

The Baptist Examiner

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

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THE FRUITS OF REPENTANCE

By ARTHUR W. PINK

First, a real hatred of sin as not merely its consequences. Hatred not only of this or that but of all sin, and particularly of the root itself: self-will. Thus saith the Lord God, "Re- turn from your idols; and turn away your faces from your abominations" (Ezek. 14: 1). He who hates not sin, loves God's demand is, "Ye shall love yourselves in your own eyes for all your evils that you have committed" (Ezek. 20:43). The one who has really repented can fully say, "I hate every way" (Psa. 119:104). He who once thought a course of living was a gloomy thing, now another judgment now. He who once regarded a course of living as attractive, now deems it and has purposed to make all sin forever. This is

the change of mind which God requires.

Second, a deep sorrow for sin. The non-saving repentance of so many is principally a distress occasioned by forebodings of Divine wrath; but evangelical repentance produces a deep grief from a sense of having offended so infinitely excellent and glorious a Being as God. The one is the effect of fear, the other of love; the one is only for a brief season, the other is the habitual practice for life. Many a man is filled with regret and remorse for a misspent life, yet has no poignant sorrow of heart for his ingratitude and rebellion against God. But a regenerated soul is cut to the quick for having disregarded and opposed his great Benefactor and rightful Sovereign. This is the change of heart which God requires.

"Ye sorrowed to repentance: for ye were made sorry after a godly manner . . . for godly sorrow worketh repentance to salvation" (2 Cor. 7:9-10). Such a sorrow is produced in the heart by the Holy Spirit and has God for its object. It is a grief for having despised such a God, rebelled against His authority, and been indifferent to His glory. It is this which causes us to "weep bitterly" (Matt. 26:75). He who has not grieved over sin takes pleasure therein. God requires us to "afflict" our souls (Lev. 16: 29). His call is, "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts and not your garments, and turn unto the Lord your God: for He is gracious and merciful" (Joel 2:12, 13). Only that sorrow for sin is genuine which causes (Continued on page 2, column 3)

One Day At A Time

ANNIE JOHNSON FLINT

"One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears.
With its portion of pain and its burden of care;
One day at a time we must meet and must bear.

One day at a time to be patient and strong,
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long,
And the heart is not brave and the soul is not strong.
O Thou merciful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day."

Armstrong's "Plain Truth" Is Nothing Short Of Heresy

By FERRELL KENNEDY
Testament Baptist Church,
Elyria, Ohio

I have just finished reading a pamphlet containing two separate articles. One of these, "Is There Hell?" is the work of Herbert Armstrong. The other, "Will We Go to Hell?" is the work of C. Meredith, a frequent contributor to the Plain Truth, Armstrong's publication. The two articles are like the two articles found in the Plain Truth. They are a strange mixture of truth and error. And they begin with Mr. Armstrong's assumption, that nobody knows anything, except the publisher of the Plain Truth, and the people of Ambassador College. I am not a college graduate, but I have never seen Amba-

my Bible enough to know that some of the things taught in the Plain Truth are not plain truth. And while I agree with much that is contained in the above mentioned articles, I would challenge certain portions.

First, there are many Christians outside of Mr. Armstrong's circle who do not believe in, nor adhere to heathen superstition. This may come as a shock to Mr. Armstrong, but there are many, devout, Bible-believing Christians whose minds have not been perverted by Dante or by uncivilized witch doctors. Many of these, like Paul, will confess, "I know nothing by myself, and I would exhort Mr. Armstrong to try to follow their example. True humanity becomes any man, even the head of Ambassador college.

Then, Mr. Armstrong teaches us that an all-wise, all-merciful, loving God would not suffer a lost soul to be punished forever and ever. He seems to forget that when the wicked are judged and found guilty, it is a matter of judgment, and not a matter of God's mercy. The wrath of God abideth on one so judged and found guilty before God. Mercy has been withdrawn. It would be well for Mr. Armstrong to learn on whom God's mercy is bestowed. (Continued on page 3, column 2)

CHURCH, STARTED AND CONTINUED BY JESUS

By FRED W. ROBERTS
Citrus Heights, California

In Matt. 16:18, Jesus makes a statement that has stuck in my mind ever since I became aware that there were many churches in the world. Jesus said, "Upon this rock I will build my church and the gates of Hell shall not prevail against it." I found that professing Christians have many and varied opinions on the subject of churches. Yet Jesus said, "I will build MY church."

I found that most of the churches in the world claimed to have some connection with Christ, and many of them even claimed to be THE church of Christ. The Catholics took this same verse of Scripture and claimed that this proved that Peter was the PAPA of the church . . . The head man in the world today is, according to the Roman Catholic Church, their own PAPA down in Rome. (Continued on page 5, column 4)

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Macedonia Baptist Church To Send Bro. Cummings As Missionary To New Guinea

In the light of a phone call from Bro. Wyrick, the noble and missionary minded pastor of Macedonia Baptist Church of Chicago, it is with joy we an-

Here are the plans that we have at the present for Bro. Cummings. We at the Macedonia Church have voted to sponsor Bro. Cummings and his family on the mission field. It does not seem that we will be able to get them on the field as soon as we wish, but at least we are thankful that they will be going, if the Lord wills. I talked to Bro. Cummings and told him what he needs to do in order to prepare the necessary papers to get there. He and his family will be with us on May 29th.

Doctrinally there is very little difference between us. He is a Calvinist, a Baptist, and I believe him to be a God-led man. He and his family will move their memberships into our church.

The papers will take some time to secure. Perhaps this is one place where I see the "all things work together." While he is securing these we hope to raise the necessary money (Continued on page 8, column 1)



Eld. Earl Cummings

nounce that they are sending Bro. Earl Cummings of Port Jefferson Station, New York as a missionary to New Guinea. Afterward, Bro. Wyrick wrote us as follows:

Dear Bro. Gilpin:

It was good to talk with you on the phone. I hope all is going well with you.

APPRECIATED COMMUNICATIONS

Bro. Gilpin,
The Baptist Examiner continues to be a blessing to me and again I want to share this with five others whom I think may benefit from receiving it.

Mrs. Louise Felts
(Georgia)

Bro. Gilpin,
It is a special time each week to receive the Examiner. The messages and articles always reach my soul. Also, I look forward to hearing of the work in New Guinea and how God has blessed His only mission work. His is the only mission work of done according to God's plan and I am thankful God has His approval by saving those people and many blessings showered on Bro. Hallman and that work.

Mrs. Bill Howard
(Texas)

Good Morning, Bro. Gilpin:
Thanks, for being true to the Examiner. We greatly appreciate the enclosed check where it was needed most.
Your Friends by His Grace,
Joe and Naomi Hager,
(West Virginia).

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MY SHEPHERD"

"The Lord is my shepherd; I shall not want."—Psa. 23:1.

I was impressed some weeks ago when reading Look Magazine with this new dance craze called, Artheritus. The thing that caused me to notice it was the name of it, and I thought, how could anybody with arthritis dance? Well, as I read about it, I noticed there was a difference in the spelling, although the pronunciation was the same. Actually, it was just a play on words. After having checked thus far, I went on to read the rest of the story.

It was developed by the divorced wife of Richard Burton, who, as you know, is well known as an actor, and his being well known, is equalled only by his better-known wife, Elizabeth Taylor. As I say, this new dance was developed by Richard Burton's ex-wife. She has a dance hall in New York City, and this new dance called Artheritus is the one thing that has spiraled her, and her dance hall, to success. Of course you understand that is judging by the world's standards, and not by my standards.

I was impressed as she described how they play the loudest music possible — music that almost deafens an individual, and she said if they were to soften the music and tone down its thunderous peals, that the dance would die — that this dance could only be performed with the loudest and most thunderous music possible. She tells why, and I quote from her words: "It is the beat that juices the glands and propels you hypnotically out onto the floor." When asked by the reporter (Continued on page 5, column 1)

A LOST INHERITANCE

A woman in Huntington Beach, California, says she has learned of a strangely worded will, dated 1803, which bequeathed her at least \$160 million, if not much more! But there is a mystery involved. No one knows where the treasure is!

Word from relatives in Lima, Peru informed her that she is one of eight known descendants of Antonio Pastor de Marin, Spanish viceroy who ruled Peru in the late 1700's.

When he died in 1803, she said he left 460 million pound sterling, reportedly deposited in a Scottish bank, to be held for fifth generation descendants surviving in 1965.

There are seven other known descendants in Peru. She has heard that Peru's department of Foreign Relations is investigating, but so far has not found the fortune deposited in a Scottish bank.

"But that does not mean that the money doesn't exist," says the husband of the heiress. The Royal Bank of Scotland says it has no record of such a deposit, and has referred her to the Bank of Scotland. An inquiry is now being made there. No one has (Continued on page 3, column 1)

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JOHN R. GILPIN.....Editor

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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.

Seven Questions And Answers As To Church Authority

This is the title of a 48 page book we have just printed — a book which every Baptist ought to own, read and digest.

Sometime ago one of our readers in Cincinnati asked seven questions as to church authority, especially in regard to the organization of a new Baptist Church. These were answered by our Forum. Never have there been questions asked that have been more appreciated, nor has there ever been answers given that have been more thought provoking and helpful. When these were printed, we were literally flooded with letters of appreciation from all parts of the nation. As a result, these questions and answers have been printed in a more permanent form, which we offer to our readers at the bare cost of publication of 50 cents.

In addition, there are 32 historical quotations as to the history of Baptists, which in themselves are worth more than we are asking for the book. In this book is also the date and founder of 40 of the leading Protestant and Catholic denominations, and a "link" of Baptist Churches reaching back to the apostolic times.

The cover of this book is printed in two colors and is most attractive. The contents are challenging, and, oh yes, it teaches the Landmark position as to church organization all the way through — and we challenge any heretic to answer it. Buy it TODAY!

New Church Is Organized With Wayne Crow As Pastor

On the weekend of May 21 and 22, we journeyed to Seabrook, Maryland (a suburb of Washington, D. C.) for the organization of Calvary Baptist Church, which has been a mission of our church here in Ashland.

Bro. Wayne Crow, who has been a member of our church, and who has faithfully witnessed for our Lord everywhere he has been stationed in the Air Force, has been used of God to bring this group in Seabrook together for the organization of the church.

Bro. Bobby Overton of our church in Ashland and my grandson John R. Gilpin III accompanied me, and in every respect it was an enjoyable weekend in the service of our Lord. I preached on both Saturday night and Sunday morning. Bro. Bobby sang on both occasions, we organized the church Sunday morning with 20 charter members, and in between times we had good fellowship in the Lord.

Mr. and Mrs. Glenn Robbins and Mr. and Mrs. Charles Wilford from Port Norris, New Jersey drove in for the occasion, and stayed with us both Saturday night and Sunday morning, and since we have known them for years, and they have been a blessing to us for so long, naturally our visit was enriched thereby. How we do thank God for folk like these who love the Truth and stand for it unhesitatingly.

Bro. J. D. Wishon and Bro. James R. McGhee of Baltimore, Maryland also were present for the services on Saturday evening, and Bro. Wishon thrilled the heart of your editor by saying that after reading The Baptist Examiner for 20 years, he had come to the conclusion that it was the only real Baptist paper in print today. Truly, it was an encouragement to see these whom we had never met before.

SHOULD PROTESTANTS and ROMAN CATHOLICS INTERMARRY?

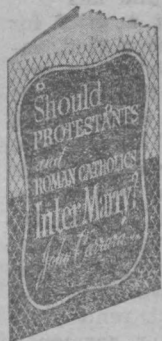
By

JOHN CARRARA

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Read the anti-nuptial agreement to be signed before marriage.

CALVARY BAPTIST CHURCH
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If any of our readers live within going distance, we would urge you to attend services with this new church, the location of which may be learned by calling Bro. Wayne Crow who resides in Waldorf, Md. May God's blessings be upon this new group and their faithful pastor.

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Here is an unusually fine book of 960 pages of worth-while Bible information that every Bible student, both preacher and layman, will enjoy. I say this in view of its many unique features, such as:

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The book was designed to sell regularly at \$4.95, but as a special introductory price, we will send it postpaid to you for \$3.95. It will be a blessing to each one who wishes to know the Bible better.

Repentance

(Continued from page one)
us to crucify "the flesh with the affections and lusts" (Gal. 5:24).
Third, a confessing of sin. "He that covereth his sins shall not prosper" (Prov. 28:13). It is "second nature" to the sinner to deny his sins, directly or indirectly, to minimize, or make excuses for them. It was thus with Adam and Eve at the beginning. But when the Holy Spirit works in any soul, his sins are brought to light, and he, in turn, acknowledges them to God. There is no relief for the stricken heart until he does so: "When I kept silence my bones waxed old through my roaring all the day long, for day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer." (Psa. 32:3,4). The frank and brokenhearted owning of our sins is imperative if peace of conscience is to be maintained. This is the change of attitude which God requires.

Three Greek Words Used in N.T. Which Present Different Phases of Repentance

Three Greek words are used in the New Testament which represent different phases of repentance. First, "metanoeo," which means a change of mind: Matt. 3: 2; Mark 1:15, etc. Second, "metamelomai," which means a change of heart: Matt. 21:29,32; Heb. 7:21, etc. Third, "metanoia," which means a change of course or life: Matt. 3:8; 9:13; Acts 20: 21. These three must go together for a genuine repentance. Many experience a change of mind: they are instructed, and know better, but they continue to defy God. Some are even exercised in heart and conscience, yet they continue in sin. Some amend their ways, yet not from love to God and hatred of sin. Some are informed in mind and uneasy in (Continued on page 3, column 1)

PASTOR AND MRS. WAYNE CROW



This is the first time in many years that I haven't been the pastor of Wayne and Betty, but I am glad now that he is his own pastor. Through sunshine and shade — in gladness and in sorrow — they have been loyal members of Calvary Baptist Church of Ashland, Kentucky. Truly we thank God for them, and their wonderful family of two girls and three boys.

PORT NORRIS, NEW JERSEY GUESTS



Mr. and Mrs. Glenn Robbins, long time friends from Port Norris, New Jersey, who have visited in our home on several occasions, encouraged us with their presence, at Seabrook, Maryland.

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THE BAPTIST EXAMINER

JUNE 11, 1966

PAGE TWO

Repentance

(Continued from page 2)

who never reform their ways. These three must go to the bottom.

He that covereth his sins shall prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). He who does not, fully in his heart's desire, and increasingly so in his turn from his wicked ways, and not repented. If I really hate and sorrow over it, shall I abandon it? Note carefully wherein in time past" of Prov. 2:2 and "were sometimes" of Prov. 3:31. "Let the wicked forsake his way, and the unrighteous man unto the Lord, and He will have mercy upon him" (Isa. 54:1). This is the change of course God requires.

When accompanied by restitution where that is necessary and possible. No repentance can be complete which is not accompanied by amendment of life, prayer of a genuinely reformed soul is, "Create in me a new heart, O God, and renew the right spirit within me" (Psa. 51:10). And where one really desires to be right with God, he must be right with his fellow-men too. One who, in his past life, has wronged another, and now makes determined effort to do everything in his power to right that wrong certainly has not repented! G. Paton tells of how after his first servant was converted, the first thing he did was to return unto his master all the articles which he had stolen from him.

These fruits are permanent. Because true repentance is accompanied by a realization of the greatness and excellency of the true character and an apprehension of the exceeding sinfulness of sin for having treated with contempt so infinitely a glorious Being; contrition for and growth in grace and in the knowledge of the Lord, of our sinfulness and obligations to Him; our repentance deepens. We take ourselves more thoroughly, and take a lower and lower place before Him. The more the heart grows after a closer walk with Him, the more will it put away everything which hinders this.

Seventh, yet repentance is never so complete that we get to the place where the heart is no more harassed with doubts. Our repentance is never so complete that it is altogether free from the hardness of heart. Repentance is a lifelong act. We need pray daily for a deeper repentance.

In view of all that has been said, we trust it is now abundantly clear to every impartial reader that those preachers who advocate repentance are, to poor souls, "physicians of no value." They who leave out repentance are preaching "another gospel" (Gal. 1:6) than Christ (Mark 16:7-12) and His apostles (Acts 13:20-21) proclaimed. Repentance is an evangelical duty, and it is not to be rested in, it contributes nothing unto salvation. Those who have never repented are yet in the snare of

the Devil (2 Tim. 2:25, 26) and are "treasuring up unto themselves wrath against the Day of wrath" (Rom. 2:4,5).

"If, therefore, sinners would take the wisest course to be better for the use of the means of grace, they must try to fall in with God's design and the Spirit's influences, and labor to see and feel their sinful, guilty, undone state. For this end they must forsake vain company, drop their inordinate worldly pursuits, abandon everything which tends to keep them secure in sin and quench the motions of the Spirit; and for this end must they read, meditate and pray; comparing themselves with God's holy law, trying to view themselves in the same light that God does, and pass the same judgment upon themselves; so that they may be in the way to approve of the law and admire the grace of the Gospel; to judge themselves and humbly apply to the free grace of God through Jesus Christ for all things, and return through Him to God (Jos. Bellamy).

Summary

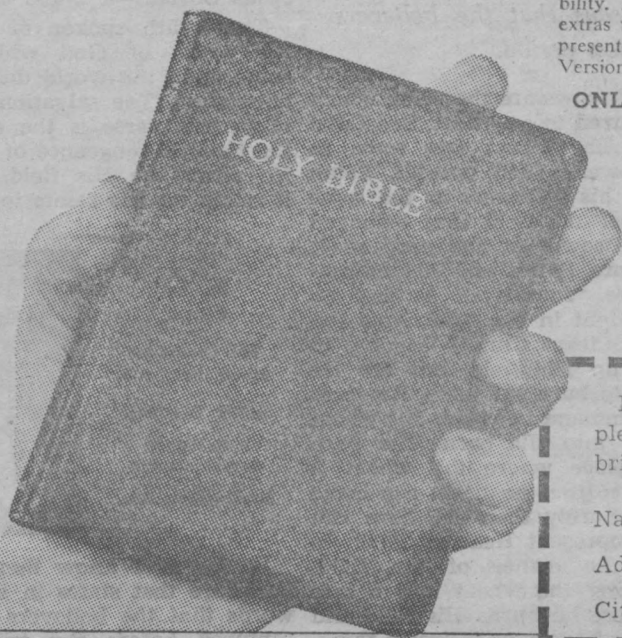
A summary of what has been before us may be helpful to some. 1. Repentance is an evangelical duty, and no preacher is entitled to be regarded as a servant of Christ's if he be silent thereon (Luke 24:27). 2. Repentance is required by God in this dispensation (Acts 17:30) as in all preceding ones. 3. Repentance is in nowise meritorious, yet without it the Gospel cannot be savingly believed (Matt. 21:32; Mark 1:15). 4. Repentance is a Spirit-given realization of the exceeding sinfulness of sin and a taking sides with God against myself. 5. Repentance pre-supposes a hearty approval of God's law and a full consent to its righteous requirements, which are all summed up in "thou shalt love the Lord thy God with all thy heart," etc. 6. Repentance is accompanied by a genuine hatred of and sorrow for sin. 7. Repentance is evidenced by a forsaking of sin. 8. Repentance is known by its permanency: there must be a continual turning away from sin and grieving over each fall thereinto. 9. Repentance, while permanent, is never complete or perfect in this life. 10. Repentance is to be sought as a gift from Christ.



Plain Truth...Heresy

(Continued from page 1)
ed. Let us look at just a few Scriptures. "And His mercy is on them THAT FEAR HIM from generation to generation." Luke 1:50. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children: To such as keep His covenant, and to those who remember His commandments to do them." Ps. 103:17-18. "For thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call upon Thee." Ps. 86:5. These are only a few, but I mention

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them to show that God's mercy is not scattered around indiscriminately. We have the Lord's own words in John 3:36 that the wrath of God abides on the unbeliever. Then I would point out that God is a loving God to His own, but to the wicked, He is not a God of love. Turn to Ps. 5:5. "Thou hatest all workers of iniquity." In Prov. 6 we find seven things that God hates. In Mal. 1:3 and in Rom. 9:13 God says: "Jacob have I loved, but Esau have I hated." So regardless of Mr. Armstrong's belief, God's love is one of godly principle, and not a thing of sickly sentimentality. And while Mr. Armstrong reasons with a zeal worthy of a better cause, he should remember that as the heavens are higher than the earth, so are His thoughts than our thoughts, and His ways than our ways. Wishy-washy philosophy and rationalizing will not change God's eternal purpose.

Then Mr. Armstrong compares the punishment of a lost soul to the burning of a scrap of paper. Just a brief period of flame, then oblivion. Nothing left but ashes. He goes on, confusing eternal punishment with the destruction of earthly things. He confuses the resurrection of the body with the resurrection of the spirits. He hints at the impossibility of a space large enough to contain all souls lost since time began. I am made to wonder how much space a soul would fill. Let me quote Mr. Armstrong: "The Apostle Paul said his hope was the hope of the resurrection. If the resurrection is true doctrine, then the pagan myth of an eternal torture, beginning at death is false as Satan himself." He goes on to say that if lost souls can never get out of hell, how could there be a resurrection? Frankly, I thought all Christians knew that death and hell would be cast into the lake of fire. His contention here proves nothing, only an appalling ignorance of the Scriptures. But to him, eternal life is eternal, but eternal fire, eternal punishment is only temporary. I would exhort him to study Rev. 14, especially these words. "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In the article by Mr. Meredith, I find a continuation of the same theory of temporary punishment. Below the title of his article, I found these words. "Hundreds responded enthusiastically to Mr. Armstrong's article on Hell. 'That is not surprising. This the-

ory should be a good soothing syrup for those who have rejected Christ. They can take their fill of worldly lusts, believing that they will suffer only briefly in the world to come.

Also in the heading this question is asked. "Does the Bible reveal that God is an angry God, that God tortures helpless sinners ages without end?" Well, Mr. Meredith, this may bruise your sensibilities, but the answer is "yes." In Ps. 7:1, we read that God is angry with the wicked every day. And every day will also include the great and dreadful day of the Lord, the day of God's wrath, and the day of His judgment. Let Mr. Meredith study the Scriptures that deal with God's wrath, anger, judgment and justice. Perhaps he will learn that "when God doeth a thing it is forever."

Mr. Meredith then quotes from Matt. 13, the parable of the tares. He quotes correctly by saying "and bind them in bundles to burn them." But when he tries to prove his point, he begins to add. I quote: "When the literal tares are burned, they are burned up. What about these types of sinners who are burned up?" These are his words. But Jesus never said "burned out," Mr. Meredith did. Why? Because he couldn't prove his point otherwise. Both Mr. Armstrong and Mr. Meredith are continually using the perishable things of earth to represent the imperishable things of eternity, such as, "The earthly Jerusalem was burned up, so an apostate world of mankind will also be burned up and pass into a state of nothingness. The punishment will be only of short duration."

Mr. Meredith goes on to say that the scripture "where the beast and the false prophet are" is incorrect, and should read,

"where the beast and the false prophet were." According to him, at the time depicted in John's vision, the beast and false prophet were no longer in the lake of fire. They had served their sentence and had been utterly consumed. Oddly enough, however, the Scriptures say, "and shall be tormented day and night forever and ever." I wonder how long the rich man of Luke 16 suffered before he was consumed. He had sufficient time to express his complete dissatisfaction with his surroundings. Perhaps the writers of the Plain Truth would say this was an example of a man getting a slow burn.

I have mentioned only a few of the strange doctrines contained in these articles. But I would warn our readers, if they would know the plain truth, look for it in your Bible, not in articles by Mr. Armstrong or Mr. Meredith. The everlasting burnings are a reality, regardless of their efforts to philosophize them away. Their efforts to rationalize God's purposes, His motives, His methods, His justice and His mercy, and making them comparable to the motives, methods, justice and mercy of frail humanity merely lead me to recall the words recorded in Ps. 50:21. "Thou thoughtest that I was altogether such an one as myself."

I must mention another oddity found in The Plain Truth. A reader writes of being born of the spirit. Mr. Armstrong gently chides the reader, saying, if she had been born of the spirit, she would be nothing but a spirit. No body. According to Mr. Armstrong spiritual birth comes only at the resurrection.

The Plain Truth frequently make a statement, then goes on to say, "it's right there in your Bible." But on various occasions is incorrect, and should read, (Continued on page 6, column 5)

MARY BUNYAN

By

SALLIE ROCHESTER FORD

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THE BAPTIST EXAMINER

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PAGE THREE



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The Baptist Examiner FORUM

"Is there any Scripture which says that the believers shall be raptured before the tribulation period?"

**JAMES
HOBBS**

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
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South Shore, Ky.



As far as I know, there are no Scriptures that say definitely that the rapture comes before the tribulation period, but there are Scriptures which indicate this. Revelation 20:4-9 tells us that there will be two resurrections with a thousand years between. Mark 13:35,36 teaches us that we cannot know the time of the coming of the Lord. If the rapture came during or after the tribulation, I am sure we would know it. The proof is, I believe, found in Revelation, Chapter 6 through Chapter 19. These chapters describe the tribulation period and the last days. I find that the Jews must go through this period and out of them will emerge the 144,000 who are sealed by the Spirit. (Rev. 7:4). Obviously, the tribulation is the final purging of the Jews. The Gentile children will have been already raptured. Revelation 7:9 tells us there is a great multitude in heaven. This multitude will be the raptured saints of I Thess. 4:14-17 who have already been resurrected and taken to be with the Lord. Notice please that the description of the last days are given in order and the tribulation comes after verse 9 of chapter 7.

**AUSTIN
FIELDS**

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes. There are many verses of Scripture which teach us that the rapture of the believers, both dead and alive, will take place before the tribulation.

"Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Matt. 13:30.

To me this parable declares in no uncertain terms that the rapture must take place before the tribulation period starts. The sower is Jesus Christ, the seed

that He sows are the elect, which is referred to as wheat. See Luke 22:31. The wheat was sown in the sower's field (world). Satan sowed his followers in the same field, or the field that belonged to the sower of the good seed; therefore Satan and his followers are "squatters," having no legal right in the field. Now the sower (Jesus Christ) is going to clean up His field, but ere He starts to burn the tares, He gives the command to gather His wheat (elect) into His barn. The barn is a place where the wheat is taken so that no harm can come to it. Surely then the barn can only represent Heaven. Thus we have the owner of the field, gathering the wheat into a safe place ere he burns His field and rids it of every undesirable thing. To me nothing can be clearer than that the rapture must take place before the tribulation, for the tribulation as described in the book of Revelation is a time of burning, but the wheat is safely housed in the barn (heaven) before the burning starts.

John in Revelation 4 and 5 saw the enthroned elders, which denotes the church ready to reign with Jesus Christ, but they could not reign until the Lamb had taken the book from out of the hand of God. This book contains the requirements that must be met ere the field (world) could be redeemed, which Satan had corrupted with tares. From these two chapters we learn that the saints were in Heaven before the first seal was broken, and the breaking of the first seal is the beginning of the tribulation. Therefore, the saints must be raptured before the tribulation starts.

There are many verses of Scripture which warn the saint, and exhort him to watch for the coming of the Lord, but if the saints are not to be raptured before the tribulation, but are to go through it, then the warnings and the exhortations would be out of place, and they should instead read to watch for the Anti-Christ, false prophet and the terrible day of the Lord. Nowhere is the saint exhorted to watch for the tribulation, but for the second coming of the Lord. The Apostle Paul tells us that we are to meet the Lord in the air, not on the earth.

"Then we which are alive and remain shall be caught together with them (dead in Christ) in the clouds to MEET THE LORD IN THE AIR."—I Thess. 4:17.

In the fifth chapter he speaks of the day of the Lord (tribulation) and how that it will come upon the world as a thief in the night. Then he makes a startling revelation that the day of the Lord would not overtake us as a thief. Therefore the day of

darkness of the tribulation is not for the believer in Christ. Furthermore Paul tells us that the wrath which God has appointed for the tribulation period is not for the saint.

"For God hath NOT APPOINTED US TO WRATH, but to obtain salvation by our Lord Jesus Christ."—I Thess. 5:9.

The wrath spoken of here is the wrath of God which will come upon the world during the tribulation. The salvation spoken of in this verse is the escaping the terrible vengeance of God, as He cleans up His field, getting it ready for His saints to inherit.

**E. G.
COOK**

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BIBLE TEACHER

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So far as I know there is no Scripture that states in so many words that the believers will be raptured before the tribulation period. But, when I compare, or rather contrast I Thess. 4:16-17 with Zech. 14:4-5 and I Thess. 3:13 I am forced to say there are two phases, or aspects to our Lord's second coming. And it goes without saying that He must come for His saints before He can come with them. And one of the Scriptures that gives me so much consolation and assurance that what we see in I Thess. 4:16-17 takes place before the tribulation period is found in Rev. 3:10. I firmly believe that the church at Philadelphia is representative of our Lord's true churches in these last days. And in this verse He says, "I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Our Lord could keep us even in the tribulation if He chose to do so. But the word "from" here is from EK which means out of. He is going to keep us out of this hour of trouble. "Temptation" here is from PEIRASMOS which I take to mean trials and troubles that are divinely sent.

Then to me the book of Revelation is a prophecy dealing with this church age, the great tribulation, the millennium, and the age of the new earth on beyond the millennium. In chapter I we have the introduction to the book. Here we are acquainted with the author (Jesus Christ), the stenographer, or secretary (John), the mode of recording (signified, or by signs and symbols) and an example for us to follow in our interpretation of verse 20. In chapters 2 and 3 we have the church age from beginning to end. Then in 4:1 we see John being called up hither before there is anything recorded about the actual tribulation. To me, John's being called out at the end of the church age, and before the actual tribulation begins is a clear type of our rapture in I Thess. 4:16-17. I am thoroughly convinced that all this means that the saints will be raptured before the tribulation period begins.

**ROY
MASON**

Radio Minister

Baptist
Preacher

Aripeka, Florida



I do not call to mind any categorical statement to that effect. However it is made abundantly clear in the Scriptures that the saved shall be caught away be-

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HENRY SANDERS

On the return trip from Seabrook, Maryland, we stopped at the Cobbler Mountain Farm of Delaplane, Virginia to pick up a Hereford steer, which in all probability is destined to enter the ministry about Labor Day.

Mr. Henry Sanders, pictured above, is the manager of this stock farm of over 1000 acres, and it was a real joy to spend at least an hour with him and his wife in their home on the farm on our return trip to Ashland, on Sunday afternoon. Lemonade never tasted better and the conversation couldn't have been more pleasant than on this particular occasion.

We might say in passing that this was the fourth year in succession that Mr. Sanders has made this contribution, so at least three of his cattle have already become Baptists. For the goodness of the man to us, and for his wonderful and kindly spirit, we are most thankful.

fore the tribulation. For instance, in 2 Thess. 2: an order of events is suggested.

1. There is a falling away — a departure from the truth.

2. The map of sin — Anti-Christ — is revealed (v. 3).

3. The Lord comes and brings about his destruction (v. 8).

4. Rev. 19:11-21 depicts the same identical scene and Christ's people are with him as he comes. (v. 14). If they are with him, then plainly, they have been caught up into his presence sometime previous to this. In fact the marriage supper of the Lamb has taken place previous to the appearance of Christ with His people. This is made clear in verses 7-9. The awful plagues, and the horrible judgments that have fallen upon the world as mentioned in previous chapters are evidently during the period that the

Lamb's wife has been safe with him. This is all in exact accord with several plain types of Old Testament.

1—The type of ENOCH was caught away before the flood judgment came upon the world.

2—The type of LOT, who was rescued out of Sodom before the fire and brimstone judgment visited upon the city.

It is worthy of note that the Lord in Matt. 24 tells of the condition like unto the days of Noah shall obtain previous to his coming, but in direct connection with this he tells of some shall be taken away — man in the field, the mill, etc. Most definitely it is the rapture described here — the selection (Continued on page 8, column 2)

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"My Shepherd"

(Continued from page one)
 I thought about the shepherd, she said that was too mild. I thought about the shepherd, when I read the entire article, which I was more than a little bit tricked into reading by the word "arthritis" — when I read the entire article, my mind went back to her, this new word, that long hairdo extending about a foot and a half above the top of her head, the loud the pelvis hypnotically the eye balls even in the sockets — as I thought about this, I thought, these surely crazy days through we are passing. Can you imagine anything any crazier than that? How far removed the world is from the peaceable Christian life that God has made for men to enjoy. I contrast the little service here tonight with the wild, weird sounds of the dance floor, and I say to myself, these are crazy days. Especially would I say that the Bible says that the Christian is to study to be quiet. And that ye STUDY TO BE quiet, and to do your own

business, and to work with your own hands, as we commanded you." — I Thess. 4:11.

These are truly crazy days. What a contrast between the way the world goes, and the child of God! The child of God can say, "The Lord is my shepherd; I shall not want." I don't need any wild thunderous music to propel me to do my work from day to day. I say, beloved, there is a tremendous difference between the child of God and the child of the world, and I want to pause long enough to say this — I thank God I am His child, and I can say, "The Lord is my shepherd; I shall not want."

Through the years gone by I have pondered this verse of Scripture in the darkness of the night. As a result of a spine that doesn't exactly cooperate when I lie down, I have to get out of bed, and stand on my feet, on an average of at least once an hour. Many and many a time when I have gotten up, and stood up for a few minutes, and then lay back down — many is the time that I have thought of Psalm 23:1, and I have quoted it to vary the emphasis; I have changed the accent on the words. I have said, "The Lord is my

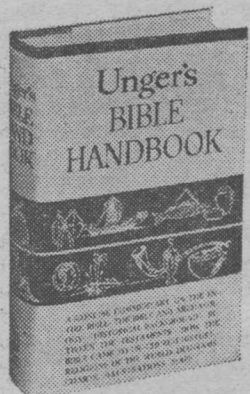
shepherd." I have said, "The Lord is my shepherd." I have said, "The Lord is my shepherd." Then as I have repeated it to myself, I have said, "The Lord is my shepherd." Beloved, I have gotten a tremendous joy in my own personal experience out of quoting this verse and by changing the emphasis as to the words. I say to you, I know of no Scripture that can give a child of God more joy than to be able to say, "The Lord is my shepherd; I shall not want."

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this word "Lord," the Hebrew "Jehovah," is found in the Bible. As I say, 7600 times you'll find it in God's Word.

May I remind you that the God of the Old Testament, is the Jesus Christ of the New Testament. In view of that fact, I rejoice that I can read to you the following Scripture:

"I am the good shepherd, and know my sheep, and am known of mine." — John 10:14.

Who is the shepherd? It is the Lord. It is not only God the Father, but God the Son. How I rejoice to know this truth, that Jesus Christ is my Shepherd.

II HOW HE HAS BECOME MY SHEPHERD.

Was He always my shepherd? No. Was I always one of His sheep? Yes, from the standpoint of election I was, but from the standpoint of my actual experience I wasn't always one of His sheep. At least I was a wayward sheep. I was a lost sheep. We read:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." — Isa. 53:6.

This tells us that we have all gone astray, just like sheep.

I wonder why our Lord chose sheep for His illustration. Why didn't He say a cat, or why didn't He say a dog? Why didn't He choose some other animal or some bird? I'll tell you why. Because these others might find their way back home, but not so with sheep. He didn't say, "All we like dogs have gone astray," because dogs are hard

The Church

(Continued from page one)
 Yet I could find nothing in the Scriptures that would lead me to believe that Peter had ever thought himself to be the "Headman," and for that matter, I could never find any reference to his having ever been in Rome. There are two points that quickly come to my mind in connection with the words of Jesus in this passage. The first one is "I will build MY church." "I" Jesus will do it. The second point is "The gates of Hell shall not prevail against it." I understand this to mean that the forces of Hell shall not overcome the church Jesus built.

As we think of these two points, let us see what they mean to us. Jesus was speaking, and as the Son of God, we must believe He was telling the truth. He

to lose. Usually, unless somebody ties them up with a chain, they can find their way back home pretty easily.

A Baptist preacher here in Ashland lost a bird dog several years ago when he was hunting in the hills of North Carolina. About five weeks passed, and one evening he looked out the back window and his dog was coming in the gate into the back yard. That dog traveled all the way home from North Carolina to Ashland, Kentucky.

So our Lord didn't say, "All we like dogs have gone astray," for dogs can find their way back.

He didn't say, "All we like cats have gone astray." I think you well know how hard it is to get rid of an old cat and a litter of kittens. If you don't think it is a problem, I challenge you to take one sometime and drop it on the side of the road ten miles away from home and see if that old cat isn't sitting on the front porch to welcome you when you get back home. I am talking from personal experience. It is hard to lose a cat. They can find their way back home.

He didn't say, "All we like horses have gone astray." Very few of you have ever had the joy of going courting in the days of the horse and buggy. At best, you young fellows have to at least use one hand on the steering wheel, but that wasn't true when I was a boy. I could put both lines on the dashboard and

(Continued on page 7, column 1)

meant what He said. "I will build my church." We know God manifests Himself in three ways: as the Father, as the Son, and as the Holy Spirit. We further understand that each member of the Trinity has a special office work. It was the Father who did the electing of sinners; it was the Son who did the dying for sinners; and it was the Holy Spirit who does the quickening and the regenerating of those who have been elected and paid for. The question for all Christians today as far as the many churches in the world is, "Did Jesus mean what He said when he told Peter, 'I will build my church.'" Did Jesus mean that God the Father would build the church? No, for Jesus said, "I will build my church." Did Jesus mean that he would leave the job of building the church to the Holy Spirit on the day of Pentecost? No, for Jesus said, "I will build my church?" If language means anything at all and if we have the least amount of common sense, we must all agree that it was Jesus who actually built the true church.

Now, since Jesus said, "I will build my church," we know that He did not delay building it until 1844 and then have William Miller build it. Nor did Jesus wait until Joseph Smith would dream up a church. No! Jesus said, "I will build my church." The fact of the matter is, either Jesus did build the true church during His personal ministry or He did not tell the truth when He said, "I will build my church." We know the latter is not so for "it is impossible for God to lie." We must all agree that Jesus KNEW what He was talking about. If our views are different from the Scriptures, then we need to change our views to conform to the Inspired Word.

Secondly, Jesus promised the continual existence of His church. "The gates (forces) of Hell SHALL NOT PREVAIL (overcome) against it." Note that Jesus DID NOT SAY that His church would only last for a few hundred years and then go out of existence and then Martin Luther would rise up and start a substitute for it. No! Jesus said that it would not be overcome and that it would continue to exist. Jesus did not say the Satanic forces would not TRY to overcome it. Jesus did not say the heinous Hell Hounds would not ATTEMPT to destroy it, but Jesus DID SAY that "the forces of Hell will NOT prevail against it."

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JUNE 11, 1966

PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

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

He then took the document, read it slowly; and when at the words, "we submit ourselves to your authority, according to the Word of God as we find it in the Gospel of Christ," he stopped and said: "What do you mean by this?"

I answered, "I mean what you see there. I mean that neither I nor my people will ever submit ourselves to anybody, except according to the eternal laws of truth, justice, and holiness of God, as we find them expressed in the Bible." He angrily answered, "Such language on your part is sheer Protestantism. I cannot accept such a conditional submission from any priest."

Then again I seemed to hear the mysterious voice, "Do you not see that in your church of Rome you do not follow the Word of God, but the lying traditions of men?" Thanks be to God, I did not silence the voice in that solemn hour. An ardent, though silent prayer, went from the bottom of my heart to the mercy seat. With all the fervour of my soul I said: "Oh my God! speak, speak again to thy poor servant, and grant me the grace to follow Thy holy Word!" I then said to the bishop — "You distress me by rejecting this act of submission, and asking another. Please explain yourself more clearly, and tell me the nature of the new one you require from me and my people."

Taking then a more subdued and polite tone, the bishop said: "I hope Mr. Chiniquy, that, as a good priest, you do not want to rebel against your bishop, and that you will give me the act of submission I ask from you. Take away these 'Words of God,' 'Gospel of Christ,' and 'Bible' from your present document, and I will be satisfied." "But, my lord, with my people I have put these words in because we want to obey only the bishops who follow the Word of God. We want to submit only to the church which respects and follows the Gospel of Christ."

In an irritated manner he quickly answered: "Take away from your act of submission those 'Words of God,' and 'Gospel of Christ,' and 'Bible' or I will punish you as a rebel."

"My lord," I replied, "those expressions are there to show us and to the whole world that the Word of God, the Gospel of Christ, and the Bible are the fundamental stones of our holy church. If we reject those precious stones, on what foundation will our church and our faith rest?" He answered angrily, "Mr. Chiniquy, I am your superior. I do not want to argue with you. You are my inferior: Your business is to obey me. Give me at once an act of submission in which you will simply say that

you and your people will submit yourselves to my authority, and promise to do anything I will bid you."

I calmly answered: "What you ask of me is not an act of submission, it is an act of adoration. I do absolutely refuse to give it." "If it be so, sir," he answered, "you can no longer be a Roman Catholic priest." I raised my hands to heaven, and cried with a loud voice: "May God Almighty be forever blessed."

I took my hat, and left to go to my hotel. When alone in my room I locked the door and fell on my knees, to consider, in the presence of God, what I had just done. There the awful, undeniable truth stared me in the face. My church could not be the church of Christ! That sad truth had not been revealed to me by any Protestant, nor any other enemy of the church. It was from her own lips I had got it! It had been told me by one of her most learned and devoted bishops! My church was the deadly, the irreconcilable enemy of the Word of God, as I had so often suspected! I am not allowed to remain a single day longer in that church without positively and publicly giving up the Gospel of Christ! It was evident to me that the Gospel was only a blind, a mockery to conceal her iniquities, tyrannies, superstitions, and idolatries. The only use of the Gospel in my church was to throw dust in the eyes of the priests and people! It had no authority. The only rule and guide was the will, the passions, and the dictates of sinful men!

There, on my knees, and alone with God, it was evident to me that the Voice which had so often troubled and shaken my faith, was the voice of my merciful God. It was the voice of my dear Saviour, who was bringing me out of the ways of perdition in which I had been walking. And I had tried so often to silence that voice! "My God! My God!" I cried, "The Church of Rome is not Thy church. To obey the voice of my conscience, which is Thine, I gave it up. When I had the choice between giving up that church or the Bible, I did not hesitate. I could not give up Thy Holy Word. I have given up Rome! But, Oh Lord, where is Thy church? Oh! speak! Where must I go to be saved?"

For more than one hour I cried to God in vain; no answer came. In vain I cried for a ray of light to guide me. The more I prayed and wept, the greater was the darkness which surrounded me! I then felt as if God had forsaken me, and an unspeakable distress was the result of that horrible thought. To add to that distress, the thought flashed across my mind that by giving up the church of Rome, I had given up the church of my dear father and mother, of my brother, my friends, and my country — in

fact, all that was near and dear to me!

I hope that none of my readers will ever experience what it is to give up friends, relatives, parents, honour, country — everything! I did not regret the sacrifice, but I felt as if I could not survive it. With tears I cried to God for more strength and faith to bear the cross which was laid on my too weak shoulders, but all in vain.

Then I felt that an implacable war was to be declared against me, which would end only with my life. The Pope, the bishops, and priests, all over the world, would denounce and curse me. They would attack and destroy my character, my name and my honour, in their press, from their pulpit, and in their confessionals, where the man they strike can never know whence the blow is coming! Almost in despair, I tried to think of some one who would come to my help in that formidable conflict, but could find none. Every one of the millions of Roman Catholics were bound to curse me. My best friends — my own people — even my own brothers, were bound to look upon me with horror as an apostate, a vile outcast! Could I hope for help or protection from Protestants? No! for my priestly life had been spent in writing and preaching against them. In vain would I try to give an idea of

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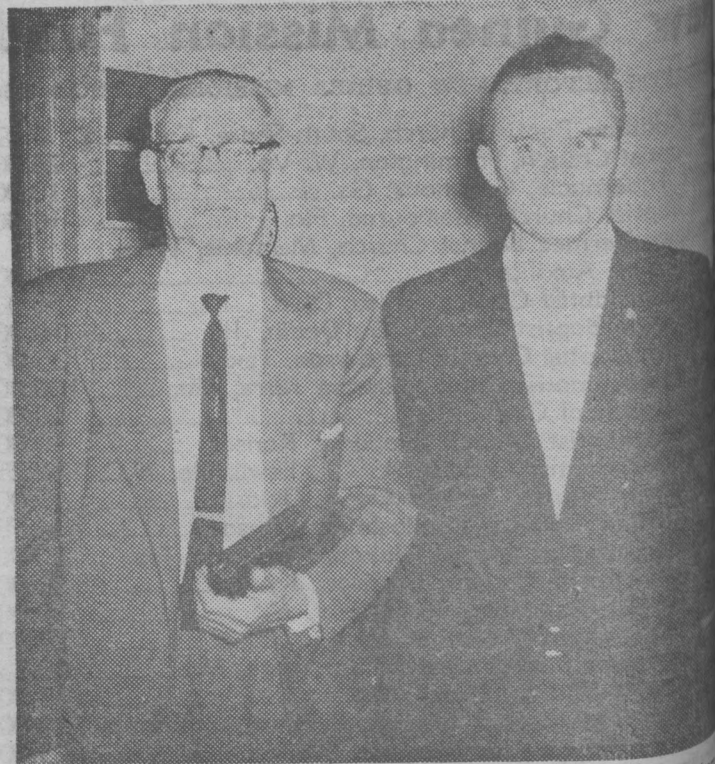
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the desolation I felt when that thought struck my mind.

Forsaken by God and man, what would become of me? Where would I go when out of that room? Expelled with contempt by my former Roman Catholic friends; repulsed with still more contempt by Protestants; where could I go to hide my shame and drag on my miserable existence? How could I go again into the world where there was no room for me; where there was no hand to press mine; none to smile upon me! Life suddenly became to me an unbearable burden. My brain seemed to be filled with burning coals. I was losing my mind. Yes, death, an instant death, seemed to me the greatest blessing in that awful hour? and, will I say it? Yes! I took my knife to cut my throat, and put an end to my miserable existence! But my merciful God, who wanted only to humble me, by showing me my own helplessness, stopped my hand, and the knife fell on the floor.

Though I felt the pangs of that desolation for more than two hours, I constantly cried to God for a ray of His saving light, for a word telling me what to do, where to go to be saved. At last, drops of cold sweat began to cover my face and my whole body. Then pulsations of my heart began to be very slow and weak; I felt so feeble that I expected to faint at any moment, or fall dead! At first, I thought that death would be a great relief, but then, I said to myself,

BALTIMORE PASTOR AND LAYMAN



Bro. J. D. Wishon, and Bro. James R. McGhee drove in from Baltimore, Maryland for services on Saturday evening at Seabrook. How good it is to meet solid substantial Baptists like these.

"If I die, where will I go, when there is no faith, nor a ray of light to illuminate my poor perishing soul! Oh, my dear Saviour," I cried, "come to my help! Lift up the light of Thy reconciled countenance upon me."

In that very instant, I remembered that I had my dear New Testament with me, which I used then, as now, to carry everywhere. The thought flashed across my mind that I would find in that Divine book the answer to my prayer, and light to guide me through that dark night, to that house of refuge and salvation, after which my soul was ardently longing. With a trembling hand and a praying heart, I opened the book at random — but, no! not I, my God Himself opened it for me. My eyes fell on these words: "YE ARE BOUGHT WITH A PRICE. BE NOT YE THE SERVANTS OF MEN." (1 Cor. 7:23).

Strange to say! Those words came to my mind, more as a light than articulated sound. They suddenly but most beautifully and powerfully gave me, as much as man can know it, the knowledge of the great mystery of a perfect salvation through Christ alone. They at once brought a great and delightful calm to my soul. I said to myself: "Jesus has bought me, then I am His; for when I have bought a thing it is mine, absolutely mine! Jesus has bought me! I, then, belong to Him! He alone has a right over me. I do not belong to the bishops, to the popes, not even to the church, as I have been told till now. I belong to Jesus and to Him alone! His word must be my guide, and my light by day and by night. Jesus has bought me, "I said again to myself, "then He has saved me! and if so, I am saved, perfectly saved, for ever saved! for Jesus cannot save me by

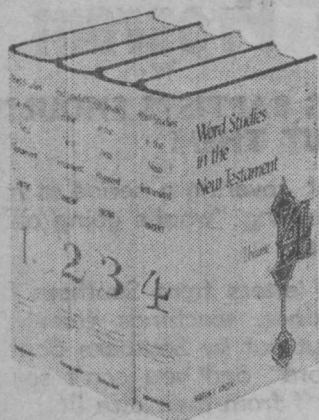
half. Jesus is my God; the word of God are perfect. My Saviour must, then, be a perfect Saviour. But how has He saved me? What price has He paid for my guilty soul?" The answer came as quickly as lightning: "bought you with His blood, shed on the cross! He saved you dying on Calvary!"

I then said to myself: "If Jesus has perfectly saved me by shedding His blood on the cross, I am not saved, as I thought and preached till now, by my penances, my prayers, Mary and the saints, my confessions and indulgences, not by the flames of purgatory!"

In that instant, all things were as a Roman Catholic, I had believed to be saved — all the mummeries by which the Roman Catholics are so easily deceived, the chaplets, the scapularies, auricular confession, invocation of the holy water, masses, purgatory, etc., given as means of salvation, vanished from my mind as the tower, when struck at the foundation, crumbles to the ground. Jesus alone remained in my mind as the Saviour of my soul. (To be continued)

Plain Truth... Here

(Continued from page three) you will find that in one make what you find in your agree with Mr. Armstrong's interpretation, you must be at adding or subtracting plain truth is this: God has specifically warned us against any adding or subtracting one can deny that that plain truth. Truly, that there in your Bible."



WORD STUDIES

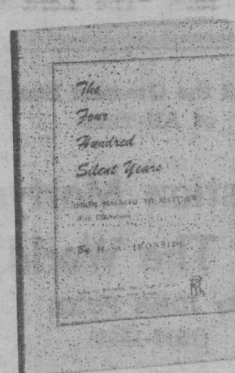
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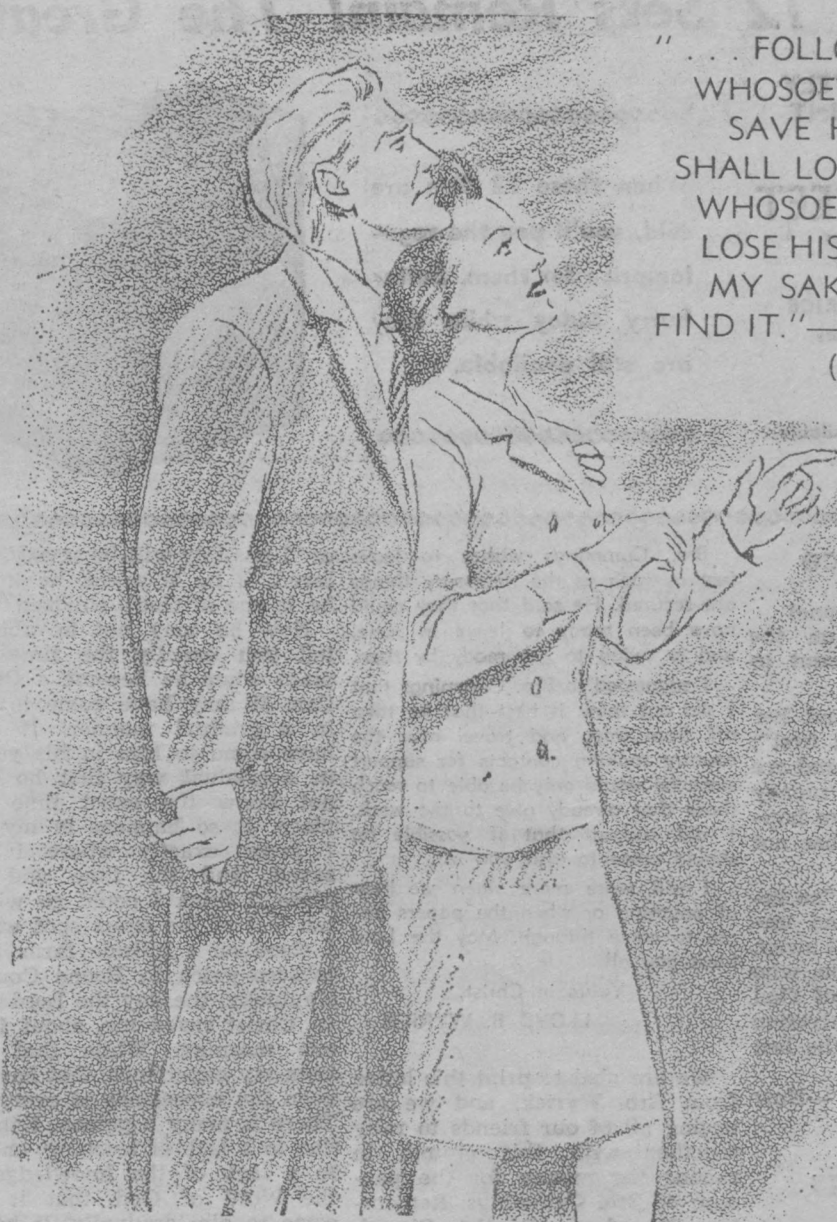
PAGE SIX

How does He become
shepherd? When we like
go astray and can't find
way back, He becomes our
shepherd, in that He Himself
gather the sheep. Listen:
man of you, having an
strayed sheep, if he lose one of
doth not leave the ninety

are under him as to what they would be subjected to! As I say, I was checking through that book again recently, and as I did, I was impressed with the stupidity, and ignorance, and idiocy on the part of the man that wrote the book. I tell you, beloved, when the Lord Jesus Christ saves His own, or when the shepherd saves a sheep, He

The Word of God tells us who are His sheep. Listen:
 "My sheep hear my voice, and I know them, and they follow me."—John 10:27.

"... FOLLOW ME, FOR
WHOSOEVER WILL
SAVE HIS LIFE
SHALL LOSE IT. AND
WHOSOEVER WILL
LOSE HIS LIFE FOR
MY SAKE SHALL
FIND IT."—THE CHRIST
(MATT. 16:25)



Beloved, our Lord has marked His sheep in the ear. God's sheep have hearing ears. When I say

Who are His sheep? It is that crowd that knows the Lord Jesus
(Continued on page 8, column 2)

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PAGE SEVEN



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Lost Inheritance

(Continued from page one)
calculated the interest on the
money, but it could amount to
an astronomical sum.

The heiress said she and her
husband were "excited at first";
but now they are puzzled and are
wondering where all that money
is. Needless to say, they are hop-
ing that this inheritance has not
faded away.

The Scriptures mention "an in-
heritance incorruptible, and un-
defiled, and that fadeth not away,
reserved in heaven for you, who
are kept by the power of God
through faith unto salvation
ready to be revealed in the last
time" (I Peter 1:4, 5).

—Now

Bro. Cummings

(Continued from page one)
for their transportation. I do not have
the exact figures now but am sure
that they will run well over five
thousand, because his children are
older and he plans to take all with
him as of now. Macedonia as you
know, does not have any large mem-
bership nor a large bank account.
They may have a large pastor but
that is about as far as it goes hu-
manly speaking. The church has
taken a goal of raising at least two
thousand dollars in the next two
months. By that time perhaps enough
will come in to help complete the
need from other sources. If not, we
can make other plans if the papers
are ready, and by that time I hope
they shall be. We may be able to
raise more than our goal. Only the
Lord knows what He plans, and we
are trusting that He will bless in
every effort.

I wish to thank you and the Cal-
vary Baptist Church for what you
have done for us and Bro. Halliman.
One could not ask for more. In of-
fering The Baptist Examiner for this
purpose is above and beyond the call
of duty. The reason I say this is that
I have some knowledge as to what
goes on there. I am sure that much
of this special drive for funds when
published in the Examiner will take
directly from funds or offerings that
have been intended for the Examiner
and given to us. This is not our de-
sire, but this is a price which in pub-
lishing this appeal, will be paid by
TBE and the Calvary Baptist Church.

Bro. Cummings wishes to leave
just as soon as the necessary things
are secured. He said that they could
have been ready to leave in June,
and is trying to get ready by then.

I suggested to Bro. Cummings that
I did not think it best that he take
off from work and travel over the
country making contacts for support
since he would only be able to reach
those that already give to the work.
I did suggest that if possible he
should come to visit you all.

I will write more when we hear
of anything or when the papers be-
gin to come through. May the Lord
bless you all.

Yours in Christ,
LLOYD B. WYRICK

We are glad to print this letter
from Bro. Wyrick, and we are
urging all of our friends to rally
together with this church in
raising the money for the pas-
sage of Bro. Cummings. Remem-
ber Macedonia Baptist Church
has alone raised the money for
the return of Bro. Halliman and
family, if and when they can
arrange to come home for a much
needed rest. They have over
\$5,000.00 in hand for this pur-
pose, and they pledge themselves
to raise \$2,000.00 immediately
for the sending out of this new
missionary. How about all of our
readers making a special offer-
ing now for this purpose? May
it please God to give immediately
such an offering in behalf of
missions on the part of our read-
ers. Send your offerings to Mace-
donia Baptist Church, 2240 North
Maplewood Avenue, Chicago, Il-
linois and be sure you state that
it is for sending out the new
missionary.

"My Shepherd"

(Continued from page seven)
Christ. It is strange how you ask
a man a question as to his sal-
vation and the answer that he
gives you will be, "I hope so."
Or he may say, "I think so." Or
he may say, "I guess so." Be-
loved, the man who is one of
God's sheep will say, "I know
so." You don't find a Christian,
or a person who is one of God's
sheep who will ever say, "I hope
I am saved," or "I think I am
saved," or "maybe I am saved,"

or "I possibly will be saved." Be-
loved, if he is saved, he knows
he is one of God's children.

Now he may not be able to
tell you exactly the time and
place when he became a Chris-
tian. It may have come to him
in a gradual manner. It may
have come to him in his youth,
in a gradual way that he may
not know the exact time and
place. It so happens in my life
I know exactly where I was
saved, and the time and the
place. I think I could go with-
in ten feet of the exact spot where
I stood on a hillside farm, in a
tobacco patch in Boone County,
Kentucky, the day the Lord Jes-
us Christ saved me, about 10:30
one morning. While that has
been my experience, that has not
been the experience of everyone.

There is many a person, I think,
due to a lack of teaching, or due
to a lack of the knowledge of
the Word of God, that it has
come to him gradually. It hasn't
dawned upon him fully as it has
upon the individual who has
lived a rather wicked life. But
there is one thing certain — if
you are saved, you know it. You
may not know the time nor the
place, but you know it happened
just the same. I contend that the
man who doesn't know Jesus
Christ as his Saviour, that man
is not one of God's sheep.

Another description of His
sheep is **that they follow Him.**
Listen:

"My sheep hear my voice, and
I know them, and THEY FOL-
LOW ME."—John 10:27.

If a man is one of God's sheep,
then he will follow the shep-
herd.

Where did the Shepherd go
when He was here in this world?
He went to a Baptist preacher
on the banks of the Jordan River
and was baptized. Where did He
go? On the Lord's Day He went
into the house of God for wor-
ship. Beloved, I say if you are
one of God's sheep, you'll do
just exactly like the Shepherd.
When you understand, and when
you have come to a knowledge
of the truth, you'll do just ex-
actly like the Shepherd — you'll
follow Him. You'll go to a Bap-
tist church, you'll seek out a
Baptist preacher to be baptized,
and you'll want to worship when
the Lord's Day comes.

A man who is a sheep is an
individual who hears the Shep-
herd's voice, he is an individual
who knows the Lord Jesus Christ
as a Saviour, and he is an in-
dividual who follows the Son of
God. I am contending that re-
gardless of how many churches a
person might be a member of,
regardless of his profession, if he
will not hear the voice of the
Shepherd, if he does not know
the Shepherd as His Saviour, if
he does not follow the Shepherd,
he proves thereby that he is not
one of God's sheep.

THE SHEPHERD'S PROMISE TO HIS SHEEP.

My text says, "The Lord is my
shepherd; I shall not want."
What a promise! Does that mean
that I am going to have every-
thing in this world that I want?

No, because I have some wants
that are not according to the will
of the Lord. My God knows what
is best for me, and He keeps me
from having some things that I
want, just because He knows
what is best. Now at the time I
don't like it, but you know af-
terwards, I find myself rejoicing
because God keeps me from hav-
ing everything that I want. If
He didn't, I would be in a ter-
rible condition so far as this
world is concerned.

My text says, "The Lord is my
shepherd; I shall not want." I
remember a man in the Bible
who wanted. His name was Bel-
shazzar. One day God put him
in the balances and weighed him,
and God looked at the scales and
said:

"Thou art weighed in the bal-
ances, and art found wanting."
—Dan. 5:27.

I remember another man in
the Bible who wanted, and that
is the prodigal son. Out there in
a far country the Word tells us
how that prodigal had departed
from his father. He went into a
far country and in the time of
famine he began to be in want.
Beloved, a sheep will never want
like Belshazzar, and a sheep will
never want like the prodigal.

I'll go further and say that I
know of another man in the
Bible who was in want, and that
was the rich man that went to
hell. We read:

"And he cried and said, Father
Abraham, have mercy on me, and
send Lazarus, that he may dip
the tip of his finger in water, and
cool my tongue; for I am tor-
mented in this flame." — Luke
16:24.

Beloved, unlike this rich man
in Hell, I'll never want as he
wanted. He wanted water, even
one drop that would cling to a
man's finger. Every unsaved man
is going to want just like that.

Beloved, I'll never want like
Belshazzar, for I'll never have
God say to me, "Thou art weigh-
ed in the balances, and art found
wanting." I'll never want like the
prodigal, who wanted something
that the world might give to him
to satisfy him, but which would
never satisfy us. I'll not want
like the rich man in Hell, because
I am not going to Hell to have
to want anything at all there.

Another instance of wanting is
that of the foolish virgins of
whom we read. Listen:

"And the foolish said unto the
wise, Give us of your oil; for
our lamps are gone out." — Mt.
25:8.

I am not going to enter
a discussion as to whom the
gins represent. I might say
passing that my opinion on the
verse is that which differs from
the opinion of the majority of
Bible students, for I believe
the virgins were all saved, and
some of them didn't have as
much as the others had. They
be that as it may, they began
to be in want. They didn't have
enough oil. They said, "Our
lamps are going out." They
some oil, but their lamps were
going out. If they had any
at all, they had the Holy Spirit
and were saved, but their
were not being lived as they
ought to be — they were in want.

CONCLUSION

My text says, "The Lord is my
shepherd; I shall not want."
Thank God for this truth.
A man who has been born again
who as a wayward sheep has
been brought back into the fold
by the Shepherd, that man
by the assurance he is not going
to want like Belshazzar, he is
going to want like the prodigal
son, and he is not going to want
like the rich man in Hell. I
Because the Lord Jesus Christ
satisfied us completely. I'll
back across my life, and I'll
tally has been an eventful
to say the least. I think of
some of the experiences that
which I have passed. Beloved,
can say that He has been my
shepherd, I know I am His sheep,
and I know He has kept me from
wanting. He fully satisfies
and thank God, He'll satisfy
May God bless you.

The Forum

(Continued from page 1)
calling away of the saved.

One could go on and on about
Scriptures that intimate that
believers shall escape the tribu-
lation. There is, however, one
answerable argument, it seems
to me, in favor of the belief that
Christians shall be spared the
tribulation, it is this: it is
reasonable to believe that
would pour out such judgments
as we have described in Revela-
tion on HIS OWN PEOPLE.
His providence, He allows
be afflicted sometimes by the
devil, but he would not send
on his own the same judgments
judgments that He visits upon
Anti-Christ and his evil fol-
lows.

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