

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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SORROW AT THE CROSS OF JESUS

By FRANK B. BECK

Scripture reading: Luke 2:34-35; 23:27-31.



Eld. Frank Beck

There is sorrow in the heart of God at the cross of Jesus.

ful and heavy, and says to us: "My soul is exceedingly sorrowful, even unto death . . ." (Matt. 26:37-38). "Utterly prostrate with grief" (Alford). And on the cross itself the "sorrows of hell compassed" Him about. (Psalm 18:5). The sorrows of hell! Who can tell what these eternal sorrows are, unless he has been there? And what language shall we borrow to describe such anguish? And how should we bear the awful realization of it could we understand it?

There is also our sorrow suffered by God at the cross of Jesus. Go again to Isaiah 53 and hear these words: "Surely He hath borne our griefs, and carried our sorrows . . ." (v. 4). Christ not only bore our sins vv. 5-6, but also our sorrows. Take all of the sorrows of all the elect, tears enough to drown a world, under

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I Will Believe!

"I will believe, though all around my way
Dark shadows fall, and wintry winds be chill;
I know that after night shall come the day--
My Father cares, and naught can work me ill.

I will believe, though all my days be spent
In ceaseless toil from morn until the night;
My Father knows, and I can rest content--
His trusting child is precious in His sight.

I will believe--though faith be sorely tried,
God's promises forever shall endure;
All needful things will surely be supplied--
I will not doubt, but rest in Him secure.

I will believe--when life's last task is done,
I know that I shall see the Christ I love;
And fellowship so sweet on earth begun
Shall evermore endure with Him above."

DECREED FAITH A GIFT OF JESUS, ITS AUTHOR

By FRED W. ROBERTS
Circus Heights, California

Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1.



FRED W. ROBERTS

implied where this word is in the Bible. So then, what we believe about Christ and His Word knowing they will come to pass. I didn't see Christ die on Calvary, but we know He did because of the Bible, and the faith which do appear." — Romans 10:17.

There are many church members who are just plain lost. They have somehow gotten into the church without being born again. Then there are others who are saved, but who are what the Bible calls "CARNAL." They are fleshly in their outlook and behavior and desires rather than spiritual. This carnal group is the largest group in most every church. Churches are worldly and unspiritual because of the influence and leadership of such persons. Often a pastor is of this stripe. Often the most active "church workers" belong in the carnal class. For it doesn't take spirituality to be a "church worker." Church workers are usually devoted to denominational organizations, getting up programs, putting on parties, and things of that kind.

MARKS OF CARNALITY

Inability to take strong doctrine. (I Cor. 3:1-2). Many church members just have conniption fits if they are fed a little doctrine. They never get beyond the "bottle baby" stage. Election or predestination would throw them into a spasm. We had a family to take out of the church once, the first time we even mentioned election in a sermon.

Envy is a mark of carnality. (I Cor. 3:3). Church members

blow up because somebody is elected to the position which they desired. Such are envious of



Eld. Roy Mason

others who are more prominent than they.

Strife is a mark of carnality. (I Cor. 3:3). It is the carnal peo-

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ple in a church who stir up trouble, and who "keep the pot boiling" with their talk and gossip. When a church is continually in a stir, it is a sure sign of carnality. Spiritual people don't want to be in a fight or a quarrel. Spiritual people are more concerned about the Lord's work than about having their own way, or carrying their point.

Divisions a mark of carnality. (I Cor. 3:3). The more carnal a group of people, the more frequent the splits. The more carnal a people, the more frequently they are divided on some question or other. They easily "get their blood up" because they are dominated by the flesh and the flesh is quarrelsome.

Wrangling over preachers is a mark of carnality. (I Cor. 3:4). At Corinth they had at least four factions, with each faction preferring a different preacher. Carnal people are forever wanting a change of pastors. First time a preacher steps on their toes, they want to oust him. The constant changing of pastors is due to base carnality among church members.

OFT NOTED SIGNS OF CARNALITY

Why will people attend a "feed" who won't go to prayer meeting? They are carnal. They want their stomachs stuffed. They have no

(Continued on page 8, column 3)

WHY I LEFT THE CHURCH OF THE LIVING GOD

JOSEPH M. WILSON
Winston-Salem, N. C.

"The house of God, which is the church of no living God"—I Tim. 3:15.

The church of the living God is not a true church.

I was converted by the grace of God in 1943 at the age of sixteen. I joined the Church of the Living God where my Dad attended and remained in that membership for about two years. I was ordained to preach by this group about a year after being converted. I left them in late 1945 and joined a Baptist Church.



Joseph M. Wilson

I desire to write a series of articles on why I left this church and how God led me from this very rank form of Arminianism and church error to the glorious truths of sovereign grace and to church truth. It has been a long path, and there have been many trials along the way. I have lost many friends, and received much slander and abuse. I do however, praise God for these glorious truths, and I would not trade the knowledge God has given me of these truths for all the friends and possibilities of earthly position that have been lost. I will say at the beginning that as God saved me by the Holy Spirit using the Word of God, so He led

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PURE IN HEART"

"Blessed are the pure in heart: for they shall see God." — Mt. 5:8.

In the light of my text, I ask you, do you expect to see God? If it were left up to you, knowing your heart as you do, would you ever see God? I am satisfied that there isn't one here but what would say in the light of this Scripture and many other Scriptures that are to be found in the Word of God, that there is absolutely no hope for any man to see God — that is, if it were left up to the individual.

We read:
"The heart is deceitful above

all things, and desperately wicked: who can know it?" — Jer. 17:9.

Jeremiah is saying that our heart is deceitful above everything, and that it is desperately wicked. Then he asks the question, in view of its wickedness, "Who can know it?" In other words, he is saying, "Who can realize how desperately wicked his heart really is?"

Notice again:

"For there is not a just man upon earth, that doeth good, and sinneth not."—Ecc. 7:20.

Is anybody going to see God if it is left up to him? Solomon

would say, "No — there is not a just man on this earth that doeth good and sinneth not."

Solomon also says:

"All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is

(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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Is there a sound Baptist preacher who believes in the doctrines of grace and who contends that the church that Jesus built was a Baptist church, who would like to serve as pastor of a small, sound church in southwestern Missouri?

If so, please write me, as such a church has appealed to us for a pastor. I do thank God for the privilege that is ours quite often, of bringing good churches and sound preachers together.



"The Pure In Heart"

(Continued from page one)
FULL OF EVIL, and madness is in their heart while they live, and after that they go to the dead."—Ezek. 9:2,3.

Beloved, if it were left up to you and me, in the light of what Solomon says, there is no hope for any of us, for the simple reason that God declares the heart of men is full of evil.

Listen again:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Mt. 15:19.

Notice where those sins come from; they come from the heart.

Years ago, when I was just a boy preacher, I walked into the YMCA at Russell, Kentucky, one day and a man said, "You are just the person I want to see. I want to ask you a question." He said, "A big argument has been going on here on this subject: does a man steal because he is a sinner, or is he a sinner because he steals?" I said, "Well,

there isn't any need in arguing over that, for the Word of God has already made it clear, when It says that "out of the heart proceed evil thoughts." A man isn't a sinner because he steals, but he steals because he is a sinner. He is a sinner in his heart, and what he does on the outside, is but a reflection of what he is in his heart.

Let's notice another Scripture of like nature:

"O generation of vipers how can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh."—Mt. 12:34.

What does it mean? Simply this: A man talks about what he is thinking about primarily in his heart.

Haven't you seen individuals that they just bubbled over with conversation about the Lord Jesus? Why do they talk about Him? Because Jesus is in their hearts. And haven't you seen individuals, both men and women, that they couldn't talk about anything but that it had a moral reflection concerning it? Why? Because they had immorality in their heart. What is in the heart, comes to the tongue. In the light of this Scripture, I have often said that what comes to a person's tongue, and lips from the heart, is just like the cream that comes to the top when milk is allowed to set until the cream rises to the top. What a person talks about is just exactly what is inside his heart.

Notice another Scripture relative to the heart:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."—Ezek. 11:19.

Notice that God refers to the sinner as having a stony heart.

Listen again:

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezek. 36:26.

I am ready to grant that this is speaking first of all, and primarily of, the children of Israel as a nation but what is said of them as a nation, is likewise true of every one of us. We have a stony heart, and a hard heart, and God has to give us a new heart if we are ever going to be saved. In the light of my text which says, "Blessed are the pure in heart: for they shall see God," it would be an impossibility for any man to ever see God when you compare that text with Ezekiel 36:26, which says that we have a heart of stone.

Years ago, there used to be a popular song, "Got a heart like a rock in the bottom of the deep blue sea." I have often thought about it. That is one popular song that is certainly true for every individual has a heart that is just as hard as a rock, way down in the bottom of the deep blue sea.

Notice another Scripture:

"Yea, they made their hearts

as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts."—Zech. 7:12.

In other words, they made their heart like a flintstone. What is the hardest rock known? I used to think years ago that marble and granite were the hardest rock, but that is not true. You can chip marble and granite with flint and never break the flint. The Word of God describes the heart of the unsaved as an adamant stone, or as a flintstone. Listen:

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"—Isa. 44:20.

God refers to the sinner's heart as a deceived heart.

Most people have been deceived. Their hearts have deceived them. They have been deceived so far as their life is concerned. They have been deceived relative to the matter of their salvation. The majority of people think that if you do good you'll go to Heaven. They have in mind that all you have to do is, do good, and be good, in order to go to Heaven. That is not so. The man that

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believes that has a deceived heart.

Notice again:

"Of Zebulun such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart."—I Chron. 12:33.

This is talking about the men of Israel who anointed David to be king over the country. After Saul and his group were out of the way, David having already been anointed by Samuel, became king. This chapter is telling about a group of Jews who took the initiative of putting David on the throne, and in verse 33 it speaks about the number from the tribe of Zebulun. This verse speaks as if to say that there are lots of people in this world who are double hearted individuals.

I have known lots of people just exactly like that. I have known individuals who would stand up in my face and tell me how much they loved me, and then turn around, and do everything they could contrary to me. When I think of this, I remember one woman years ago who came of her own accord to see me. Knowing a great deal of things that would be of help to me, she said, "Brother Gilpin, I'll stand by you in every respect," yet three days later, when she was called upon in a court of law, she shook her head and said, "I prefer to be excused." Can you imagine an individual like that, yet I have seen persons time after time who were double hearted.

I have taken time to read you

THE BAPTIST EXAMINER

JUNE 18, 1966

PAGE TWO

DO YOU ACCEPT THE WRITINGS OF MEN OR . . .

"WHAT JESUS BELIEVED"

ELD. J. T. PARISH, MAYFIELD, KENTUCKY

In his controversial book, *The Message Of Genesis*, Ralph Elliott quotes Alan Richardson as saying, "We must learn to think of the stories of Genesis — the Creation, the Fall, Noah's ark, the Tower of Babel — in the same way as we think of the parables of Jesus; they are profoundly symbolical (though not allegorical) stories, which aren't to be taken as literally true (like the words of the textbook of geology), but which yet bear a meaning that cannot be paraphrased or stated in any other way without losing something of their quality of existential truth." Elliott agreed with Richardson. But strangely enough, Jesus did not agree with that statement. The Scriptures show that Jesus did not believe Genesis to be "stories," but rather believed that it was to be taken as literally true.

In Matthew 24:37-39 we read the words of Jesus. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Jesus believed that the flood was a literal occurrence. He used it to illustrate the conditions of the end time. The flood was just as literal as His Second Coming shall be.

Jesus believed in the Creation. In Matthew 19:4-5 "And he answered and said unto them, Have ye not read, that he which made

them at the beginning male and female, and said, this cause shall a man leave his father and mother, and shall be one flesh?"

Jesus believed in the ship of Moses. Mr. Elliott mentions it, but Jesus unreservedly accepts it. In Mark 7:10 Moses said, honour thy father and mother . . . In Luke 24:44 "And he said unto them, These are the words which I spake unto you, while I yet with you, that all things which are written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Jesus told what was wrong with those who did not believe in the trouble is they don't believe in Jesus either. John 5:46-47 "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Jesus believed the things that modernist scholars question; they believed in the authority of inspiration, and reliability of Scriptures they would believe in Moses and in Jesus.

In the book, *From Eternity to Eternity*, Erich Sauer says, "Therefore they can only see the historical unity of the Bible who do not acknowledge the absolute authority of the Lord Jesus." I am inclined to agree

these verses to show you that there isn't any hope for man if left to himself. In the light of my text which says, "Blessed are the pure in heart: for they shall see God," there is no hope. I ask you, is your heart a pure heart? Would you dare to say for one moment's time that you are the possessor of a heart of purity? The only person who can go to Heaven is that individual who has a pure heart, yet in the light of these Scriptures which I have read, there isn't one of us but will admit that we don't have a pure heart, and that we are not in any position to go to Heaven if left to ourselves.

I

WHAT IS MEANT BY A PURE HEART?

I think I can briefly say that a pure heart, is a heart that is brought back to the original condition of Adam's heart in the Garden of Eden—in other words, a heart that is in perfect harmony with the revealed will of God. Go back to the Garden of Eden. Adam's heart was in harmony with the heart of God. When the cool of the day came and God walked in the garden, Adam, I

think, would hurry into the presence of God. I am sure that the sweetest music that ever fell upon Adam's ears was the voice of God when he and Adam communed together in the garden in the cool of the day with God's heart. Then came a time when Adam sinned and he hid himself from the presence of the Lord among the trees of the garden. What was wrong? His heart is not in harmony with the heart of God. His heart is not according to the will of God. I say, beloved, for a heart to have a pure heart means we have to be brought back at least to the original condition that Adam was in the Garden of Eden, when we have a perfect heart that is in perfect harmony with the will of God.

I think the Psalmist expressed it very correctly, and aptly, he says:

"I delight to do thy will, O my God; yea, thy law is within my heart."—Psa. 40:8.

To have a pure heart means that your heart has been brought back to the place that your heart was in when you were created. (Continued on page 3, column 1)

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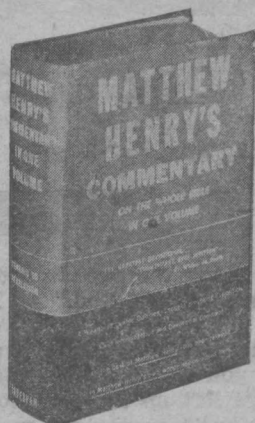
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The Pure In Heart"

(Continued from page 2)
in absolute accord with the perfect harmony with the will of God, and that you are God, to the extent that you say with the Psalmist, "Thy heart is within my heart, and I thought to do thy will."
How few there are who could say, "I have a pure heart." How few there are who could say, "I have a heart that is in harmony with the revealed will of God." How few people can say, "O God, I thought to do Thy will?" I am glad that there are mighty ones even the professing Christians in this world who would be able to say that they have a heart in God's sight.

II
HOW CAN A HEART BE MADE PURE?

Only the pure in heart shall see God, then I ask, how can a heart be made pure? I'll say to you, your heart can be made pure only in one way by faith in the atoning blood of the Lord Jesus Christ. Listen: "purifying their hearts by the Word of God." — Acts 15:9.
This was at the council at Jerusalem. You remember the Pharisees had gone out from Jerusalem and had said, "You must be circumcised. You have to be circumcised. You have to be circumcised." The church at Antioch had said, "We don't want to be circumcised. We are not in agreement with that, and we wonder if the church at Jerusalem has gone to send a delegation to the church at Jerusalem, and let them have a conference to see if they have been taught on the subject of circumcision and the keeping of the law." When they began to discuss the question as to whether one was to live up to the law, and be perfect in the keeping of the law, in order to be saved, Peter says, "Every place where we have preached, and we have gone, we have preached to the people that God puts no difference between us and the Gentiles. There is no difference, because He purifies our hearts by faith. Everyone, whether Jew or Gentile, if saved, has a heart purified by faith."
I say to that individual that is saved, and who knows not Christ as his Saviour, if he wants to know how you can have a pure heart you can have it only by faith in the atoning blood of the Lord Jesus Christ.

Notice again:
How much more shall the Spirit of Christ, who through the Spirit offered himself without spot to God, purge your hearts from dead works to the living God?" — Heb. 9:14.
There is a lot of difference between your dead works, and your works that are alive, whereby you serve the living God. How many of you brought from trusting in dead works to a place where you serve the living God? Beloved, it is through the blood of Christ who has offered Himself without spot to God. It is in that manner that you and I have our hearts purified by faith. The Apostle Paul tells us the same thing when he wrote to the church at Ephesus. Listen: "That Christ may dwell in your hearts BY FAITH; that ye, being rooted and grounded in love." — Eph. 3:17.
Christ doesn't dwell in your heart by baptism. He doesn't dwell in your heart by church membership. He doesn't dwell in your heart by your works. Rather, Christ dwells in your heart by faith.
So I answer this question, how can your heart be made pure, and I say to that man that is outside of Jesus Christ — your heart can never be made pure except by faith in the atoning blood of the Lord Jesus.

But even after you are saved there is something that must be done in order that you might maintain a pure heart. I ask you, who are saved, do you have any trouble in maintaining a right relationship to the Lord? Is your heart always pure? Would you say that God's will is always the upper most thing, so far as your life is concerned? Beloved, a child of God can only have a pure heart by a continual abiding in the Word of God. Listen: "Sanctify them through thy truth: thy word is truth." — John 17:17.
What is truth? "Thy word is truth." In other words, if you want to be sanctified and set apart for the service of God and if you want to have a heart that is made pure after your heart has been purified by faith in the atoning blood, then you need to be set apart by the Word of God unto the Lord.
Notice again:
"That he might sanctify and cleanse it with the washing of water by the word." — Eph. 5:26.
What is it that cleanses us? What is it that keeps us clean? What is it that makes us to be in harmony with the revealed Word of God? It is to have our hearts and souls sanctified and cleansed with the Word of God.
So I say, beloved, in answer to this question how can a heart be made pure, if you are a sinner, your heart can be made pure only by faith in the atoning blood of Jesus Christ, and if you are saved, your heart can be kept pure only by a continual abiding in the truth of God's Word. Whenever you get away from the truth, your heart begins to become impure.

III
WHAT IS THE BLESSING OF A PURE HEART?

My text says, "Blessed are the pure in heart: for they shall see God." If that is the blessing of the pure heart, then where shall a man be able to see God? First of all, he'll see God in Jesus Christ. I contend that when Jesus Christ came to this world, God came to this world. I contend that if God the Father would come down to this world today, and were to walk the same paths that Jesus Christ walked when He was here in the days of His flesh, and were to live here for 33 years like Jesus did, and were to go back to Heaven, we would know no more about God than we know now, because we see God in Jesus Christ.
I remember years ago during a Vacation Bible School that I was conducting, a little boy looked up into my face, and asked a question that rather startled me. He said, "Brother Gilpin, what is God like?" I never had had that question put to me, by a child, or an adult before. What kind of answer would you give on the spur of the moment when you are standing up before a group of young people, and they are wanting an answer. Well, this was the answer that God gave me for him, and I have never changed it. I said, "God is just exactly like Jesus Christ." If I were to think about it for a thousand years, I don't think I could improve my answer, for God is just exactly like Jesus Christ.
What is the blessing that comes to a man who has a pure heart?

you see Him? You see Him in the Scriptures, you see Him in providence, and you see Him in your own life.
I have been reading of recent date a number of books that we have just recently gotten from an English publisher, and consequently I have come in contact with a number of statements that English people have made in the past. Leigh Richmond, who was a great English preacher in days gone by, was visiting a dying cottager, a very poor woman, who lived in poor circumstances. He went into her home and sat down to read to her from the Word of God, and talk to her about the Lord Jesus Christ, and to encourage her as she lay ill. He said to her, "What is your hope?" She reached out her hand from under the cover and put it on her Bible and said, "I have Christ there, sir." Then she put her hand over her heart and said, "I have Christ there, sir." Then she pointed to the sky and said, "I have Christ there, sir." She had Christ in the Bible, Christ in the heart, and Christ in the skies coming together.
Beloved, we see God in Jesus, we see God in the Scriptures, we see God in providence, and we see God in our own experience. He guides us through life, ultimately into Heaven itself.

CONCLUSION

I ask you, is your heart pure? I pause just a moment and then I repeat, is your heart pure? We read:
"Search me, O God, and know my heart; try me, and know my thoughts." — Psa. 19:23.
Every time I read this I say, "Lord, search me, but not too closely; know my heart and try me, but don't try me too closely, and don't know too many of my thoughts."
You say, "Brother Gilpin, I wouldn't say it that way." Are you sure? Are you positive that you want the Lord to search you? Really, truly, deep down within you, do you want God to search you? I ask, is your heart right in the sight of God?
I go to the Old Testament and read that story of David being anointed king when Samuel went to the home of Jesse and said, "I have come to anoint a king from one of your sons." I am sure that Jesse must have pricked up his ears just a little to think that he was going to be the father of the king. It is only natural that he is going to think highly of the honor that is about to be bestowed upon him. He said, "Bring in all my sons." When they came in, he said, "Look at my first son." He was a fine, strong, stalwart, handsome young man." I guess Jesse thought it would be wonderful to have that son for a king. Samuel looked at him and God said, "No, that is not the one." One by one, six of those sons passed

(Continued on page 4, column 3)

The first birth is wonderful, the second birth is more wonderful.

loved, it is through the blood of Christ who has offered Himself without spot to God. It is in that manner that you and I have our hearts purified by faith.

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"That Christ may dwell in your hearts BY FAITH; that ye, being rooted and grounded in love." — Eph. 3:17.

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So I answer this question, how can your heart be made pure, and I say to that man that is outside of Jesus Christ — your heart can never be made pure except by faith in the atoning blood of the Lord Jesus.

But even after you are saved there is something that must be done in order that you might maintain a pure heart. I ask you, who are saved, do you have any trouble in maintaining a right relationship to the Lord? Is your heart always pure? Would you say that God's will is always the upper most thing, so far as your life is concerned? Beloved, a child of God can only have a pure heart by a continual abiding in the Word of God. Listen: "Sanctify them through thy truth: thy word is truth." — John 17:17.

What is truth? "Thy word is truth." In other words, if you want to be sanctified and set apart for the service of God and if you want to have a heart that is made pure after your heart has been purified by faith in the atoning blood, then you need to be set apart by the Word of God unto the Lord.
Notice again:
"That he might sanctify and cleanse it with the washing of water by the word." — Eph. 5:26.

What is it that cleanses us? What is it that keeps us clean? What is it that makes us to be in harmony with the revealed Word of God? It is to have our hearts and souls sanctified and cleansed with the Word of God.
So I say, beloved, in answer to this question how can a heart be made pure, if you are a sinner, your heart can be made pure only by faith in the atoning blood of Jesus Christ, and if you are saved, your heart can be kept pure only by a continual abiding in the truth of God's Word. Whenever you get away from the truth, your heart begins to become impure.

He is going to see God. Where will he see God? He'll see God in Jesus Christ.
Notice some other Scriptures of like nature:
"I and my Father ARE ONE." — John 10:30.
"But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the FATHER IS IN ME, and I IN HIM." — John 12:45.
What is the blessing that comes to the man with a pure heart? He'll see God in Jesus.
He'll also see God in the Scriptures. I contend that the Scriptures were written primarily as a revelation of Almighty God. Where will a man see God? You won't find Him in nature. You can see evidence of God in nature, but you don't find God in nature. Some people say what they see in nature is God Himself. No, no, beloved, that is just evidence of God. You don't find God in nature. You see evidences of God, but not God. But you do find God in the Scriptures.
We read:
"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." — John 5:39.
He has already said, "I and the Father are one." Now He says, "They (the Scriptures) are they which testify of me."
I ask, where will you see Him? First of all, you'll see Him in Jesus Christ, and in the second

would come down to this world today, and were to walk the same paths that Jesus Christ walked when He was here in the days of His flesh, and were to live here for 33 years like Jesus did, and were to go back to Heaven, we would know no more about God than we know now, because we see God in Jesus Christ.
I remember years ago during a Vacation Bible School that I was conducting, a little boy looked up into my face, and asked a question that rather startled me. He said, "Brother Gilpin, what is God like?" I never had had that question put to me, by a child, or an adult before. What kind of answer would you give on the spur of the moment when you are standing up before a group of young people, and they are wanting an answer. Well, this was the answer that God gave me for him, and I have never changed it. I said, "God is just exactly like Jesus Christ." If I were to think about it for a thousand years, I don't think I could improve my answer, for God is just exactly like Jesus Christ.
What is the blessing that comes to a man who has a pure heart?

you see Him? You see Him in the Scriptures, you see Him in providence, and you see Him in your own life.
I have been reading of recent date a number of books that we have just recently gotten from an English publisher, and consequently I have come in contact with a number of statements that English people have made in the past. Leigh Richmond, who was a great English preacher in days gone by, was visiting a dying cottager, a very poor woman, who lived in poor circumstances. He went into her home and sat down to read to her from the Word of God, and talk to her about the Lord Jesus Christ, and to encourage her as she lay ill. He said to her, "What is your hope?" She reached out her hand from under the cover and put it on her Bible and said, "I have Christ there, sir." Then she put her hand over her heart and said, "I have Christ there, sir." Then she pointed to the sky and said, "I have Christ there, sir." She had Christ in the Bible, Christ in the heart, and Christ in the skies coming together.
Beloved, we see God in Jesus, we see God in the Scriptures, we see God in providence, and we see God in our own experience. He guides us through life, ultimately into Heaven itself.

CONCLUSION

I ask you, is your heart pure? I pause just a moment and then I repeat, is your heart pure? We read:
"Search me, O God, and know my heart; try me, and know my thoughts." — Psa. 19:23.
Every time I read this I say, "Lord, search me, but not too closely; know my heart and try me, but don't try me too closely, and don't know too many of my thoughts."
You say, "Brother Gilpin, I wouldn't say it that way." Are you sure? Are you positive that you want the Lord to search you? Really, truly, deep down within you, do you want God to search you? I ask, is your heart right in the sight of God?
I go to the Old Testament and read that story of David being anointed king when Samuel went to the home of Jesse and said, "I have come to anoint a king from one of your sons." I am sure that Jesse must have pricked up his ears just a little to think that he was going to be the father of the king. It is only natural that he is going to think highly of the honor that is about to be bestowed upon him. He said, "Bring in all my sons." When they came in, he said, "Look at my first son." He was a fine, strong, stalwart, handsome young man." I guess Jesse thought it would be wonderful to have that son for a king. Samuel looked at him and God said, "No, that is not the one." One by one, six of those sons passed

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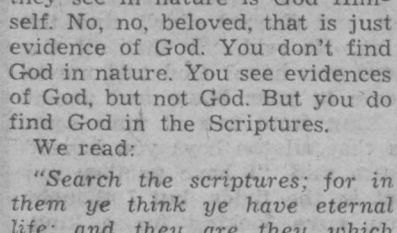
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The Baptist Examiner FORUM

"Speaking of marriage we read; *They twain shall be one flesh.* When do they become one flesh — when the marriage vows are exchanged or when the first sex relation is practiced?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I would say beyond question, when the first sex relation is practiced.

Let us remember that the exchange of vows as we know it is not practiced in many lands. Down through the centuries many peoples of the earth have not had any such marriage ceremonies as we are accustomed to, so it was not the exchange of vows that made two people one, but the intimate relation that belongs only with marriage. This is indicated in I Cor. 6:16-20 where the apostle says, "he that is joined to an harlot is one body, for two saith he shall be one flesh." This passage shows clearly — and especially if the context is read — that it is the physical relation that makes two one flesh.

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FIELDS

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I do not believe that either sexual relation or the exchanging of marriage vows makes them one flesh, but rather love which God places within their hearts makes them one. To me love is the common denominator which connects a man and woman in the bond of marriage.

"And Adam said, This is bone of my bone, and flesh of my flesh; she shall be called woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh."—Gen. 2:23.

From these verses we can see that Adam and Eve were one before they had sexual relation, or had exchanged marriage vows.

It is my belief that true marriages are made in Heaven, as was the case of Adam and Eve, and that this marriage and all true marriages, are but types and shadows of the marriage of the Lamb. The marriage of the Lamb will take place after the rapture of the saints, the marriage vows will be exchanged in the Father's house or Heaven. The bride is the church (Baptist), and though this marriage is future, yet they are already one.

"For we are members of His body, OF HIS FLESH, and of His bones."—Eph. 5:30.

As I see this verse, it is love of the Bridegroom for His bride, and love of the bride for the Bridegroom that makes them one.

Furthermore marriage was not instituted for sexual reasons but it came about as a result of loneliness of the first man, Adam.

"It is not good that man should be alone: I will make him an helpmeet for him."—Gen. 2:18.

We, therefore see that even before the matter of sexual relationship, there was a much deeper and spiritual purpose in marriage. This purpose is for fellowship and helpfulness. Thus true marriage is established on love, not sex. If there be this love for the other, then sexual relationship would be the fulfillment of that love, but to have sexual relations without this love, does not make them one flesh.

Another Biblical illustration of this fact is in Gen. 24. In this chapter there are two people who had never seen one another before, yet within their breast flowed mutual love. From this love story of Isaac and Rebekah, I am made to believe that God has predestinated our mate, and that in His providence He will see to it that they meet, and that love (like the love of Isaac and Rebekah) will flow between them.

"Wherefore they are no more twain, but one flesh. What therefore GOD HATH JOINED TOGETHER, let no man put asunder."—Matt. 19:6.

Where is the man that can put asunder the works of God? Where is the man that can separate those whom God hath made one flesh? Brethren I do not believe that any man, nation or power can separate those who have been made one flesh. Now I am not having reference to all marriages, but rather the true marriage which are the work of the Lord.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it even as the Lord the church."—Eph. 5:29.

It seems to me that if exchanging marriage vows or having sexual relations made them one flesh, then there would be times when an individual would hate those with whom he exchanged marriage vows or had sexual relations, and that would be the equivalent of one hating his own flesh, which Paul stated that no man ever yet hated.

JAMES
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Near the beginning of the marriages which I perform, I usually quote these words: "Divine Revelation has declared marriage to be honorable in all. It is an institution of God, ordained in the time of man's innocence, before he had sinned against God. It was given in wisdom and in kindness, to repress irregular affection, to support social order, and to provide that, through well-ordered families, truth and holiness might

be transmitted from one age to another. It is the earliest institution of all, and the most sacred."

According to the laws of the land, when the authorized person pronounces the couple to be man and wife, they are legally one. We are told in Titus 3:1 to "Put them in mind to be subject to principalities and powers, to obey magistrates . . ."

Again we read of this in I Pet. 2:13. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors." As you can see we are admonished to abide by the laws of the land. The Lord Jesus tells us that we are to " . . . Render unto Caesar the things which be Caesar's, and unto God the things which be God's." (Luke 20:25).

This, of course, lets us know that if any law would hinder our service to God we would have to stand firm with our convictions.

As to the question, when do they become one. Legally, as soon as they are pronounced man and wife. Physically, not until the actual sex relation is practiced.

This of course, is not licensing the practice of illicit sex affairs before marriage. As you notice I said that we abide by the laws of the land as long as they do not change or corrupt the laws of God. According to God, the very first instance of sexual cohabitation constitutes a marriage.

"What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall one flesh."—I Cor. 6:16.

Whether the laws of the land say so or not, if you have had sex relations with more than one person you are guilty of adultery unless you have Scriptural grounds for divorce and remarriage, and regardless of what some say, there are Scriptural grounds for divorce and remarriage.

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COOK

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BIBLE TEACHER
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Birmingham, Ala.



It may be due to my lack of knowledge of the Word, but I am unable to see any room for debate on this question. In I Cor. 6:16 we are told plainly in words that are easily understood "that he which is joined to an harlot is one body, for two saith He, shall be one flesh." The Amplified version puts it, "Or do you not know and realize that when a man joins himself to a prostitute he becomes one body with her? The two it is written, shall become one flesh." Here the Holy Spirit is giving us through our beloved Paul an exegesis of Gen. 2:24. It is in sex relation that man and woman become one flesh. And while this relationship with a harlot is an awful sin, this same relationship with one's own wife is greatly blessed of the Lord.



"The Pure In Heart"

(Continued from page three) by, and Samuel didn't find the king. He said, "Is that all the boys you have? God told me to come to your house and anoint a king from one of your sons. Is that all the boys you have?" Jesse said, "I have another son out in the fields, but I thought you were looking for a king. Surely you aren't interested in this little boy." Samuel said, "Bring him in." Concerning Jesse's first son, we read:

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth;

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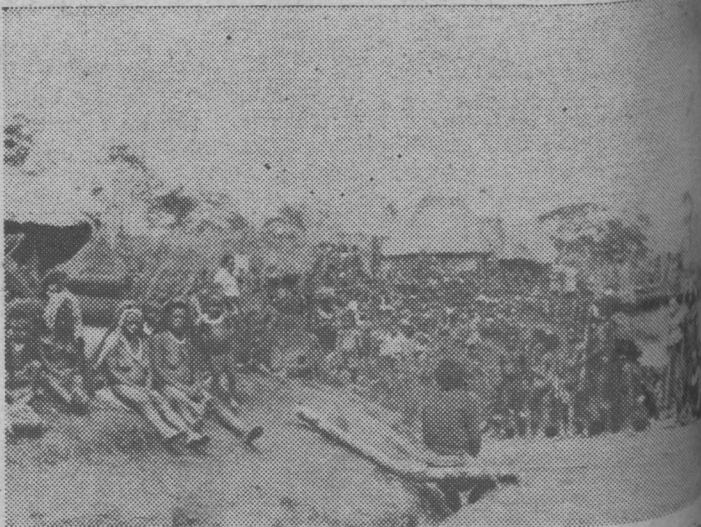
JUNE 18, 1966

PAGE FOUR

New Guinea Photo Story

By FRED T. HALLIMAN

In these pictures you see a Baptist and therefore a Bible baptist administered in the midst of a jungle for a jungle people who have been saved by the grace of God. About three and one-half years ago I first began to mention a place by the name of Aienda and asked the folk to help me pray for these folk. I preached to them for nearly two years before we got a place to worship in. Many times I have preached to these folk out in the open in the rain. Finally they put up a building and about a year ago some of them began to receive Christ as Saviour. There were 26 baptized at this time.



In this picture the folk had begun to assemble for preaching services just prior to the baptism. The church building is in the extreme left hand corner, only a part of the top of it can be seen, and it was far too small to hold all the folk so we had preaching out in the open. The other buildings are native houses.



In this picture the folk are walking down the road towards where the baptizing is to take place. Note the net bags on the heads of the native women. These bags are made from string that the natives make from a certain kind of tree bark. The women are never seen without them.

for man looketh on the outward appearance, but the Lord looketh on the heart."—I Sam. 16:7.

That little red-headed, freckled-faced lad that Jesse had almost forgotten about was the very one that God wanted to be king. Man looks on the outward appearance, but God looks on the heart.

I ask you, in the light of my text which says, "Blessed are the pure in heart: for they shall see God," is your heart pure? There

is one thing certain — God can take the impurity of your heart and change it, and make it pure. Listen:

"The king's heart is in the hand of the Lord, as the rivers water he turneth it whithersoever he will."—Prov. 21:1.

Beloved, God can turn a man's heart. If it weren't true, I would not be standing here tonight. God hadn't turned my heart. (Continued on page 5, column 1)

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In this picture the people are near the place of baptism. A good view of the jungle is seen here. There is a river running through the middle of this jungle but it was so deep and swift we could not use it for baptizing. The people dug a pond and we used that instead of the river.



Here the people are seen gathered around the pond. They are standing about 8 deep. There were an estimated 500 people that attended this service.



This is how the folk looked just a few minutes before I began to baptize them. Counting from the first man as you look at the picture until you come to the fifth individual, is a little boy about 9 years old who had "sunck" into the line hoping to get baptized. He had never made a profession of faith and while he said while he was in the water that he was saved, I refused to baptize him. With these folk I demand what John the Baptist did in Matt. 3:8 before I baptize them.

The Pure In Heart"
(Continued from page 4)
I wouldn't be your pastor. If God hadn't turned my heart, I would be in sin, enjoying the things of the world. I thought today, how many men there are today sixty years of age that have forgotten God, and have ignored God and that they have forgotten God completely. I thought to myself, why am I concerned about THE BAPTIST EXAMINER? Why am I concerned about our radio program? I thought about all the difficulties we have, and the problems we have. I thought about all the criticism that comes, and all the burdens we bear, and I said to myself, why not just lay it all aside? Then the thought came back to me: "The king's heart is in the

hand of the Lord, as the rivers of water he turneth it whithersoever he will."

Beloved, God turned my heart to make me saved. When I was a child five years of age God spoke to me for the first time, and I never got away from Him. When I was sixteen, God saved my soul. He turned me. I say what God did for me, God can do for every one, and will do for every one of His elect. How I thank God for that truth!

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed." —Rom. 10:10, 11.

Might God take you who are here, and cause those of you who are saved, to search your heart to see whether or not yours is a pure heart, or as pure as it ought to be. Likewise, may it please God to touch the heart of somebody that is lost, that that individual should be saved. Remember this truth which Solomon has said:

"Keep thy heart with all diligence; for out of it are the issues of life." —Prov. 4:23.

May God bless you, and may God save you.



Church . . Living God

(Continued from page one)
me out of the church of the living God in just the same way. You will understand that I do not recognize this group as a true church, but I use the name they have adopted simply to refer to them.

What is the Church of the Living God? There are two large divisions of holiness churches and we might divide them as to their belief in tongues. Some such as the Wesleyan Methodist, Nazarene, and Pilgrim Holiness do not believe in unknown tongues. Others as Assembly of God, Pentecostal and Church of God, believe in what they call unknown tongues. The church of the living God belongs to this latter group. Then in this latter group there are those who believe in three works of grace; salvation, sanctification, and the baptism of the Holy Ghost; and those who believe in two works of grace combining the last two works saying that the baptism of the Holy Ghost sanctifies. The church of the Living God is in the first of these groups. Specifically the Church of the Living God is a small denomination of the holiness movement, originating less than a hundred years ago, existing mostly in North Carolina and Virginia, and West Virginia. They hold basically the same doctrinal position as the other three works of grace and tongue churches.

Now this group has adopted the name "Church of the Living God" found in I Tim. 3:15 as their name, but they cannot possibly be the church Paul was there speaking of and are not even a true church. The church Paul spoke of was in existence at the time he wrote and this group is less than a hundred years old. The words "church of the living God" is not the name of the church, but simply tells us that the true church belongs to the Living God. There are two tests which a true church must pass, which when applied to this denomination show it to be a false church. They are the historical test and the doctrinal test.

Now it is a Biblical fact that Jesus started His church during His earthly ministry, and that He promised to continue it in the world until His coming again. I do not have time to prove that in these articles, though it has been shown in the pages of The Baptist Examiner many times and is easily discernable in the Word of God and I delight to



In this picture a man is just being raised from the water after being planted in the likeness of the death of our Saviour. Even though many of these folk have received Christ as Saviour, they are still very primitive and have little knowledge of how to do things other than how they have lived for untold generations before, but while they have a long way to go to meet civilized standards they have come a long way in the past 4 years. Pray for us that we may be able to continue to guide these folk into the paths of righteousness.

preach on this theme. Since Jesus started His church and promised it perpetuity, there is therefore no need of any one starting another. There is no room for another one. All other so-called churches are false churches, are rivals of the true church and are parasites living off of that which men should give to the true church. Now the church of the living God was started by a man in Spray, N. C., about fifty years ago; whereas the true church was started by Jesus Christ in Palestine over nineteen hundred years ago. Therefore this man-made organization can not be a true church.

When applying the doctrinal test to the church of the living God, it is hard to know where to begin. They are in error on so many doctrines, teach so much heresy that it would be easier to tell what little truth they teach than to point out their many heresies. However, I will attempt to set forth some of their heresies to show that they cannot be a true church. They are in error on salvation as they base it on free willism and the mourners bench. They are constantly speaking of weeping one's way through to calvary, of praying through, and of holding on until God saves you. They make salvation to depend on the will and works of man. How blessed to read "For by grace are you saved through faith, and that not of yourselves." Eph. 2:8. Then these people teach that you can be lost after being

saved. Of course a salvation that is obtained by works would have to be kept by works. One of the most glorious days of my life when I saw in John 6:47 "Verily verily, I say unto you, He that believeth on me hath everlasting life." It was the glorious truth that led to the final and complete break between me and the holiness church. And this truth has ever since been to me one of the clearest and most blessed doctrines of the Word of God.

The Church of the Living God teaches that after salvation you go on and get sanctified. You clean yourself up from the world, dedicate yourself to God and then go back to the altar to wrestle with God for sanctification. When you get this blessing, the old nature is eradicated, and you are freed from indwelling sin and perfectly sanctified. What a heresy is this! We are sanctified by the one offering of Christ on the cross, we are being sanctified by the Holy Spirit using the Word of God. (And what a step in sanctification it was for me when the Holy Spirit brought me out of the Church of the Living God), and we will be perfectly, and wholly sanctified at the coming of the Lord when we shall be like Him for we shall see Him as He is. I John 3:2. But this holiness doctrine of sanctification is heresy of the rankest sort. It does not have a shred of Scriptural support, is contradicted by our own experience, and works (Continued on page 8, column 4)

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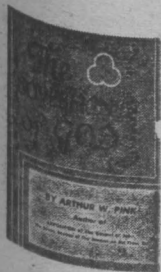
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ARTHUR W. PINK

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THE BAPTIST EXAMINER
JUNE 18, 1966
PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

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

Oh! what a joy I felt at this simple, but sublime truth! But it was the will of God that this joy should be short. It suddenly went away with the beautiful light which had caused it; and my poor soul was again wrapped in the most awful darkness. However profound that darkness was, a still darker object presented itself before my mind. It was as a very high mountain, but not composed of sand or stones, it was the mountain of my sins. I saw them all standing before me. And still more horrified was I when I saw it moving towards me as if, with a mighty hand, to crush me. I tried to escape, but in vain. I felt tied to the floor, and the next moment it had rolled over me. I felt as crushed under its weight; for it was as heavy as granite. I could scarcely breathe! My only hope was to cry to God for help. With a loud voice, heard by many in the hotel, I cried: "Oh my God! have mercy upon me! My sins are destroying me! I am lost, save me!" But, it seemed God could not hear me. The mountain was between, to prevent my cries from reaching Him, and to hide my tears. I suddenly thought that God would have nothing to do with such a sinner, but to open the gates of hell to throw me into that burning furnace prepared for His enemies, and which I had so richly deserved!

I was mistaken. After eight or ten minutes of unspeakable agony, the rays of a new and beautiful light began to pierce through the dark cloud which hung over me. In that light, I clearly saw my Saviour. There He was, bent under the weight of His heavy cross. His face was covered with blood, the crown of thorns was on His head, and the nails in His hands. He was looking to me with an expression of compassion, of love, which no tongue can describe. Coming to me He said "I have heard thy cries. I have seen thy tears, I have given myself for thee. My blood and my bruised body have paid thy debts; wilt thou give me thy heart? Wilt thou take My Word for the only lamp of thy feet, and the only light of thy path? I bring the eternal life as a gift!"

I answered: "Dear Jesus, how sweet are Thy words to my soul! Speak, oh, speak again! Yes, beloved Saviour, I want to love

Thee; but dost Thou not see that mountain which is crushing me? Oh! remove it! Take away my sins!"

I had not done speaking when I saw His mighty hand stretched out. He touched the mountain, and it rolled into the deep and disappeared. At the same time, I felt as if a shower of the blood of the Lamb were falling upon me to purify my soul. And, suddenly, my humble room was transformed into a real paradise. The angels of God could not be more happy than I was in that most mysterious and blessed hour of my life. With an unspeakable joy, I said to my Saviour: "Dear Jesus, the gift of God! Thou hast brought me the pardon of my sins as a gift! Thou hast redeemed and saved me, beloved Saviour; I know, I feel it. But this is not enough. I do not want to be saved alone. Save my people also. Save my whole country! I feel rich and happy in that gift; grant me to show its beauty, and preciousness, to my people, that they may rejoice in its possession."

This sudden revelation of that marvellous truth of salvation as a gift, had so completely transformed me, that I felt quite a new man. The unutterable distress of my soul had been changed into an unspeakable joy. My fears had gone away, to be replaced by a courage and strength such as I had never experienced. The Popes, with their bishops and priests, and millions of abject slaves might now attack me, I felt that I was a match for them all. My ambition was to go back to my people and tell them what the Lord had done for my soul. I washed my tears away, paid my bill, and took the train which brought me back into the midst of my dear countrymen. At that very same hour they were very anxious and excited, for they had just received, at Kankakee City, a telegram from the Bishop of Dubuque, telling them: "Turn away your priest, for he has refused to give an unconditional act of submission." They had gathered in great numbers to hear the reading of that strange message. But they unanimously said: "If Mr. Chiniquy has refused to give an unconditional act of submission, he has done right, we will stand by him to the end." However, I knew nothing of that admirable resolution. I arrived at St. Anne on a Sabbath day at the hour of the morning service. There was an immense crowd at the door of the chapel. They rushed to me, and said: "You

are just coming from the bishop, what good news have you to bring us?"

I answered: "No news here, my good friends; come to the chapel and I will tell you what the Lord has done for my soul." When they had filled the large building, I told them: "Our Saviour, the day before His death, said to His disciples: 'I will be a scandal to you, this night.' I must tell you the same thing. I will be, today, I fear, the cause of a great scandal to every one of you. But, as the scandal which Christ gave to His disciples has saved the world, I hope that, by the great mercy of God, the scandal I will give you will save you. I was your pastor till yesterday! But I have no more that honour today, for I have broken the ties by which I was bound as a slave at the feet of the bishops and of the Pope."

"All ye shall be offended because of Me this night." (Matt. 26:31; Mark 14:27).

This sentence was scarcely finished, when a universal cry of surprise and sadness filled the church. "Oh, what does that mean!" exclaimed the congregation.

"My countrymen," I added, "I have not come to tell you to follow me! I did not die to save your immortal souls; I have not shed my blood to buy you a place in heaven; but Christ has done it. Then follow Christ and Him alone! Now, I must tell you why I have broken the ignominious and unbearable yoke of men, to follow Christ: You remember that, on the 21st of March last, you signed, with me, an act of submission to the authority of Rome, with the conditional clause that we would obey him only in matters which were according to the teachings of the Word of God as found in the Gospel of Christ. In that act of submission we did not want to be slaves of any man, but the servants of God, the followers of the Gospel. It was our hope then, that our church would accept such a submission. And your joy was great when you heard that Grand Vicar Dunn was here on the 28th of March to tell you that Bishop Smith had accepted the submission. But that acceptance was revoked. Yesterday, I was told, in the presence of God, by the same bishop, that he ought not to have accepted an act of submission from any priest or people based on the Gospel of Christ! Yes! yesterday Bishop Smith rejected, with the utmost contempt, the act of submission, because 'the Word of God' was mentioned in it! When I respectfully requested him to tell me the nature of the new act of submission he wanted from us, he ordered me to take away from it 'the Word of God, the

Gospel of Christ, and the Bible,' for you to follow the tradition of men than the Gospel; and if we wanted to be accepted as good Catholics! We had thought, till then, that the sacred Word of God and the Holy Gospel of Christ were the fundamental and precious stones of the Church of Rome. We loved her on that account, we wanted to remain in her bosom, even when we were forced to fight as honest men, against that tyrant, O'Regan! Believing that the Church of Rome was the child of the Word of God, that it was the most precious fruit of the Divine tree planted on the earth, under the name of the Gospel, we would have given the last drop of our blood to defend her! But, yesterday, I have learned from the very lips of a Bishop of Rome, that we were a band of simpletons in believing those things. I have learned that the Church of Rome has nothing to do with the Word of God, except to throw it overboard, to trample it under their feet, and to forbid us to even to name it even in the solemn act of submission we had given. I have been told that we could no longer be Roman Catholics, if we persisted in putting the Word of God and the Gospel of Christ as the foundation of our religion, our faith and our submission. When I was told by the bishop that I had either to renounce the Word of God as the base of my submission, or the title of the priest of Rome, I did not hesitate. Nothing could induce me to give up the Gospel of Christ; and so I gave up the title and position of priest in the Roman Catholic Church. I would rather suffer a thousand deaths than renounce the Gospel of Christ. I am no longer a priest of Rome; but I am more than ever a disciple of Christ, a follower of the Gospel. That Gospel is for me, what it was for Paul, 'The power of God unto salvation.' (Rom. 1:16). It is the bread of my soul. In it we can satisfy our thirst with waters of eternal life! No! no! I could not buy the honour of being any longer a slave to the bishops and Popes of Rome, by giving up the Gospel of Christ.

When I requested the bishop to give me the precise form of submission he wanted from us, he answered: "Give me an act of submission, without any condition, and promise that you will do anything I bid you." I replied: "This is not an act of submission, it is an act of adoration! I will never give it to you!"

"If so," he said, "you can no longer be a Roman Catholic priest." I raised my hands to Heaven, and with a loud and cheerful voice, I said: "May God Almighty be for ever blessed!"

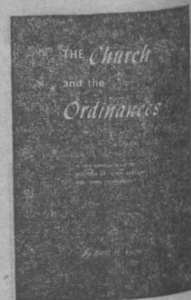
I then told them something of my desolation, when alone, in my room; of the granite mountain which had been rolled over my shoulders, of my tears, and my despair. I told them also how my bleeding, dying, crucified Saviour had brought me the forgiveness of my sins; how He had given me eternal salvation, as a gift, and how rich, happy, and strong I felt in that gift. I then spoke to them about their own souls.

My address lasted more than two hours, and God blessed it in a marvelous way. Its effects were profound and lasting, but it is too long to be described here. In substance, I said: "I respect you too much to impose myself upon your honest consciences, or to dictate what you ought to do on this most solemn occasion. I feel that the hour has come for me to make a great sacrifice; I must leave you! but, no! I will not go away before you tell me to do so. You will yourselves break the ties so dear which have united us. Please, pay attention to these, my parting words: if you think it is better for you to follow the Pope than to follow Christ; that it is better to trust in works of your hands, and in your own merits, than in the blood of the Lamb, shed on the cross, to be saved; if you think it is better

for you to follow the tradition of men than the Gospel; and if you believe that it is better to have a priest of Rome who will keep you tied as slaves to the feet of the bishops, and who will preach to you the ordinances of men, rather than have me preach to you nothing but the pure Word of God, we find it in the Gospel of Christ, tell it to me by rising up! I will go!" But, to my great surprise, nobody moved. The Chapel was filled with sobs; tears were flowing from every eye; but no one moved to tell me to leave them! I was puzzled. For though I had hoped that many, enlightened by the copies of the Testament that I had given them, tired of the tyranny of the bishops, and disgusted with the superstitions of Rome, would be glad to break the yoke with which they followed Christ, I was afraid that the greatest number would not dare to break their allegiance to the church, and publicly give up her authority. After a few minutes of silence, during which

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I mixed my tears and my joy with those of my people, I told them: Why do you not arise up and tell me to go? I see that I can no longer remain your pastor after renouncing your traditions of men to follow the Gospel of Christ as my only light. Why do you not bravely tell me to go away?"

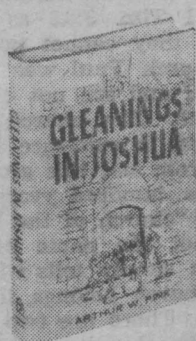
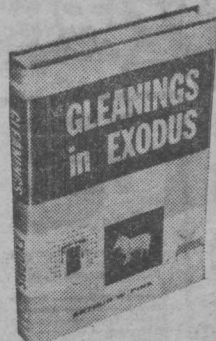
But this new appeal was without any answer. I was met with astonishment. However, it was evident to me that a great and mysterious change was wrought in that multitude of countenances, their manner of speaking to me with eyes filled with tears, and manly faces beaming with light, that they were full of strength, and ready to make the most heroic sacrifices, and to break their fetters to follow Christ, Him alone. There was something in those brave, honest and manly faces which was telling me more effectively than the most eloquent speech: "We believe in the gift, we want to be rich, we want to be free, and saved in the gift; we do not want anything else: remain among us and teach us to love both the gift and the giver."

A thought suddenly flashed across my mind, and with an expressible sentiment of hope and joy, I told them: "My dear countrymen! The mighty God, our

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JUNE 18, 1966

PAGE SIX

MANY CHURCHES ARE LIKE THIS ONE . . .

IT WAS FOR THE BIRDS

A group of birds decided to form a church, so they called a meeting and the Duck stood up and said, "I think we should require baptism by immersion. It's the only way we can get their pocketbooks wet."

But the Rooster said, "No, we should baptize by sprinkling. Many people dislike the embarrassment of getting wet all over." So the argument was on.

The Parrot contended baptism wasn't the important thing; rather a good program was needed. And all the birds cheered, for everyone knows a church can't build a reputation for itself without a good rousing program.

The Mockingbird said, "What about the choir, and the organ?"

"Oh," said the Thrush, "we don't need an organ. A piano is much better." But the Titmouse at all and the Sparrow said it would be just as well if they threw out music altogether.

The Goose stood up and said, "What we really need is a preacher who is good with young people. If you don't attract young people, the other churches in town will gobble them up for sure."

The Bluejay figured if the preacher would lay off sin and stuff like that, almost anyone would do, as long as he was popular among the town folks.

The real wrangle came over the budget. Some thought everyone should tithe, provided he could afford it. Others thought they should do away with collections and just have faith!

Then finally the Owl arose and smoothed his feathers. Everyone grew quiet, for they knew he had great wisdom. "Brothers and sisters," said he, "all these things are secondary. What we need is sincerity."

All the birds applauded and stomped and whistled, "Yes, sir," repeated the Owl, quite pleased with himself, "Above all else we must be real sincere, even if we don't mean it."

And so they formed a church . . . it was for the birds! !

That is not original; I clipped it from another magazine, who got it from somewhere else! But can't you just see some people here instead of birds!

Sorrow At The Cross

(Continued from page one)

whose waves Christ was baptized (Luke 12:50). Christ carried these sorrows to the cross. And as He gives us His salvation in place of our banished and forgiven sins (1 Cor. 5:21), so does He also give us His unfading joy in the place of our sorrows (John 15:11).

There was the sorrow in the heart of the women at the cross of Jesus.

There followed Him a great company of people, and of women, which also bewailed and lamented Him" (Luke 23:27). This was along the Way of Sorrows, as Jesus journeyed to the place called Calvary.

These women wept for the Saviour. We cannot help but admire their sympathy for the Son of Man. Who these women were we are not told. Probably they were part of the crowd that happened to be caught up with the march to the death. Does not the Scripture say: "Weep with them that weep" (Rom. 12:15).

But they were commanded by Christ to weep not for Him, but for themselves and their children (Luke 23:28-31). You have no part with Christ except you first mourn over your sins and turn to Him for the cleansing from those sins (Acts 3:19). Then you will be concerned about "your children," and the souls of others. Let your sorrow, therefore, at the cross of Jesus be over yourself and your loved ones, lest they be lost without Christ in the great day of His wrath (Rev. 6:12-17).

The sorrow of Mary was soul sorrow. The sword passed through her "soul." There can be no

greater sorrow than that. Inward sorrow. And this sorrow must be yours, and it must be mine at the cross of Christ. We must be "pricked in (the) heart" (Acts 2:37) to know ourselves born again (John 3:3). That sword of conviction must cut right through us (Acts 7:54).

There was the sorrow in the heart of Judas Iscariot at the cross of Jesus.

It was a guilty sorrow. Within sight of the cross he returned the blood money to the temple priests and elders, having "repented himself" (Matt. 27:3). But upon him rested "the guilt of innocent blood" (Matt. 27:4; Deut. 19:13). His was not godly sorrow that "worketh death" (2 Cor. 7:10). Be sure you do not have this sorrow at the cross of Jesus.

It was a graceless sorrow. Proof is that Judas did not turn to Jesus as his Saviour, but to suicide. He "went and hanged himself" (Matt. 27:5). There was no saving grace of God in Judas' repentance. Has your sorrow over your sin pressed you to Christ as your merciful and forgiving Redeemer? May it do so now, or else it is of no avail. How many have thought themselves to be acceptable with God because they lament over their sins, pray the prayers of contrition, fast, chasten themselves. But if these manifestations of misery do not drive you to Christ and His present and everlasting salvation, it is no better than Judas Iscariot's sorrow!

There was the sorrow in the heart of Peter the Apostle at the cross of Jesus.

This sorrow was a sorrow of godly repentance. Peter had denied his Lord three times (Luke

22:55-60). Just when the Son of Man needed him most. The original word is strong (apaneomai, Luke 22:34; arneomai, Luke 22:57). It means to disown, to deny utterly (Young's Conc.). "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord . . . Thou shalt deny Me thrice. And Peter went out, and wept bitterly" (Luke 22:61-62). Peter broke forth and wailed (klai). So the word means (Young). And that with a bitterness that was a pointed and sharp bitterness (pikros). Oh the pangs of such a sore repentance! Yet without it we shall perish (Luke 13:3).

This sorrow was also a sorrow of restoration. You see the difference between the repentance of Judas Iscariot, and Peter. Peter stayed with Christ's Church. I am sure he hanged his head in shame and disgust at himself, but he did not hang himself in a noose. The sorrow Peter experienced at Jesus' cross compelled him to Christ (John chapter 20 and 21). He was not absent from church that first Resurrection Sunday night, as was Thomas (John 20:19-24). His repentance with sorrow, deep sorrow, was nevertheless accompanied with unflinching faith in Christ's forgiveness, and undying love to Christ. "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21); and it was saturated with an unflinching loyalty to the Lord, which endures to the end in salvation (Matt. 10:23).

And now as we stand in this sacred spot at Jesus' cross, what of ourselves? Are you sorrowing over your sins? What kind of sorrow is it? Is it a sorrow that pities Christ, but weeps not for your own lost soul? Is it a sorrow like Mary's that cuts like a sword into the very soul? Is it a sorrow like Judas Iscariot's that drives to despair and destruction? or a godly sorrow like Peter's that presses you to Jesus Christ and His Church for ever? The Holy Spirit give us such sorrow ever. Amen!

OF WORLD-WIDE IMPORTANCE

MAY I MAKE THE RIGHT DECISIONS, OH GOD...



Decreed Faith

(Continued from page one)

anything a person has to have knowledge of it. There is no faith apart from knowledge, consequently people in Brazil need to hear the Word preached that the elect may have a saving knowledge of the gospel, and a God-given faith to believe this knowledge.

Believing faith is from Christ. It was settled in heaven before the foundation of the world that man might know in whom he believes.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2.

How wonderful it is to have a Saviour, who is sovereign, as the author of our salvation. If I were the author of faith, it wouldn't be very dependable because I am not immutable. If I were to get angry at a brother, I might take it back or change it; but how thankful I am that God is immutable and doesn't retract the faith He has given. Christ not only is the author of faith, but He completed every demand that God the Father required, making faith complete or perfect. It is wonderful to receive this kind

of faith from God rather than depending on our carnal faith to save us.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, FAITH."—Gal. 5:22.

Faith is a fruit of the Spirit, or the divine nature. We are regenerated; then we repent and receive faith from Christ.

Let us look at some verses which treat the faith of Christ.

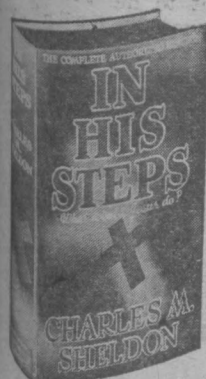
"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference."—Rom. 3:22.

In order to stand before God, we must stand in Christ's righteousness, for we have no righteousness in our carnal nature that can come before God; but we can stand before God in Christ's righteousness which is by the faith of Christ. We are justified by Christ's faith, not ours.

"Knowing that a man is not justified by the works of the law, BUT BY THE FAITH OF JESUS CHRIST, and not by the works of the law: for by the works of the law shall no flesh be justified. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I LIVE BY THE FAITH (Continued on page 8, column 5)

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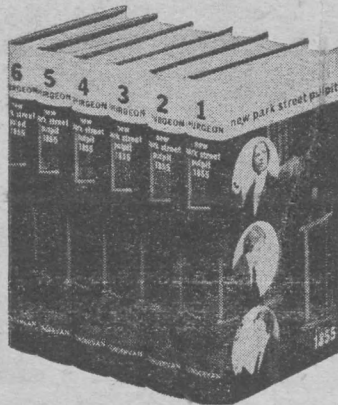
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Fifty Years

(Continued from page 6)
gave me His saving light, yester-
day, can grant you the same fa-
vour today. He can, as well, save
a thousand souls as one. I see in
your noble and Christian faces,
that you do not want any more
to be slaves of men. You want
to be the free children of God,
intelligent followers of the Gos-
pel! The light is shining, and you
like it. The gift of God has been
given you! With me you will
break the fetters of a captivity,
worse than that of Egypt, to fol-
low the Gospel of Christ, and
take possession of the Promised
land: Let all those who think it
is better to follow Jesus Christ
than the Pope, better to follow
the Word of God than the tradi-
tions of men; let all those of you
who want me to remain here and
preach to you nothing but the
Word of God, as we find it in the
Gospel of Christ, tell it to me,
by rising up. I am your man! Rise up!"

Without a single exception, that
multitude arose! More than a
thousand of my countrymen had,
forever, broken their fetters. They
had crossed the Red Sea and ex-
changed the servitude of Egypt
for the blessings of the promised
land!

(To be continued)

Appreciated Letter

Dear Bro. Gilpin,
I have been reading TBE since
I was 9 years old. I can't tell
you what it has done for me. I
now wish to renew my subscrip-
tion for another blessed year.

Sincerely,
Robert Hardy (Florida)

Carnal Members

(Continued from page one)
concern about the feeding of the
spiritual nature.

Why does the "supper room"
of churches prove more popular
than the "upper room?" Carnal
... Carnal ... Carnal is the
answer! The whole feasting, fro-
licking, amusement program of
churches is grounded in the bas-
est carnality. The multiplication
of that sort of thing is evidence
of spiritual deterioration and de-
scend into the carnal.

Why are people more concern-
ed that a new pastor be a "good
mixer" than a true preacher of
the Bible? They are carnal. They
want the flesh pleased above
everything.

Why is there more interest in
the expenditure of money around
a church to increase creature
comforts, than there is in the
spread of the gospel? Carnality
is the answer! People had rather
sit in a nice soft pew than to
send the gospel to the lost, be-
cause they want to pamper the
flesh.

Why do people respond to the

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sensational in religion as they do?
Carnality. They are much more
concerned to hear something sen-
sational — something that will
make their eyes pop, than to hear
the plain truth of God's Word.

REMEMBER: "The carnal mind
is enmity against God."

Church . . Living God

(Continued from page 5)
havoc in the lives of all whom
it touches.

Then after sanctification, one
is to go and seek the baptism of
the Holy Ghost. According to this
denomination, a person does not
have the Holy Ghost until the
experience. When the person re-
ceives and is baptized with the
Holy Ghost, they speak in an
unknown tongue which is unin-
telligible jabbering, and they say
that this is the evidence of re-
ceiving the Holy Ghost and one
who hasn't spoken in this jabber
does not have the Holy Ghost.
This is utter, wicked heresy. It
is a hyper emotional experience
and, I fear that it is an open
invitation to demons. All believ-
ers have the Holy Spirit, and
nothing is clearer than this in
God's Word. See Rom. 8:9; I Cor.
6:19. I consider this one of the
high points of holiness heresy
and will expose it thoroughly in
a later article. D.V. This false
doctrine is the result of almost
total ignorance of the Word of
God, and I fear the result also
of demon activity in holiness
churches. My Dad was a state
overseer in this denomination for
a number of years, and I have
known many holiness people, and
although I believe that some of
them are saved I have never
known one who had more than
a "scratch the surface" knowl-
edge of the Bible.

This denomination teaches fur-
ther heresy on every phase of
church truth. They have an epis-
copal form of church government,
they are in error on Baptism,
healing, gifts of the Spirit, and
nearly every point of doctrine.
As I said before, it would be

far easier to show what
truth they have than to
out their numerous errors.

One chief error of this
is on the woman question.
I have women preachers,
women take a chief part in
services of their churches.
is certainly contrary to
14:32, and many other Scrip-
I consider their doctrines on
works of grace, falling
grace, spiritual gifts, church
trine, and women in the
to be among the chief heresies
of this false church.

I will, God willing, in
articles tell of my experience
this church, and how our So-
eign God of all grace was pleased
to lead me out of this heresy
granddaughter of Rome, and
deal more thoroughly with
of these heresies. But enough
been said to show that this
called church of the living
is not a true church. She
terribly fails to pass the test
history, and the test of scrip-
doctrine. Praise God for lead-
me out of this and into a
true, New Testament
Church. God bless you all.

Decreed Faith

(Continued from page 5)
OF THE SON OF GOD, who
ed me, and gave himself for
—Gal. 2:16-20.

By the faith of Christ we
lieve, and by His faith we
the Christian life.

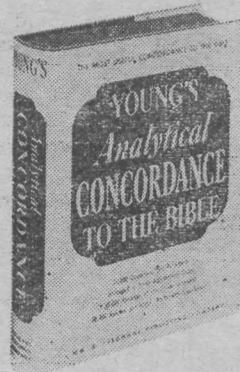
"For by grace are ye
through faith; and that not
yourselves: it is the gift of God."
—Eph. 2:8.

We are saved by grace through
faith. The word "that" in
2:8 refers to faith. Faith is
of ourselves, but of the faith
Christ which is granted to
elect.

"And that we may be
ered from unreasonable
wicked men: for all men
not faith." —II Thess. 3:2.

Thus we conclude that
trusting in Christ; and the
of Christ is a fruit of regene-
tion which only the elect receive.

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