suppose that God has relinquished His rights and now freely allows His creatures to despise Him? that He has made a concession to their evil hearts by lowering His standard? Is not the real source of opposition to God's law the "enmity of the carnal mind" (Rom. 8:7)?

Perhaps the reader is inclined to reply, But did not Christ come here to fulfill the law for us, and does not His obedience free us from its demands? Pause, dear friend, and weigh well such a question, and endeavor to see what such a concept plainly involves. Surely you do not mean that the Son of God became incarnate for the purpose of procuring an abatement of the law, or to purchase lawless liberty for His rebellious subjects. What! could He esteem His Father's interest and glory, the honor of His law and government, so lightly? Did He shed His precious blood so as to persuade the great Governor of the world to slacken the reins of government and grant an impious license to lawlessness? Perish the thought. Such a terrible concept would make the ineffably holy Christ the enemy of God and the friend of sin.

So far from the Son coming to earth for such a purpose, He expressly declared, "Think not that I am come to destroy the law, or

(Continued on page 4, column 5)

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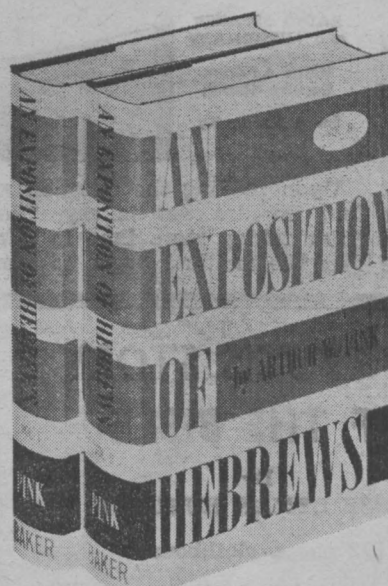
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The Baptist Examiner FORUM

"If a preacher's house (he is a United Brethren) is burned, would it be right for a Baptist Church to take money from the treasury to assist him? As an individual I can see how that I might give him clothing, food, or even money, but I cannot see how it would be right to take money from a true church treasury and assist a man who is definitely given over to the preaching of heresies."

ROY
MASON
Radio Minister
Baptist
Preacher
Aripeka, Florida



there was no other Baptist Church in town, where do you imagine he attended church? He tells me further that when he introduced the missionary to his church, the missionary talked seven minutes and had to sit down for lack of anything to say. This missionary, according to this native pastor, has two houses, one that he calls his home, and another on the beach. According to this pastor, there were only two out of some 21 Southern Baptist missionaries in his country who could preach well enough to be used in revival meetings. What puzzles me is, "Why Southern Baptists spend thousands and thousands of dollars to support missionaries who cannot preach in the first place, and in the second place are not appreciated, not wanted, and really not needed. Native Baptists in this particular county have their own convention, their own seminary, and are unable to name a single Baptist Church in all the country that has been organized by Southern Baptist missionaries. What a great mission project!

Brother Charles V. Higgs, an independent Baptist missionary to Peru showed a slide picture in my home recently of a Southern Baptist missionary's home in Peru. According to this actual picture, this home is a mansion fit for a king, with large spacious grounds and servant's quarters. Brother Higgs tells me that four servants live in these quarters. Two of them keep up the spacious grounds while the other two take care of the household chores. How these poor Southern Baptist missionaries do have to suffer from want and privation!

I am persuaded that my Lord would be as well pleased to have me help the United Brethren preacher as to support those suffering Southern Baptist missionaries. If you choose to give this preacher a dollar out of your own pocket to help him rebuild his house, and you do it as a neighbor, that's all right. But let's not put our Lord's money where He "aint."

JAMES
HOBBS

Rt. 2, Box 182
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RADIO SPEAKER
and MISSIONARY
Kings Addition
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South Shore, Ky.



Upon reading the question my first impulse was to say, "No." After taking more time to think over the matter I began to think

in terms of a Christian. Remember, our churches are made up of Christians for the purpose of living a Christian life in the presence of our enemies. Let us note some scripture.

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing shalt thou heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. 12:17-21). The same thing is taught in Luke 6:27-35 of which verse 35 says, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

We are not to think of the man as a preacher of heresies, but as a blind leader of the blind. I believe that our church stand should be such that everyone knows that we are going to stand for what is right as far as the doctrinal teaching of the Bible, and at the same time extend Christian love and understanding to all men.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



No, it would not be right to take money from the treasury of a Baptist Church to assist the enemy of the truth. Our Lord has not left us in the dark, regarding our treatment and our fellowship with those who oppose the truth.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" Wherefore come out from among them, and be ye separate, saith the Lord, touch not the unclean thing, and I will receive you." 2 Cor. 6:14 and 17.

From these two verses I gather that the Lord forbids us to have fellowship with those who walk in darkness (in false doctrines), and that the church is not to touch the unclean thing. If the true church is forbidden to touch these false churches, then it is quite clear that she could not use her money to help support that which God forbids her to touch. Thus for a true Baptist Church to take her money which was given to support the Truth, and use it to assist a man who is an enemy of the Truth, violates the clear teaching of the Word of the Lord.

"Abstain from all appearance of evil." 1 Thess. 5:22.

It would be impossible for a church to abstain from evil, and at the same time support it with their money. God has commanded Israel in the Old Testament, and the church in the New Testament, to be separate from any doctrine that is contrary to His Word. Therefore it would be foolish for a Baptist Church to think that she is separate, and is obeying the commands of the Lord, while at the same time she is assisting the ministers of Satan.

Furthermore for a Baptist Church to give aid to those who are in opposition to the truth, is to be a partaker of their sins.

"And I heard another voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

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In the fifth chapter of the book of Ephesians the Apostle Paul is instructing the church, concerning evil doctrines and those who preach such doctrines. Then he instructs this church not to have fellowship with them.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Eph. 5:11-12.

In the light of these two verses of scripture I can safely say, that it would be a terrible sin for a true Baptist Church to help support those who are unfruitful workers of darkness.

The finances of a Baptist

(Continued on page 8, column 4)

Repentance

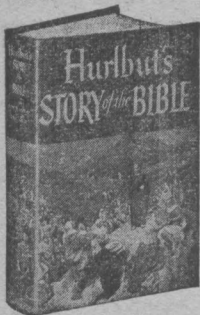
(Continued from page three) the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17,18). If the verses which follow this quotation be carefully pondered, it will be seen that Lord denounced the Pharisees because they had, by their traditions and inventions, nullified God's law: while allowing that it condemned some external and gross acts of sin, they declared that it reprehended the firstlings of corruption in the heart. Therefore did Christ say, "Except your righteousness shall exceed the righteousness of scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

That the law of God was not to be repealed is taught again in Psa. 119: "Thy righteousness of Thy testimonies, everlasting . . . Concerning testimonies, I have known of Thee that Thou hast founded them ever . . . Thy Word is true from the beginning, and every one of Thy righteous judgments endureth forever" (v. 142, 144, 152, 153). It was as though the Psalmist said, The duty required by the law is right and good, everlastingly right and good, and therefore as Governor of the world, Thou hast by law forever settled and established it as duty and never to be altered, but to endure forever, and forever; therefore, will it endure.

So far from Christ having to disannul the law, so that it wholly ceases to be a rule of life to believers, one great declared design of His coming into the world was to recover people unto a conformity thereto see Titus 2:11-13. O how we love their corruptions and God's law, desiring to have cashiered so that they may do as they please, and yet escape the reproaches of their consciences here and eternal punishment hereafter. But "God will assert the rights of His crown, maintain the honor of His majesty and the glory of His name, and vindicate His injured law. He shall yet say, "But the Mine enemies, which would that I should reign over them, bring hither, and slay before me" (Luke 19:27).

Herein we may see plainly imperative and absolute need of regeneration if ever a fallen creature is to be won for God, a defiant rebel transformed into a loving subject. "Because a carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7) — such is the terrible condition of every man and woman by nature. Nothing but the supernatural operation of the all-mighty Spirit of God can produce a change of heart, so that one can truthfully say "I delight in Thy law, O Lord" (Ps. 119:104).

(Continued on page 5, column 1)



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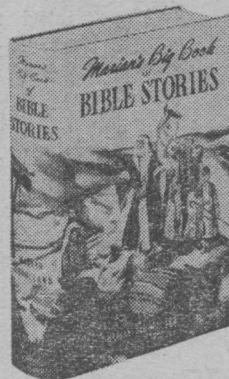
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PAGE FOUR



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Repentance

(Continued from page 4)

the law of God after the in-
ward man" (Rom. 7:22). But such
teaching as this never has been
and never will be popular in the
world. The false prophets who
say "peace, peace" will be loved,
but they who press the high and
unchanging claims of a righteous
God will be hated and denounced
as "legalists," etc.

Christ came into this world and
not to answer all the demands
of the law, and this, not only that
the law might be saved, but that
the law itself might be the more
"established," i.e., in the
conscience and hearts of the re-
pented. Therefore did the apostle
say, "Do we then make void the
law through faith? God forbid;
we establish the law" (Rom. 7:12).
In this very epistle to the
Romans, the apostle, moved by
the Holy Spirit, lays it down as
the first principle that "the wrath
of God is revealed from heaven
against all ungodliness and un-
righteousness of men who hold
the truth in unrighteousness" (Rom. 1:18). From this premise,
he goes on to prove that, "Now
we know that what thing soever
the law saith, it saith to them
who are under the law: that ev-
ery mouth may be stopped, and
the world may become guilty
before God" (3:19). But is it clear
unbeamed that if the law had
not been repealed at the Cross that
the law could stand "guilty" before
God for "sin is not imputed when
there is no law" (Rom. 5:13)?

If the law were repealed, what
was there for such a long
period of argument to prove that
the deeds of the law there shall
be justified in His sight? In such
a case it had been sufficient to
say that a re-
pealed law could neither justify
nor condemn anybody. Instead,
the apostle shows that the law
is a "patient continuance of
doing" and threatens
condemnation and anguish upon
the soul of man that doeth evil"
(Rom. 2:5,7). This shows that
Jews and Gentiles have
been under the law — brought
under the inevitable conclusion
that the law is as
enforced as ever! Accord-
ingly he goes on to show Christ's
answer to the demands of
the law, and that, not to make it
"establish" it.

It is that we find the
Testament Scriptures uni-
formly speak of those who have
no interest in Christ's
salvation by faith as being
under the wrath of God
and the curse of the law as though
they had never died. As we have
seen, Rom. 1:18 declares "The
wrath of God is (not 'was') re-
vealed from heaven against all
ungodliness and unrighteousness
of men." Again, in Gal. 3-10 we
are told, "For as many as are of
the law are under the curse: for
it is written: Cursed be he who
contineth not in the things which are written

in the book of the law to do
them", Cf. 2 Thess. 1:7-9. But if
the law had been repealed by
the death of Christ, then all the
world would have been freed
from the curse, for a repealed law
can neither bless the righteous
nor curse the wicked!

Therefore it is we find that
when Christless sinners are really
awakened by the Holy Spirit to
see and feel what a dreadful state
they are in, they are always con-
vinced that they are under the
wrath of God and the curse of
His law. See Rom. 7:9-11, and
thereby they are made to under-
stand their dire need of a Saviour.
But how could the Holy Spirit
use the law if it had been re-
pealed? And what of those who
are never awakened and convicted
by the Spirit, and who con-
tinue to despise the claims of God
and flout His holy law? Ah, they
shall find that after their hard-
ness and impenitent heart they
have but treasured up unto them-
selves "wrath against the Day of
wrath and revelation of the right-
eous judgment of God" (Rom. 2:6).

God the Father, as the Gover-
nor of the world, gave the law.
God the Son magnified it (Isa. 42-21) by expounding its purity,
by obeying its precepts, by endur-
ing its penalty. God the Holy
Spirit honors the law by pressing
upon the sinner its holy demands,
and using it as a "schoolmaster"
to bring him to Christ (Gal. 3: 24). It is the special work of the
third person of the Trinity to
communicate unto each of the
elect a sense of the infinite glory
of God, the equity of His law,
and the righteousness of His
claims upon them. He begets
within them a disposition which
conforms them unto the discharge
of their duties, and this He does
by putting the law into their
minds and writing it in their
hearts (Heb. 8:10). In this way
it becomes their very nature to
love God with all their hearts so
that they "might serve Him with-
out (servile) fear in holiness and
righteousness before Him, all the
days of our life" (Luke 1:74,75).
Thus do both the Son and the
Spirit honor the Father as Su-
preme Governor, and join in the
same design to discountenance
sin, humble the sinner, magnify
the law, and glorify grace.

But this enforcing of the in-
finite glory of God, of His gov-
ernmental supremacy, of His holy
law, of His righteous claims, of
His demand for loving obedience
and an implicit compliance with
all His demands, is what is left
out of every false religion in the
world. And today there are, per-
haps, as many false religions in-
side of Christendom as there are
outside — denials of the Truth,
perversions of the Truth, half-
truths twisted and mangled, law-
lessness proclaimed under the pre-
tense of exalting grace. "Pretense"
we say, for God's grace never
reigns at the expense of right-
eousness but "through righteous-
ness" (Rom. 5:21). Divine grace
teaches us that "denying ungod-
liness and worldly lusts, we live
soberly, righteously, and godly
in this present world" (Titus 2: 13). It is the ministers of Satan,
"deceitful workers" (2 Cor. 11:13)

who are now by their one-sided
teaching causing many to "turn
the grace of our God into las-
civiousness" (Jude 4).

Here, then, is the explanation
why true repentance is so little
preached today. The sense of
God's governmental supremacy
has been lost, the claims of His
righteousness are ignored, the
unchanging demands of His holy
law are no longer recognized,
hence, the unregenerate, not
knowing God, having no sense
of His infinite glory, and there-
fore being practically nothing in pres-
ent-day preaching to instruct
them therein, it follows that all
their fancied reverence for and
devotion to God takes its rise
from merely selfish considera-
tions, nothing but self-love (the
natural instinct of self-preserva-
tion) lying at the bottom of mod-
ern "Christianity." As it is natural
for unregenerate men to suppose
they deserve something for their
duties, so it is natural for them
to be insensible of the infinite
evil of their sins. And hence it
is that new gospels are invented,
new notions of "The way of sal-
vation" are contrived, to suit the
depraved taste of unhumbled and
impenitent sinners, who are con-

never been the subject of the
supernatural and gracious opera-
tions of the Spirit may blame
himself for sabbath-breaking, tak-
ing the Lord's name in vain, ly-
ing, drunkenness, who has never
felt himself to blame for being
disaffected to the Divine char-
acter. Even the wicked king Saul
once acknowledged, "I have sin-
ned, I have played the fool, and
have erred exceedingly" (1 Sam. 26:21). So has many another since
then, who was altogether blind
to the chief thing wherein he
was to blame. While men are ig-
norant of the beauty of God's
character, of how absolutely wor-
thy He is of being loved; while
they perceive not the equity and
blessedness of His law, of how
absolutely entitled it is to im-
plicit, unremitting, and joyous
obedience; it is impossible that
they should repent because of
their failure to render this to
Him.

Just as the absence of love to
God, together with disaffection to
His holy character, lies at the
root of and influences the whole
course of wickedness which man-
kind generally lives in, so when
Scripture calls upon men to re-
pent of particular sins and turn
to God, it is their lack of love
for God and their enmity against
His law, as manifested in and
by their particular sins, which
they are required to repent of.
There is no sin whatsoever that
any man is guilty of but what it
proceeds from a disrespect of
God's character and a disregard
of His authority. Thus it was said
of David's sin that he not only
had "despised the commandment
of the Lord," but had "despised
Me," the Lord (2 Sam. 12:9,10).
Therefore in repentance we are
required not only to judge our
particular sins, but also that in-
subordination to God which pro-
duced them: we are to unsparingly
and bitterly condemn ourselves
because we have treated the Lord
of glory, the King of the universe,
with contempt. That is the crime
for which we are, above all things
else, to blame. Not until we have
realized that our rebellion against
God was such that nothing but
the death of Christ could possibly
atone for it, have we truly re-
pent.

have experienced in the last 4
years is to see folk that were at
the very bottom of the list in
primitiveness and heathenism,
that knew nothing at all about
the Lord, not even His existence,
come to a state of semi-civilized,
and many of them have come to
know and trust in the Lord as
their Saviour.

If I had come here an Armin-
ian, which I did not, I would have
been forced to change my views
in view of what I have seen take
place, if I wanted to be honest
with myself. These folk have
never heard an Arminian mes-
sage, knew nothing whatsoever
about the "mourners bench" and
have never been asked to make
a decision. In fact if you were
to just reverse three things and
apply the opposite to them you
would have in a nutshell what
they have had preached to them,
however there is not a few of
them that have believed God's
message of grace. I do not keep
any record of the professions of
faith but it would run well over
1,000.

When we first came among
these folk just over 4 years ago
we started with one service a
week and had about 400 people
that came. We are now holding
services at 36 different places,
averaging over 100 services a
week and reaching out to be-
tween 6 and 7 thousand people;
this does not include the Solomon
Island work. We are getting the
gospel out to 5 different language
groups and the work is still
spreading across the river. The
folk on the other side of the river
and these on this side are now
making a cane suspension bridge
so that we can cross the river and
start preaching to them on the
other side. God speaks of His
Word as being like unto fire and
the Holy Spirit is referred to at
times as the wind; put fire and
wind together and what do you
have. Beloved, you have exactly
what the results would be when
you faithfully preach the Word
empowered by the Holy Spirit —
there is no way of stopping it!
Beloved to be found guilty of ar-
son usually carries a heavy jail
sentence and it should for the
kind of arson that most folk are
guilty of, but I have personally
tried to be an arsonist each day
that I have been here, the sort of
which no court in the world can
convict me of. I have been an
arsonist for God.

Ever since we have lived in this
part of New Guinea, over 4 years,
we have lived in a house made of
native bush materials and our old
house is about ready to fall down
and every time it rains it gets al-
most as wet inside as it does out-
side, but if all goes well in about
another month or six weeks we
can move into our new house,
though it will not be finished
completely inside by that time.
Not too long ago we had a pretty
bad wind and our church build-
ing and another building was
blown down, our dwelling house
almost went then too — we will
truly be thankful when we can
move into our new home.

About 6 months ago we began
searching to know the Lord's will
concerning the possibility of our
coming home for a year. We feel
that we have gone about this in
the right way, in that we first
asked the Lord to direct us as to
how we should determine His
will. We were led to write to
(Continued on page 6, column 5)

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cerned about their own interests
and care not what becomes of
God's glory.

In the third place, true repen-
tance presupposes a frank and
broken-hearted acknowledgement
of our wicked failure to keep
God's righteous law. When the
Holy Spirit opens the eyes of a
sinner to see, in some measure,
the supreme excellency and love-
liness of the Divine character,
and shows him how infinitely
worthy God is of our sincere
adoration: when He assures us of
the righteousness and goodness of
God's law, and how justly He is
entitled to be loved by us with
all our hearts; and when He con-
victs us of our wretched and life-
long failure to respond unto His
most just claims upon us; when
He makes us feel that so far from
having delighted ourselves in
this infinitely glorious God, we
have sought to dismiss Him from
our thoughts, and set our hearts
upon the perishing things of time
and sense, seeking our satisfac-
tion in them; and that so far
from having owned His rightful
supremacy over us and His just
claim for our lives to be governed
by Him, we have scorned His au-
thority, ignored His command-
ments, and acted only in self-will
— then it is for the first time
we begin to perceive the infinite
evil of sin, and are filled with
self-loathing and grief at our ter-
rible course of conduct.

What we have just endeavored
to set forth is as different from
what the strivings of an uneasy
conscience produce as light is
from darkness. One who has

Fred T. Halliman

(Continued from page one)

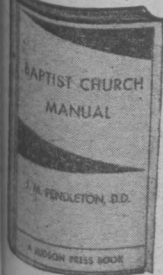
standpoint that the **real things** in
life are something more than the
gadgets that can be had at the
dime store. We have learned the
lesson over and over again to
"Stand still and know that I am
God." And to "Stand still and see
the salvation of the Lord." We
have learned what it means to
"**... lean not unto thine own
understanding, in all thy ways
acknowledge Him, and He shall
direct thy paths.**"

We have learned what it means
to "Ask and thou shalt receive,"
and that they are to "**... be re-
ceived with thanksgiving.**" We
have learned how to walk
through the valley of the shadow
of death with the Lord without
fearing of evil. Beloved, many
times in these past six years we
have been in what appeared to
us that very valley. We have
been forced to learn how to do
things that we would have left
in the hands of some expert had
we been back home. I suppose
one of the greatest things that we

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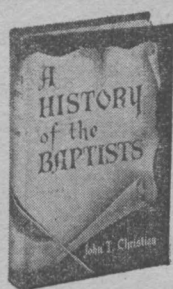
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"FIFTY YEARS IN THE CHURCH OF ROME"

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

I had forgotten the advice given me by Archbishop Kenrick, of St. Louis, April 9th, 1856, to address complaints to the Pope himself. But the terrible difficulties and trials which had constantly followed each other, had made it impossible to follow that advice. The betrayal of Mons. Desaulnier and the defection of Mons. Brassard, however, had so strangely complicated my position, that I felt the only way to escape the wreck which threatened myself and my colony, and to save the holy cause God had entrusted to me, was to strike such a blow to our haughty persecutor that he could not survive it. I determined to send to the Pope all the public accusations which had been legally proved and published against the bishop, with a copy of the numerous and infamous suits which he had sustained before the civil courts, and had almost invariably lost, with the sentences of the judges who had condemned him. This took me nearly two months of the hardest labours of my life. I had gathered all those documents, which covered more than two hundred pages of foolscap. I mailed them to Pope Pius IX, accompanied by only the following words: "Holy Father, for the sake of your precious lambs which are slaughtered and devoured in this vast diocese by a ravening wolf, Bishop O'Regan, and in the name of our Saviour Jesus Christ, I implore your Holiness to see if what is contained in these documents is correct or not. If everything is found correct, for the sake of the blood shed on Calvary, to save our immortal souls, please take away from our midst the unworthy bishop whose daily scandals cannot longer be tolerated by a Christian people."

In order to prevent the Pope's servants from throwing my letter with those documents into their waste-paper baskets, I sent a copy of them all to Napoleon III, Emperor of France, respectfully requesting him to see, through his ambassador at Washington, and his consul at Chicago, whether these papers contained the truth or not. I told him how his countrymen were ruined and spoiled to the benefit of the Irish people; how the churches built by the money of the French openly stolen, and transferred to the emigrants from Ireland. Napoleon had just sent an army to punish

the Emperor of China on account of some injustice done to a Frenchman. I told him "the injustice done to that Frenchman in the Chinese Empire is nothing to what is done here every day, not against one, but hundreds of your majesty's countrymen. A word from the Emperor of France to His Holiness will do here what your armies have done in China; force the unjust and merciless oppressor of the French of Illinois to do them justice."

I ended by letter by saying: "My grandfather, though born in Spain, married a French lady, and became, by choice and adoption, a French citizen. He became a captain in the French navy, and for gallant service, was awarded lands in Canada, which by the fate of war fell into the hands of Great Britain. Upon retiring from the service of France he settled upon his estates in Canada, where my father and myself were born. I am thus, with other Canadians who have come to this country, a British subject by birth, an American citizen by adoption, but French still in blood and Roman Catholic in religion. I, therefore, on the part of a noble French people, humbly ask your majesty to aid us by interceding with his Holiness, Pope Pius IX, to have these outrages and wrongs righted."

The success of this bold step was more prompt and complete than I had expected. The Emperor was, then, all powerful at Rome. He had not only brought the Pope from Civita Vecchia to Rome, after taking that city from the hands of the Italian Republicans, a few years before, but he was still the very guardian and protector of the Pope.

A few months later, when in Chicago, the Grand Vicar Dunn showed me a letter from Bishop O'Regan, who had been ordered to go to Rome and give an account of his administration, in which he had said: "One of the strangest things which has occurred to me in Rome, is that the influence of the Emperor Napoleon is against me here. I cannot understand what right he has to meddle in the affairs of my diocese."

I had learned since, that it was really through the advice of Napoleon that Cardinal Bidini, who had been previously sent to the United States to inquire about the scandal given by Bishop O'Regan, gave his opinion in our favour. The cardinals, having consulted the bishops of the United States, who unanimously denounced O'Regan as unfit and un-

worthy of such a high position, immediately ordered him to go to Rome, where the Pope unceremoniously transferred him from the bishopric of Chicago to a diocese extinct more than 1,200 years ago, called "Dora." This was as good as a bishopric in the moon. He consoled himself in his misfortune by drawing the hundreds of thousands of dollars of stolen money he had sent at different times, to be deposited in the banks of Paris, and went to Ireland, where he established a bank, and died in 1865.

On the 11th of March, 1858, at about ten o'clock p.m. I was not a little pleased and surprised to hear the voice of my devoted friend, Rev. M. Dunn, grand vicar of Chicago, asking my hospitality for the night. His first words were: "My visit here must be absolutely incognito. In ordering me to come and see you, the Bishop of Dubuque, who is just named administrator of Chicago, advised me to come secretly as possible." We said: "Your triumph at Rome is perfect. You have gained the greatest victory a priest ever won over his unjust bishop; but you must thank the Emperor Napoleon for it. It is to his advice, which, under present circumstances, is equal to an order, that you owe the protection of the Cardinal Bidini. His report to the Pope is, that all the documents you sent to Rome were correct. The inquiry of the cardinal has brought facts to the knowledge of the Pope, still more compromising than what you have written against him. Several bishops of the United States have unanimously denounced Bishop O'Regan as a most depraved man, entirely unworthy of his position, and have advised the Pope to take him away and choose another bishop for Chicago. It is acknowledged, at Rome, that all the sentences pronounced by that bishop against you, are unjust and null. One good administrator has been advised to put an end, at once, to all the troubles of your colony, by treating you as a good and faithful priest."

"I come here, not only to congratulate you on your victory, but also to thank you, in my name, and in the name of the church, for having saved our diocese from such a plague; for Bishop O'Regan was a real plague. A few more years of such administration would have destroyed our holy religion in Illinois. However, as you handled the poor bishop pretty rough, it is suspected, at a distance, that you and your people are more Protestants than Catholics. We know better here; for, from the beginning, it was evident that the act of excommunication, posted at the door of your chapel by three priests

too drunk to know what they were about, is a nullity, having never been signed by the bishop. It was a shameful and sacrilegious comedy. But, in many distant places, that excommunication was accepted as valid, and you are considered by many a real schismatic. Bishop Smith has thought it advisable to ask you to give him a written and canonical act of submission, which he will publish to show the world that you are still a good Roman Catholic priest."

I thanked the grand vicar for his kind words, and the good news he was giving me, and I asked him to help me to thank God for having so visibly protected and guided me through all these terrible difficulties. We both knelt and repeated the sublime words of gratitude and joy of the old prophet: "Bless the Lord, oh! my soul, and all that is within me, bless His holy name," etc. (Psa. 103). I then said I had no objection to give the renewed act of my faith and submission to the church, that it might be published. I took a piece of paper, and with emotion of joy and gratitude to God, which it would be impossible to express, I slowly prepared to write. But as I was considering what form I should give to that document, a sudden, strange thought struck my mind: "Is not this the golden opportunity to put an end to the terrible temptations which have shaken my faith and distressed me for so many years." I said to myself: "Is not this an opportunity to silence those mysterious voices which are troubling me almost every hour, that, in the church of Rome, we do not follow the Word of God, but the lying traditions of men?"

I determined then to frame my act of submission in such a way that I would silence those voices, and be, more than ever, sure that my faith, the faith of my dear church, which had just given me a glorious victory at Rome, was based on the Holy Word of God, on the divine doctrines of the Gospel. I then wrote down, in my own name, and in the name of my people: "My lord Bishop Smith of Dubuque and administrator of the diocese of Chicago—We want to live and die in the holy Catholic, apostolic and Roman church, out of which there is no salvation, and to prove this to your lordship, we promise to obey the authority of the church according to the word and commandments of God as we find them expressed in the Gospel of Christ. "C. CHINIQUY."

I handed this writing to Mr. Dunn, and said: "What do you think of this act of submission?" He quickly read it, and answered: "It is just what we want from you."

"All right," I rejoined, "But I fear the bishop will not accept it. Do you not see that I have put a condition to our submission? I say that we will submit ourselves to the bishop's authority, but only according to the word of God and the Gospel of Christ." "Is not that good?" quickly replied Mr. Dunn.

"Yes, my dear Mr. Dunn, this is good, very good indeed," I answered, "but my fear is that it is too good for the bishop and the Pope!" "What do you mean?" he replied. "I mean that though this act of submission is very good, I fear lest the Pope and the bishop reject it."

"Please explain yourself more clearly," answered the grand vicar. "I do not understand the reason for such a fear." "My dear Mr. Dunn," I continued, "I must confess to you here a thing which is known only to God. I must show you a bleeding wound which is in my soul for many years. A wound which has never been healed by any of the remedies I have applied to it. It is a wound which I never dared to show to any man, except to my confessor, though it has often made me suffer almost to the tortures of hell. You know well that there is not a living priest who has studied the Holy Scriptures and the Holy Fathers, with more attention and earnestness, these last few years than I have. It was not only to strengthen my own faith, but also

the faith of our people, and able to fight the battles of church against her enemies. I spent so many hours of days and nights in those studies. But, though I am confounded and ashamed to confess it to you, I must do it. The more I have studied and compared the Holy Scriptures and the Holy Fathers with the teachings of our church, the more my faith has been shaken, and the more I have been led to think, in spite of my studies, that our church has, long given up the Word of God, the Holy Fathers, in order to walk in the muddy and crooked ways of human and false traditions. Yes! the more I study, the more I am troubled by the and mysterious voices which haunt me day and night, saying: 'Do you not see that in the Church of Rome, you do not follow the Word of God, but the lying traditions of men?' What is more strange and is, that the more I pray to silence these voices, the more they repeat the same distressing things. It is to put an end to awful temptations that I have written this conditional submission. I want to prove to you that I will obey the Word of God and the Gospel of Christ, the church, and I shall be happy the rest of my life, if the bishop accept this submission. But if it will be rejected."

(To be continued)

Fred T. Hallinan

(Continued from page 5)

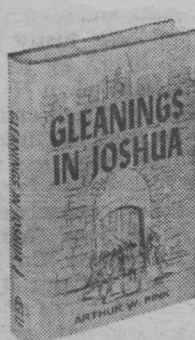
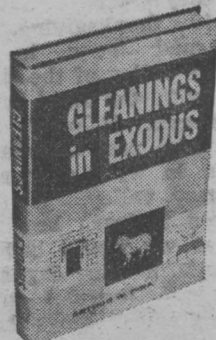
Brother Gilpin and our about the matter. Later Brother Gilpin printed in THE BAPTIST EXAMINER about my wife's health and our desire for a replacement for a year. I received several encouraging letters relative to our proposal and had many invitations to homes and churches where we did get to come, all of which we appreciated very much. Ever it is quite apparent that only the wife and children are coming. To make things worse we would not be able to disturb the schooling of our children we would have to leave about the first of August. I finish this letter April 1st about come to a close and only remains 3 months until wife and children will be home. As mentioned above feel that we have gone about in the right manner and content to accept this Lord's will that I remain with the work. Since now offered to relieve us for a now we feel most certain God is not ready for us home at this time for someone offered to come there would not be enough for him to get here and a few things about the work the first of August.

Beloved, we feel as when he said, "Let a man count of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, we required in stewards, that a MAN BE FOUND FAITHFUL." I Cor. 4:1-2. To up and work now for a year we feel that we would be faithful to God, the folk support this work, nor our science. Had someone here about now and we have had about 3 months him before we left to have pretty well kept an even keel until we but we feel most certain would not be so now. We write this to discourage whom the Lord might be to come here on a permanent basis, but we are not looking for a replacement for a year, the Lord has closed that. Since I have been putting much time on our household had very little time to go on patrol and consoling (Continued on page 8, col.

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THE BAPTIST EXAMINER

MAY 21, 1966

PAGE SIX

A Brief Scriptural Study Of Life At The Cross Of Jesus

By FRANK B. BECK
(Now in Mansions Above)

Once heard a legend that the blood-red poppies grew out of the blood soaked soil where the brave soldiers fell on Flanders field in Belgium. Thus out of the death came forth beauty and life. How much more at the stained cross of Jesus!

THERE IS A TRANSFER OF LIFE AT THE CROSS OF JESUS.

On the cross, Jesus Christ took our sin, the cause of death; and in exchange gives us His never ending life.

Jesus Christ took our sins, all that we have committed. All that we are committing. All that we ever shall commit. You may call them venial or mortal sins. Christ took them all upon His blessed person on the cross and died for them in full. "The Lord hath borne on Him the iniquity of us all" (Isa. 53:6). "Who His own self bore our sins in His own body on the tree, that we, being dead by sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "Christ died for our sins" (I Cor. 15:3).

In exchange, Jesus Christ gives us His life. It is true that it is His resurrection life He gives, but that life never comes to us except through the cross and death of Christ. I give you illustrations from the Old Testament. In Exodus, chapter 17, the children of Israel were dying of thirst. They were in the wilderness and there was no water. Moses was commanded by God to strike the rock in Horeb. This he did, and there gushed forth living water from the smitten rock (Ex. 17:1-6). "That rock was Christ" (I Cor. 10:4). The smitten was Christ crucified and dead. But from His crucifixion there flows forth life.

The second illustration is in Numbers, chapter 21. The children of Israel are still in the wilderness. And they murmur against God. And the Lord sends serpents among the people, and many of the people die, and many are dying in horrible hurt and pain. And the Lord said to Moses, "Lift it in the midst of the serpent, and thou shalt live." Jesus Christ likened this to His own death on the cross. When a man beheld the serpent of brass he lived! (Num. 21:9). When a lost sinner looks to the crucified Christ on the cross believing faith he has everlasting life (John 3:14-16). Through the death of Christ there comes salvation, but I know it is true, it happened to me.

THERE IS TRANSFORMATION OF LIFE AT THE CROSS OF JESUS.

When a person comes, really by faith to the cross of Jesus, he is never the same. His

life is transformed. When Moses laid up Aaron's rod, lifeless and dead and fruitless, before the Old Testament figure of the cross, the blood sprinkled mercy seat; Aaron's rod "brought forth buds, and bloomed blossoms, and yielded almonds" (Num. 17:1-8). It is the same with you and me when we come to the cross. We possess new life. From then on "Christ is our life" (Col. 3:4). You ought to be able to say of every Christian, "Christ is that man's life." If it is not then it is doubtful that man has ever been to Calvary. And if he has not been there he is a lost soul on his way to hell.

Since that life comes from God through the cross it is not a selfish life, but a sacrificial life. If the wind blows in from the sea it is a moist air and a salt air. The breath of life that comes from the cross is a sacrificial life. "Come, take up the cross, and follow Me," the Son of Man says to all who come to Him (Mark 10:21). "We ought to lay down our lives for the brethren" (I John 3:16). We must "spend and be spent" for Christ's Church (2 Cor. 12:15). It is that kind of life.

It is no longer a sinful life, but a sanctified life. Exactly what the Holy Spirit teaches us in I Peter 4:1-2. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." The kind of suffering referred to is the suffering of the cross, as one can see by reading the context (I Pet. 3:14-18; and 4:12-16). Not that Christ need suffer to cease from sin, for He "did no sin" (I Pet. 2:22), but His disciples always need that suffering of the self-denial of the cross to conquer sin. It is a sanctified life. Christ calls to us: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

A person can never live a sacrificial life, or a sanctified life until he is driven by the Holy Spirit to the cross. There is transformation of life at the cross of Jesus.

THERE IS TRANSPORTATION OF LIFE AT THE CROSS OF JESUS.

When we commit ourselves in repentance and faith to the Crucified, we are transported into a new society, as we become members of His church. When Christ called His disciples He formed them into a Church (Matt. 16:13-19). To that Church three thousand were added in salvation and by water baptism on the Day of Pentecost (Acts 2:37-47). Later when Saul of Damascus (Paul the apostle) was saved he was baptized into the Church at Damascus (Acts 9:18-18). That Church was the Church of Christ, and like all of



the Churches of the New Testament was a local, independent, visible, organized body of immersed believers; and therefore like and the same as our Baptist Churches today. That was the Church built upon Peter and all the apostles and prophets, Jesus Christ Himself being the chief corner stone (Eph. 2:19-22). It was the cross that did it. There is life at the cross. No sooner had Christ told of His Church than He began to tell of His death and resurrection (Matt. 16:21). They are all related.

The power of Christ's cross transports us into a new sphere. Into heaven. At the cross Christ took all of our Hell and gives us all of His Heaven. Behold, a ladder set up on the earth, and the top of it reaches to Heaven (Gen. 28:12). One of the seven solemn sayings from the cross is: "Verily, I say unto thee, To day shalt thou be with Me in Paradise" (Luke 23:43). The cross of Christ transports us into the endless life of Heaven. It begins now in this life, for Heaven comes into us. It climaxes in the next life, for we, in Christ, enter into Heaven.

Thus there is life at the cross of Jesus. There is a transfer of life. Christ at the cross took our life and sin, in exchange gives us His everlasting life. There is a transformation of life at the cross. Christ gives us new life, Himself. A sacrificial life. A sanctified life. There is a transportation of life at the cross. The bloodwashed Christian is transported into a new society, and into a new sphere, Heaven.

But it is at the cross all of this happens. It is the crucified Christ who does it, who is alive forevermore (Rev. 1:18). "In whom we have redemption through His blood, the forgiveness of sins..." (Eph. 1:7). Do you believe this? Do you rest upon this foundation? Amen.

I don't think we need to tell you how much (TBE) means to us. You are ever in our prayers. Mr. and Mrs. VanHoose, Sr. (Ohio)

THE BAPTIST EXAMINER
MAY 21, 1966
PAGE SEVEN

COMMENCEMENT

FIVE SERIOUS CHARGES AGAINST THE HOLY-ROLLERS

We have widespread in the world today a false doctrine that I call Holy-Rollerism. By this I mean the teaching of different religious bodies that one can have complete sanctification in this life and that this complete sanctification is evidenced by speaking in tongues and gifts of healing. Holy-Rollerism is a dangerous and misleading doctrine and needs to be examined in the light of Scripture. Holy-Rollerism got its start in 1886 in Monroe County, Tennessee, U.S.A. It was spread by different Holiness groups all around the country and into the rest of the world. From its teachings many small denominations grew and many large ones were taken over. Even today we have some Baptist who are more Holy-Roller than the old-time Holiness were. Holy-Rollerism is wrong in five counts.

1—It is wrong as to Salvation. Salvation to the Holy-Roller is a process. He is never sure of it until after death. Instead of teaching that it is instantaneous as the Bible does they seek to make it a hope-so affair. But we know it to be an instantaneous act of faith on man's part, associated with an instantaneous, supernatural regeneration on God's part. Romans 10:9 says, "That if thou shalt confess with

thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

And again, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

But the Holy-Rollers invite people to what they call an altar and there they are instructed to weep and moan and carry on until after a while, maybe an hour, maybe days, they will get the first dose of Salvation and this puts them on the run with the Devil. If they beat the Devil to the grave they are saved, but if the Devil beats them they are lost.

The Holy-Roller must work to keep saved thereby denying the Word of God which says, "For by grace are you saved through faith: and that not of yourselves; it is a gift of God: not of works lest any man should boast." (Eph. 2:8-9).

Salvation is not dependent upon human effort at all. It is a work of God in behalf of His chosen ones and no amount of whooping and weeping will bring it unless God sees fit to give it. The saved soul works for God because He is saved, not in order to be saved. But this is not all, (Continued on page 8, column 1)

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Woodlawn Terrace Honors Pastor Cox On Anniversary

On May 7 and 8, the Woodlawn Terrace Baptist Church of Memphis, Tennessee celebrated the 30th ministerial anniversary of Pastor Wayne Cox, and his sixteenth anniversary as pastor of their church.

A number of preacher friends were present — Bro. Cox's best friends in the ministry — and these spoke briefly on Saturday evening and Sunday morning.

Among those preacher brethren were:

Elder Joe Bell, Finger, Tennessee.

Elder B. A. Wilson, Grenada, Mississippi.

Elder Joe Shelnett, Benton, Arkansas.

Elder E. G. Cook, Birmingham, Alabama.

Elder William Crider, Tulsa, Oklahoma.

Elder Charles Souder, Elizabethton, Tennessee.

A number of gifts were presented to Bro. Cox and his wife by the Woodlawn Terrace Baptist Church, and in it all, it was a memorable experience in the life of pastor and people.

Mrs. Glpin and I were happy to be among those present, and I

evening, honoring a good man and church whom I love in the Lord.



Eld. Wayne Cox

May God give to both church and pastor many happy days of fellowship and association together.

Fred T. Halliman

(Continued from page 6)

there are some new preaching places that I have not visited. There are at least 6 of these places and I am most anxious to be where I can get out again and visit our outstations. This, I believe, has been the backbone of our work here. I have spent nearly as much time away from the station, main station that is, in the past 4 years as I have at it. I have walked up and down these valleys, through jungles, up and over the mountains in search of God's lost sheep. Mind you, they are already His sheep, and the

Lord knows where everyone of them are, the trouble is they do not know where they are, they are lost, not God. Most folk are trying to find God, but God has never been lost and there has never been a time that He did not know exactly where each of His sheep were, but His sheep become scattered and lost and therefore, He sends His shepherds out to find them. We covet your prayers that we may be more faithful in "Preaching the gospel to every creature" in the years to come than we have been in the past, for "... it is required in stewards, that a man be found faithful."

May the Lord richly bless each of you is our prayer.



Holy-Rollerism

(Continued from page 7)

after you have gotten the first dose of salvation you must go back to the altar for the second work of grace, or the second blessing. Here again you must weep and carry on until you get it. These folk are fooled into thinking that they must keep at it or else they will miss salvation. But the Bible tells us that salvation is a matter of having Christ and either you have Him or you don't.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."

"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that send me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24).

So we find that Salvation is instantaneous, complete and eternal the moment a sinner bows to the grace of God, and not a process as the Holy-Roller would teach.

2—Holy-Rollerism is wrong as to Sin.

Holy-Rollers teach that they can reach a place in which they are completely sanctified, that is, they can live above and without sin.

"If we say that we have no sin, we deceive ourself... If we say that we have not sinned, we make Him a liar and His word is not in us." — (I John 1:8-10).

Indeed the Word of God tells us about Holy-Rollerism in Proverbs 30:12:

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." And Isaiah asked the question, "Who is blind as he that is perfect?" — (Isaiah 48:19). Yes, when these folk claim that they are sinless they not only fool themselves and go against the revealed word of God but they show us that they do not even know what sin is all about. Let us look at what the Bible has to say about sin.

(a) It is transgression of the law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (I John 5:17).

(b) Sin is unrighteousness. "All unrighteousness is sin." — (I John 3:4).

(c) Sin is the omission of what is known to be good. "Therefore to him that knoweth to do good, and doeth it not to him it is sin." (James 4:17).

(d) Sin is when we lack faith in God. "And he that doubteth is damned if he eat, because he eateth not of faith: For whatsoever is not of faith is sin." — (Romans 14:23).

(e) Even the thought of foolishness is sin. "The thought of foolishness is sin: and the scorner is an abomination to men." — (Proverbs 24:9).

Well, we could go on and on with this but I think this is enough for any honest man to see that no man can live in this world and be sinless and if a man says he is, then he is blind and only fooling himself. He certainly does not fool God, and I doubt he fools any who really know him.

3—Holy-Rollers are wrong as to Tongues.

Holy Rollers claim to have the gift of tongues and as pretended proof they jabber and chatter worse than a troop of monkeys. They say this is the evidence of their filling. We read at Pentecost that the church was given a gift of Tongues but a simple reading of the passage makes it clear that this refers to known languages. (Acts 2:6-11). We read of tongues in I Corinthians 14 but here again the Scripture is very clear.

(a) Tongues are not to be used in the general assembly. "If any

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man speak in an unknown tongue, let it be by two, or at the most three."

(b) There must be an interpreter. "And that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God."

(c) Women are certainly not to speak in tongues or any other manner in the church. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

(d) And Paul himself had very little good to say about this great gift of the Holy-Rollers. "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

4—Holy-Rollers are wrong as to Healing.

They claim that healing is in the atonement. Yet they still get sick and die. They have to wear false teeth, eye glasses, lose their hair and suffer all the ailments of man while claiming they have the power to heal others. Now God can, and at times does heal folk but not in these so-called healing services we hear and read so much about. God's method of healing is clearly revealed in James 5:14-15. Also it may be said that God is not willing to heal just any and everyone. Healing is a gift that He performs some times with means and sometimes without means.

5—Holy-Rollers are wrong as to disorder.

Their services are a mass of confusion. The racket is terrible. This in itself would drive away any true servant of God, "For God is not the author of confusion, but of peace, as in all churches of the saints."

But now in closing let us notice the fruit and destiny of Holy-Rollerism. An evil tree cannot bear good fruit and while some of them truly may be saved souls the very fruit of the teaching would lead to destruction. They delude souls into thinking that emotionalism is salvation. They call the Holy Spirit of God an enemy of the Lord.

"it" and work up the flesh. A conducted along spiritual too tame for them. Their loud emotion filled service lifts up man. They cause mental and physical I have known of cases where I have wound up in the "Bug" trying to live up to sinless perfection. In fact, this is what an honest seeker would land did not get out of the movement. Also Holy-Rollerism breeds ignorance. By and large the ignorant of the Word of God want to stay that way; they do not want an educated man and have only contempt for who would ask them to think the words of Paul Timothy 3:5, will do us well. "Having a form of godliness denying the power thereof: SUCH TURN AWAY."

Yes, turn away from the turn to the Word of God, beware of Holy-Rollerism, it is destructive to real Spirit and Godliness. — W.T.B.B.

The Forum

(Continued from page 8)

Church are to be used for the furtherance of the cause of God and for the needy members. When she uses her finances to help support the enemy of the head of the church (Jesus Christ) she can, and she is charged with mishandling of the church's money. Furthermore she betrays the confidence and trust of her members who give their tithes and offerings for the cause of Christ. She takes their money to support the enemy of the Lord.

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