

The Baptist Examiner

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"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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MAKING YOUR PASTOR SUCCESSFUL

PASTOR ERNEST RUARK
Burns Avenue Baptist Church
St. Paul, Minnesota

In my nearly thirty-two years in the Gospel ministry, I have shared in many receptions, and installations of new pastors, as well as occasions of farewell. I have observed that some churches have a succession of happy and successful pastorates, and their departing pastors go on to their next fields with the satisfaction that they are leaving a people who will miss them, pray for them, and work just as faithfully with succeeding leadership. Other churches seem to have miserable experiences in series, never seeming to find the "right" man.

We usually analyze churches and pastorates with emphasis upon what a pastor does for a church, and to a great extent this is valid. A faithful pastor, preaching the whole counsel of God, and wisely administering the affairs of the work, is a gift of God

to the church, for which church members should be thankful to their Lord, and loyal to His servant. But do we ever give the attention we should to that which a church does for its pastor? For not only does a pastor leave the imprint of his life and ministry upon any church he serves, but the churches also leave the imprint upon his life and ministry, thereby affecting his future service for the Lord. Fortunate indeed is that young pastor whose early service is to a congregation of people who rejoice in his enthusiasm and fire, yet who also realize that being human, he will err, and should be shown grace and patience for his impulsiveness, and kindness notwithstanding his errors. Such a congregation will build into the young pastor's life a trust for the people of God that will share in his spiritual maturing, and the gradual focussing of the wild flames of impulse into the steady glow of patient conviction. On the other

hand, how tragic is the plight of the young pastor who finds that instead of to pastor a flock, he has been called to serve as the referee for a herd of belligerent goats! His vision of the work is thereby dimmed; the fires of his zeal are quenched; and he enters his next pastorate with a festering suspicion that as soon as the welcoming speeches are over the murmuring will begin; that the right hand of fellowship conceals a dagger! Were the true story behind ministerial failures to be made known, the roots of those failures might be found back in the pews of some early pastorate. It is told that a certain church member went to his newly resigned pastor and said, "Pastor, when God called you here, He also called me; to be your thorn in the flesh." Whereupon the pastor replied, "Dear brother, may I congratulate you upon your success!"

Over the years I have been (Continued on page 2, column 2)

Where Shall I Work?

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me out a humble spot,

And said, "Tend that for Me."

"I answered quickly, 'Oh, no, not that!'"

Why, no one would ever see.

No matter how well my work was done;

Not that little place for me!"

"The word He spoke, it was not stern;

He answered me tenderly;

'Ah, little one, search thine heart;

Art thou working for them or Me?"

Nazareth was a little place,

And so was Galilee."

—Selected

WHY I LEFT THE CHURCH OF THE LIVING GOD

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

It is understood that I do not recognize the above named group as a true church, but have already shown that they can not be. I have written of some of my experiences in this group and will now tell how God brought me out.

As I look back, it seems to me that there were two things leading me out of this false church. In both of these matters there was the work of the Holy Spirit. I began to observe matters in the church, in the members and in my own experience; and I began to study the Word of God, and the Holy Spirit leading me out of these things brought me out of this group. However, it was primarily the Holy Spirit using the Bible that brought me out into the true church of the Lord Jesus Christ which is a Baptist Church. Now, beloved this is not a strange thing, for if a saved man will read, believe, and become a sound Baptist. No one called church is obeying the Word of God. I will go so far as to say that membership in any other than a Baptist Church is direct rebellion against the Word of God. Now let me look back into the past and then set forth some of the things I observed that did not square with the Word of God and how seeing the truth about these matters brought me out of the Church of The Living God.

I very early in my experience with these people detected the spirit of religious pride which they have had which their false doctrines tend to promote. In thinking about this pride, I came to realize that if these people were the only people who had the Holy Spirit, and it is their teaching that only holiness (toned) people have the Spirit of God, for it is an axiom with them that if you haven't spoken in tongues you don't have the Holy Ghost. I came to see that this was true, then these people not only should, but would be far superior to all other Christians. You see that if some saved people have the Holy Spirit and some saved people do not,

then those who have the Spirit will be far superior to those who do not. Note again that they not only should be, but would be superior. Now in my experiences with holiness people and with other people who did not make superior claims, I did not see this superiority in evidence. I saw by personal observation that many Baptist friends were more deeply spiritual than many Holiness friends, and yet these Baptist friends did not claim to be wholly sanctified or Baptized with the Holy Ghost in the sense which the Holiness claimed. In fact these Baptist friends shrank in horror from any profession of sinless perfection such as the Holiness made. Now this observation was a great puzzle to me, and gradually the Holy Spirit interpreted this to me as an indisputable evidence of the false doctrines of the Holiness churches on the subjects of sanctification and the Holy Spirit. I must say that one of the first things that started me out of the Holiness church was the observation of its membership in the fact that they did not, do not, and can not measure up to their claims.

But even more decisive on this point was the matter of observa-

tion of my own life and experience, especially relating to sanctification and sinless perfection. I must emphasize here that coming to the truth about "sinless perfection" was the main thing in starting and leading me on out of this false church. I was preaching fairly often by this time. I was a boy preacher which nearly always leads to pride, and I was preaching the doctrine of sinless perfection which certainly always is devilish pride. Now a strange thing began to take place. I would preach and argue personally this doctrine, but as soon as I got by myself, the Spirit of God would begin to show me my own life, and show me that I was far from the doctrine of sinless perfection which I preached and argued. I began to realize that if this doctrine was true (that you must live above sin to stay saved), that I was lost and not only that, but that I was doomed forever; for I came to see

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that not only did I not at that time live above sin, but that I would never be able to do so. When a person holds this doctrine of sinless perfection he must do one of three things to continue holding it. 1. He must become a deliberate hypocrite and liar about the matter. 2. He must give up in complete despair, and become abandoned to a life of sin. 3. He must reach up and get hold of the high and holy requirements of God and drag them down to the level of his own low ability and life. I praise God that during this awful trying time in my life when I was faced with doing one of these three things, that the Holy Spirit dealt gently, patiently and lovingly with me and led me into the truths of His precious Word. Dear friends if you have never been through this experience, praise God for it. I was on the verge of utter despair when God in mercy showed me in the Bible that I was saved eternally by the grace of God. But I am a little ahead of my story.

As I began to realize that sanctification and the so called baptism of the Holy Ghost were not true by observation, the Holy Spirit began to open the Word

of God to me on these subjects. I came to see that the doctrine of sanctification as a second work of grace was taught nowhere at all in the Bible. First Corinthians was a blessing to me at this time. I saw in 1:2 that the members of the Church there were "Sanctified in Christ Jesus" and that they were in 1:5 "enriched by him in everything," and I realized that though there was much wrong with these people that still they were called "sanctified" by the Spirit of God. Then at this time the word "saint" as used in the Bible was a great help to me. I saw that the word means a "Sanctified one" and that it was applied to all believers without any distinction. I saw in I Cor. 6:10 "Ye are sanctified . . . in the name of the Lord Jesus and by the Spirit of our God." So I came to see that sanctification was a blessing of God to all those in Christ Jesus. I have since come to see that we are sanctified once for all by the blood of Christ, that we are being sanctified by the Spirit using the Word of God, and that we will be perfectly sanctified at the coming of our Lord. Oh how I praise God for this glorious truth of sanctification.

Then along with the holiness doctrine of sanctification as a part of that doctrine was the teaching of the eradication of the sinful nature in a man. Well it did not take me long to realize that this was not so. I did not come to understand the truth about the old nature for some time, but I quickly found out that he was not eradicated. This awful heresy of sanctification, sinless perfection and eradication of the sinful nature causes untold misery in the lives of those who are touched by it. I learned by experience that the old man was still there and then I learned from Gal. 5:16, 17 and Rom. 7:14-25 that this was a Scriptural matter and that I would have this conflict until the day of death or the coming of the Lord. Brethren, it is very important that we instruct our people on this matter so that they will not be misled.

Then as I studied further, I learned that one could not even be saved apart from the work (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PLENTEOUS REDEMPTION"

"... and with him is plenteous redemption."—Psa. 130:7.

I rather have in mind that this is not the most familiar text in all the Bible, yet at the same time I am sure that what I have to say will not be unfamiliar to the majority of those who are here. I want tonight, by God's grace, to emphasize these two words, "plenteous redemption." To me one of the greatest words in the English language is the word "redemption." There is just something about it that thrills the heart and lifts the soul and puts joy within me when I turn through the Bible and find this

word "redemption" used any place in God's Word.

Can you imagine an individual who has become captive to some other individual, or group, and made to be a slave—maybe as in days gone by, a galley slave to pull at the oars of a vessel? Can you imagine that individual as he labors day by day, rigorously serving a master who abuses him, and who mistreats him? Can you imagine that individual as one day his vessel puts into port and a man standing there redeems him from his slavery? Some individual has heard that this man is a slave and he has

gotten together sufficient funds, and now he stands ready, when the vessel docks, to give the owner of the slave the ransom money, and the man goes free, because he has been redeemed from slavery.

Well, beloved, that is exactly what took place the day Jesus Christ paid our sin debt at Calvary. Thank God, you and I as the elect of God, were redeemed—were freed from Satan, and slavery, and sin—the day that Jesus Christ died for our sin.

I well remember the time many years ago when I stood at Char- (Continued on page 3, column 1)

If I take care of my character, my reputation will take care of itself.

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Baptist People.

JOHN R. GILPIN.....Editor

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NEW CHURCH IN MARYLAND VOTES TO SUPPORT US

The Calvary Baptist Church of
Seabrook, Maryland, which was
only organized of recent date, is
manifesting its missionary activi-
ties, which makes us to rejoice.

By a letter from Brother Crow,
the pastor, we note that they
have voted to support THE BAP-
TIST EXAMINER, Brother Fred
Halliman of New Guinea, and
Brother Fred Roberts of Citrus
Heights, California who is soon
to go as a foreign missionary.

It was truly a joy recently to
have been with these folk, and to
have had part in their church or-
ganization, and we are now made
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THE BAPTIST EXAMINER

JULY 9, 1966

PAGE TWO

We Appeal To Our Readers

The following letter was mailed a few days ago to each individual on our mailing list who
has contributed to the support of our paper within the past two years. In view of the fact that
it involves all of our family of readers, we are publishing it as a part of our paper:

Dearly Beloved:

We have had a little problem arise in view of the prospect of Brother Halliman com-
ing home in the near future for a rest.

Just when we were ready to announce our annual RALLY DAY, Brother Wyrick made his
first appeal for funds for the sending out of Brother Cummings as a replacement
for Brother Halliman. This, as you may remember, was printed in the issue of June
11th.

Calvary Baptist Church voted at once not to have our annual RALLY DAY, and instead
voted that we urge all of our supporters and friends to immediately assist Brother
Wyrick in sending this replacement missionary to New Guinea.

Following the instructions of our church, I wrote a strong article telling how
Calvary Baptist Church had cancelled our RALLY DAY, and I urged everyone to send
an offering at once for the sending of Brother Cummings to New Guinea.

We printed this in the issue of June 18th—printing it on Wednesday, June 5th. This
issue was hardly dry on the paper when after prayer meeting on Wednesday night,
Brother Wyrick called from Chicago that the church had rescinded their action and
that they were not intending to send Brother Cummings to New Guinea. Without stat-
ing the reason, I will say that I think they had several good reasons for the de-
cision which they reached.

This meant that on Thursday morning we had to completely kill the issue we had
printed the day before, throw away the paper we had printed, take out our appeal on
behalf of Brother Cummings, set additional type to fill the space, and then reprint
a whole new issue of the paper.

This means that our RALLY DAY is now cancelled, and we have also lost money heav-
ily on the issue of June 18th, in that we printed it twice. In all probability, it
is too late to make plans now for RALLY DAY before our annual Bible Conference.
Therefore, it will be sometime this fall before such can be had — if then. In view
of these problems, I sincerely trust that you take us in your prayers to God that
we will be able to meet our financial burdens as they arise. God has been glorious-
ly good to us this year and we are most grateful. However, without RALLY DAY to
fall back upon, and with the extra cost of printing the paper of June 18th twice,
and with the summer months — the worst months of the year financially — coming
up, we will be facing real problems.

Please remember us in your prayers, and continue as liberally as you can to help
us keep our paper in the mails until Jesus comes in the air.

Very sincerely,

John R. Gilpin

It is rather interesting to notice the reaction of Brother Halliman as to the cancellation of RALLY DAY.
We sent him a notice from the Calvary Baptist Church relative to the cancellation of RALLY DAY, and we
received the following telegram:

"THINK YOU HAVE ERRED GREATLY IN THE CANCELLATION OF
RALLY DAY. ADVISE YOU HOLD THAT SPECIAL NOTICE UNTIL YOU
RECEIVE MY LETTER."

Then a few days later we received a letter from Brother Halliman written on June 8. A part of it
is as follows:

"Have just received your letter of May 31 along with the three papers, and the special notice scheduled
to go out on June 18.

Brother Gilpin, I think you have made a serious mistake in the cancellation of RALLY DAY for T.B.E.
and I hope you have considered the telegram that I sent, and have waited about sending it out until you have
received this letter.

Let me set out my reasons why I think it is utterly foolish for you to cancel RALLY DAY this year.

First of all, why should such a missionary as T.B.E. be required to sacrifice so much upon such a short
notice. If I were to spend the rest of my life here, I could never compare to what T.B.E. is doing. I am strictly
against such a sacrifice on the part of the paper.

Again I say that I think your church is making a mistake in cancelling RALLY DAY.

Remember that I love you and believe you have done more for me than any man living and I appreciate
this. I do not expect to say any more about this year nor nay."

This letter and telegram from Brother Halliman, as well as the letters we recently mailed
out, speak for themselves. Need I say more than to remind you that we need your prayers and
financial support for our paper. I sincerely trust God not only enables you, but puts it in your
heart to write us at once and send such an offering as God may enable you to send.

Pastor . . . A Success

(Continued from page one)
intrigued by the discovery in the
Scriptures of a number of people
who shared significantly in cer-
tain spectacular works for the
Lord. I have also enjoyed the
fellowship and service of their
counterparts throughout the years
of ministry. Humanly speaking,

any blessing that my ministry has
been to the churches I have
served is in large measure due to
these faithful folk. Let me intro-
duce them to you.

1. The Stretcher Bearers Of Mark 2:1-5

A few hours before the incident
described in this passage, the
palsied man lying upon his im-
prisoning couch was greeted by

four friends who enthusiastically
announced that Jesus was in
town, and they wanted to take
him to see Him. The invalid said
no, that he was a hopeless case,
and it would be too much bother.
Perhaps he was in special pain
that day and could not bear being
moved. Against his protest, they
took hold of the corners of the
sleeping-bag-like bed and started
off, he all the while groaning
and grumbling. To their dismay
found the door of the house
reachable because of the
Despise the "What's-the-
their crippled cargo, they
their way to the side alle-
ried him up the outside
to the roof, and took up
tiles to provide an opening
(Continued on page 7, col-)

When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost.

Redemption

It is a word that thrills our soul. To me it is one of the greatest words of the English language. As I think of it, I ask myself the question, did He redeem everybody? When He died on the cross, was His redemption sufficient for everybody within this world? If I were to ask that question of the average audience, the audience would nod its approval and say, "Yes, Christ's death was sufficient for every man within this world."

Beloved, I don't believe in a general redemption, and I do not believe in a general atonement.

Get this statement: What Jesus Christ has redeemed, Jesus Christ must have. I want you to carry this statement home with you: What He has redeemed, He must have. To me it is most repugnant, both to reason and to revelation, to say that Christ died to purchase what He never shall obtain, yet the majority of preachers who talk about how Christ paid the sin debt, say that Christ tasted death for every one of Adam's descendants, without exception. The average preacher talks about how Jesus Christ has paid for everybody, and the only thing that keeps a man from being saved is his own stubborn rebellious will. Not at all. To me it is absolutely contrary to reason and contrary to revelation to say that Christ died to purchase that which He shall never obtain. In contrast, what He has redeemed, He shall have, beyond a shadow of a doubt.

Whatever was Christ's intention, He shall be given. You can be certain of one thing — whatever Christ's intention, He is going to be given. He did not shed His blood in vain. There was not one drop of the blood of Jesus Christ that was shed in vain.

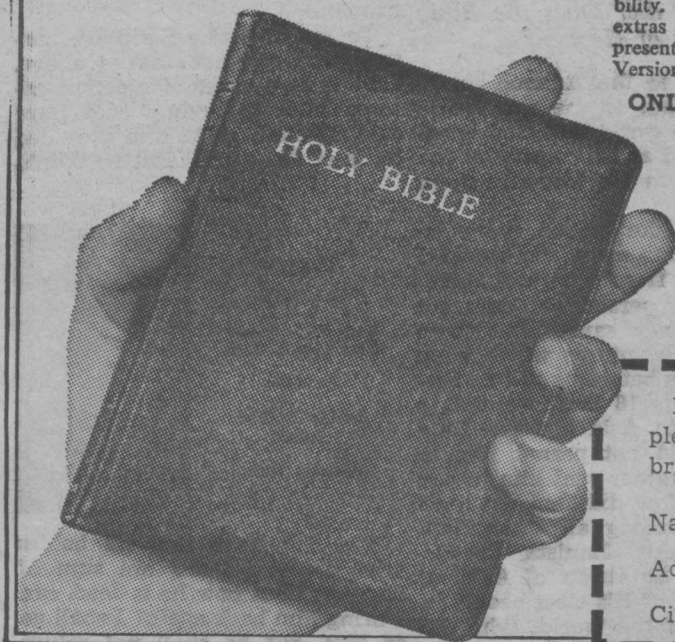
I would like to turn through the Word of God and read three Scriptures. I could read many others to show you that the redemption of the Lord Jesus Christ is not a general redemption and the atonement that He wrought out was not a general atonement, but rather, it was a redemption for the elect of God. Listen:

"He shall see of the travail of his soul, and shall be satisfied." — Isa. 53:11.

Is everybody going to be saved? No, you know as well as I that they are not all going to be saved. You know as well as I that there are multitudes of people that have already died and gone to Hell and are keeping company with Pharaoh, and Judas Iscariot, and all the balance of the sinners that have rebelled against God from the day of Adam down to this time. There are thousands and millions of people who have died and gone on to Hell. Christ didn't die for them. Why? Because "He shall see of the travail of his soul, and shall be satisfied."

When the Lord Jesus looks out over that vast assembled throng of all the redeemed of all ages and sees those who have been redeemed, He will see the travail of His soul. There will be people from Kentucky and from the whole of the United States. There will be people from the various nations of the world — not everybody in every nation, but there will be individuals out of every

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nation that shall be saved, and He shall see of the travail of His soul, and shall be satisfied. The very fact that He is going to be satisfied is proof to me that He is going to have those whom He has redeemed.

As I have said, what Christ has redeemed, Christ must have, and when He sees those whom He has redeemed, He is going to be satisfied.

Notice again:
"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

How many are going to be saved? Every one that was given as a love gift by God the Father to God the Son before the foundation of the world. Every one of them, without a single exception, is going to be saved. How about the balance? There is nothing said, but we are assured that He is going to save all those who have been given as a love gift from before the foundation of the world.

That doesn't sound like a general atonement. That doesn't sound like a general redemption. Beloved, He is going to redeem those who were given to Him as a love gift by God the Father: Listen:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins."—Mt. 26: 27, 28.

For how many was His blood shed? It was shed for many for the remission of sins. Not for all, but it was shed for many. It was shed for those whom God purposed should be saved thereby.

May I say that the blood of Jesus Christ knows only one limit, and that limit is the purpose of God. What He has purposed, and what He has decreed, shall come to pass. Some people say that God is trying to save the lost. Beloved, God doesn't try to do anything. God has never tried to do anything. God is a sovereign being; He does what He decrees. And what He has purposed, and what He has decreed, is going to come to pass. Every one whom He decreed from the foundation of the world to be saved shall be saved, and the redemption that was wrought out by the Lord Jesus Christ, instead of it being a general redemption and a general atonement, is a limited redemption with a limited atonement, for the simple reason that the purpose and the decree of God comes to pass thereby.

We read:

"For the transgression of my people was he stricken." — Isa.

53:8.
God says that Jesus Christ was stricken "for the transgression of my people."

Beloved, God never refers to the unsaved as His people. God never gave Jesus Christ to die for unsaved hellions. God never gave Jesus Christ to die for Pharaoh or to die for Judas Iscariot. Rather, God gave Jesus Christ to die for His people. As He says, "For the transgression of my people was he stricken."

As I thus talk to you about plenteous redemption, I would say that it was plenteous all right, but let's not make it any more plenteous than God does. Let's just be careful that we don't make the redemption of God more plenteous than God Himself makes it. God has made it plenteous, as I shall show you, but let's not exaggerate, and let's not lie on God, and let's not say that it is more plenteous than God Himself said that it was.

Now, beloved, I want to show you who has been redeemed, and what has been redeemed.

HE HAS REDEEMED THE SOULS OF HIS ELECT FROM THE GUILT AND PUNISHMENT OF SIN.

The redemption of Jesus Christ was plenteous enough that He has redeemed the souls of all of God's elect from the guilt and the punishment of sin. Listen:

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. 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. 53:5, 6.

I want to tell you, if you are saved, you are saved because of the redemption that was wrought out by the Lord Jesus Christ, and that redemption was for the souls of all the elect of God whereby such elect were saved from the

guilt and punishment of sin.

Beloved, you haven't been redeemed by anything that you have done. You haven't been redeemed by anything that your church or your pastor has done for you. You will never be redeemed by anything that a priest, or rabbi, or a preacher does for you, but your redemption was on this basis — He has redeemed the souls of all the elect of God from the guilt and the punishment of sin.

Notice again:

"For Christ also hath ONCE SUFFERED for sins, the just for the unjust, that he might bring us to God."—1 Pet. 3:18.

"Whom God hath set forth to be a PROPITIATION through faith in his blood, to declare his righteousness for the remission of sins that are past."—Rom. 3:25.

I say to you, I am on shouting ground when I realize that every one of God Almighty's elect has been redeemed from the guilt and the penalty of sin.

Just think what God has redeemed us from — the guilt and the penalty of sin. That crowd that is in Hell and is suffering for their sins — it is the guilt and the penalty of sins that they are suffering for; but that crowd that is over yonder singing hallelujah praises with the Lord, they are there because Jesus Christ went to Calvary and redeemed the souls of God's elect from the guilt and penalty of sin.

HE HAS REDEEMED THE BODIES OF HIS ELECT.

The bodies of the elect have been redeemed. Listen:

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

The Arminian evangelist will say, "We all died in Adam spiritually, and we are made alive in Christ spiritually." No, no, beloved, this is not talking about the soul, but about the body. I want to tell you, Adam brought (Continued on page 5, column 1)

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PAGE THREE

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The Baptist Examiner FORUM

What about the salvation of babies that die in infancy? Is there such a thing as non-elect babies that die? Does the Bible teach that babies dying in infancy are sure of Heaven?

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



apply this to the Adamic sin in everyone. But to me this world is the same world that God loved in John 3:16 and it consists of the people whom He loves in John 13:1.

I would like to see every infant who dies saved. So would I like to see, from a natural standpoint, every person who does not die in infancy saved. But there are many Scriptures which keep the question before us still a question. In Acts 16 Paul wanted to go East into Asia but the Holy Spirit would not permit him to do so, but rather sent him in our direction. Now did God not have any elect among all those Buddhists, Hindus, Jainists, Confucianists and Shintoists of Asia? If He had any of His elect people in that part of the world, why did He not permit Paul to carry the gospel to them, or at least start it in that direction? Still there have been millions, yea, billions of infants who have died in infancy in that part of the world. If He had all that many elect ones there, why did He not permit some of them to grow up?

In Mal. 1:1-4 we find that God is angry with the Edomites for ever. Does that sound as if their children who die in infancy are some of His elect? In Ezek. 9:6-10 little children who do not have the Lord's mark upon them are to be slain in Jerusalem, and that without pity. And in Num. 16:27-33 we see the little children of Dathan and Abiram going down into the pit alive. This word "pit" in verse 33 should be Sheol. It is so translated in other versions. Since these little children went down into Sheol, or Hades in the Greek, alive, is it feasible for us to believe that all little children who die go to heaven?

We are prone to feel deep down inside us that people go to Hell because of what they do in this life when in reality they go there because they have no Saviour. Their degree of punishment will be determined by what they do in this life, but what they do will not have anything to do with their going there. I would like to believe that all who die in infancy will be saved, but, in the light of many Scriptures, I find it not too easy to do so. But I find it so easy to believe that the Judge of all the earth will do right (Gen. 18:25), "For the ways of the Lord are right," Hos. 14:9. In the end we will find that He did the right thing in the matter. Let us not doubt that in the least.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



More can be said in answer to these questions that is in the realm of speculation, conjecture, and "I think," than can be said with a Biblical proof. It is natural to think immediately of the attitude of Jesus toward children, and his words "for of such is the Kingdom of Heaven," but it is doubtful if those words furnish any answer to the questions mentioned above. When it comes to "I think," I am ready to say I think that all babies dying in infancy go to heaven. I do not believe that there are non-elect babies that die. I do believe that babies dying in infancy go to Heaven.

Just WHY do I so believe?

I believe that the Bible is inspired. I believe that the statement of David recorded in II

Samuel 12:23 was an inspired statement. David had lost an infant child. He said concerning that loss, "I SHALL GO TO HIM, BUT HE SHALL NOT RETURN UNTO ME." David did not expect to go to hell. He was certainly a saved man, and expected to go to heaven. Therefore when he said, "I shall go to him" that can only mean that the child had gone to heaven.

To me, this one Scripture answers the questions asked above. Had the question of election entered into it, David would have said, "I shall go to him provided he is of the elect." But he didn't.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes, I believe that all babies who die in infancy are sure of Heaven. "But now he is dead, can I bring him back again? I shall go to him, but he shall not return to me." 2 Sam. 12:23.

In the verses preceding this one, there is recorded the illness and death of David's child. After its death, it is then that David declares, that it could not come to him, but he would go to it. Now I know that David went to Heaven, and he went to be with his child, thus we have definite proof that David's child is in Heaven.

Job teaches us the same thing. "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept; then had I been at rest." Job. 3:11-13.

If Job had died as a baby, and gone to Hell, I am sure that he could not have said, then I would have been at rest, for there is no rest in hell. Therefore I do not believe that there is such a thing as a non-elect baby that dies in infancy.

Many base their theory of babies going to Hell on the judgments of the flood and Sodom and Gomorrah. Their belief is, that only Noah's family and Lot's family were saved, thus all the babies who died in these judgments were sent into hell. But they are forgetting one important fact, and that is, that those who were spared in these two judgments, saved not a spiritual life but rather a physical life. To me there is no doubt but that there were thousands who were saved people, but because of the union with the daughters of men (false doctrine) they were wiped out with the judgments of the Lord. This is to be repeated again in the time of tribulation, when great numbers of God's children will be slain in the judgments of the Lord when he cleans up the earth and gets it ready for His children to reign with Him.

"And ye shall be hated of all men, for my names sake; but he that endureth to the end shall be saved." Matt. 10:22.

Those who endureth to the end shall save a physical life, but there will be many whose lives will be taken but they are saved people thus taken home to Heaven. Read Rev. 7:9-15.

To state that the only ones who will be spiritually saved are those who persevere (like Noah and Lot) unto the end, is to deny the plain teaching of the word. Thus the argument that the babies who died in the flood and in the fires of Sodom went to Hell falls by the wayside.

I believe that all babies who die in infancy go to Heaven, but I do not believe that they go there on the basis of innocency,

for there are no babies who are innocent.

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

From this verse I gather that all babies are born in sin and are in need of redemption. If babies stand in need of redemption, then it takes the same power to save them as it does an adult. A baby who dies must enter into Heaven through the same door as an adult, and that door is Jesus Christ. Therefore babies must be saved through and by, the quick-

ening work of the Holy Spirit who regenerates them the same as he does an adult. I believe that salvation is of the Lord from start to finish, and that the Lord does not need the co-operation of the sinner whether it be an adult or a baby. If free will co-operation is needed then would hold no hope of any baby or adult ever being saved. Thanks be unto our God, that is not true, so that we can say, the Son quickeneth whom he will. Read John 5:21.

(Continued on page 5, column 1)



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THE BAPTIST EXAMINER

JULY 9, 1966

PAGE FOUR

The Hand that guides the universe surely is able to handle our little cares.

Redemption

(Continued from page three)
brought life to these bodies. He not only has re-

deemed the soul from the guilt and the penalty of death, but He has redeemed the bodies of His elect from the grave. Listen:

"Precious in the sight of the Lord is the death of his saints."

—Psa. 116:15.

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

Beloved, listen, He has redeemed in purpose already the bodies of the elect. It is true that you and I are going to die. The bodies are going down into the grave, and the skin worms will destroy them, but Job said, "Yet in my flesh shall I see God."

Beloved, take this thought home with you: Death will not get one single body; nay, death will not get one single hair of one of God's elect. Instead, every bone in your body is going to be redeemed, and every hair on your head is going to be redeemed. Talk about redemption being plenteous. It is plenteous enough to redeem the soul, and it is plenteous enough to redeem even our physical bodies.

I think of that individual who may have been operated upon, some three or four times, or maybe a half dozen times, and various organs and appendages of the body may have been removed and may have been buried someplace, may be in a half dozen places, unknown and unmarked even to man. Some individual may come down to die, and the body may have even been blown to bits. Friends may not be able to even find the body to bury it. Beloved, when God comes back to this world in the Person of His Son, every one of those bodies of the elect of God are going to be picked up. Regardless of whether they have been buried in a thousand cemeteries, God is going to put them back together. How do I know? Because we have plenteous redemption — a redemption that is plenteous enough to save the soul of the elect from the guilt and the penalty of sin so that the soul will not go to Hell, and plenteous enough that He will redeem the body so that death will not get even one bone nor one hair of your body.

III

HE HAS REDEEMED ALL THAT THE RIGHTEOUS LOST IN ADAM.

Do you know that we came out the loser in Adam?

Down in South Carolina on a hunt one day there was a Negro who was the keeper of the hounds. He found out that I was a Baptist preacher and since he was a Baptist, he made it a point to stay pretty close to me. He brought up a lot of things about the Word of God and as we talked together, he said, "I tell you, that ole man Adam and that ole woman Eve sho' done messed up this human family."

Beloved, they have. But while they messed up the human family, Christ has redeemed all that the righteous lost in Adam.

What did we lose? Adam was the head of creation. The animals came close to him. They nestled by his side. He was lord of them. They walked up in front of him without fear. He stood before them without fear. He called them by name. He was lord over creation. But when sin came, there was a natural enmity on the part of animals and man which came as a result of sin.

Beloved, man won his kingship back in Jesus Christ. It is true, I am not king over creation, but I am going to be someday. I am going to be king over creation just the same as Adam was king back yonder in the Garden of Eden. I say, what we lost in Adam we gained back in Jesus Christ. Adam who was head over creation and had dominion over all the animals, lost his kingship when he sinned, but we gained it back in Jesus Christ.

Adam also lost his priesthood. Did you ever realize that Adam was his own priest? In the cool of the day God came down in the garden with Adam, and Adam

communed with Him. As I have often said, the sweetest music that ever fell on the ears of Adam was the voice of God, when God came down in the cool of the day, and communed with Adam. Face to face, directly, man communed with God. Man was his own priest, yet Adam lost that priesthood. However we gained it back in Jesus Christ.

In the Old Testament a priest was a necessity to come between man and God, but the day that Jesus Christ died on the cross, that day the Son of God became our high priest. That day every one of us became believer priests under Christ, so that Christ is our great high priest and every one of us are believer priests under him. Listen:

"For there is one God, and one mediator between God and man, the man Christ Jesus." — I Tim. 2:5.

There is just one person to come between us and God, and that is Jesus Christ.

Adam was his own priest. From the day sin entered every man had to have a priest to come between him and God. But since Jesus's death, the only priest that you and I have needed is God Himself in the Person of His Son, Jesus Christ. He is our mediator to come between us and God.

Notice again:

"Having therefore, brethren, BOLDNESS TO ENTER into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God."—Heb. 10:19-21.

Adam lost his priesthood, but what Adam lost, we have gained back in Jesus Christ. He lost his position as head or lord over creation; we gained it back in Christ. He lost his priesthood, but we gained it back in the Lord Jesus Christ.

Adam also lost his paradise. The paradise that Adam had was wonderful. It was a marvelous environment in every respect, but Adam lost it when he sinned.

And how about us? Beloved, the beauty and wonder of the Garden of Eden that Adam lost, couldn't begin to compare with the paradise that you and I have in store for us as a result of the redemption that was wrought out in Jesus Christ. The paradise that Adam lost couldn't begin to compare with Heaven itself. Adam never walked on streets paved with gold. Adam's paradise was a beautiful perfect garden — the Garden of Eden. Whereas Adam lost his paradise of Eden, you and I have far more in Jesus Christ, for Eden is nothing to compare with Heaven itself.

If Adam had never sinned, Adam would have stayed in the Garden of Eden. If Adam had never sinned, the human family that would have been born would have stayed in the Garden of Eden. We would never have known anything but the perfect paradise in Eden. But thanks be unto God, some of these days, we are going to know a greater paradise — even Heaven itself.

Is that redemption plenteous enough for you? Beloved, it is plenteous enough for me. It saves the elect from the guilt and the penalty of sin. It saves the bodies of the elect from the grave. It redeems back all that the righteous lost in Adam, and puts us far beyond what Adam ever lost.

That is plenteous redemption.

IV

HE HAS REDEEMED THE PHYSICAL WORLD.

This earth isn't like it was once. The earth isn't nearly as fertile as it was once. Everybody who knows anything about soil knows that today we have to add fertilizer to the soil to get it to produce. This earth isn't as fertile as it was once upon a time.

We talk about the trees that grow in the soil today. When we talk about even virgin timber we think about tremendously large trees, but not trees that are the size of the trees in the days of Adam. They had gigantic trees back there. We can't imagine what the trees were like in the Garden of Eden. We just can't imagine their circumference and height.

And those mighty creatures that the evolutionists say lived here billions of years ago — We know they didn't live here billions of years ago, but they did live in the Garden of Eden. Those gigantic creatures lived, but they lived in the Garden of Eden where everything was perfect.

Beloved, I say to you, the ground was fertile then. It produced gigantic trees, it produced luxurious vegetation, and it produced mighty creatures, but we lost it. Why? Because Adam sinned. But while it was lost as a result of Adam's sin, it has been gained back through the plenteous redemption we have in Jesus Christ.

Do you believe this old world is always going to be like it is now? I have traveled through Mexico, through thousands and thousands of acres of mesquite bush and cactus, with not a thing of life to be seen for miles and miles in any direction. I have said to myself, what is this section of the country going to be like when God makes it over again?

Beloved, that isn't like it was originally. When God made this world originally, it was filled with gigantic trees and luxurious vegetation, and mighty creatures in the Garden of Eden. We don't have today what we had then, but we are going to have it.

Listen: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." — Rom. 8:19-21.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord (Continued on page 6, column 5)



The Forum

(Continued from page 4)

Therefore I believe that the Lord quickens and makes alive spiritually all babies before he takes them from this world, for if babies die in infancy then it is evident that they go where David said his baby went, and where Job said he would have gone had he died as a baby. I have a baby that died at birth and I fully expect to see that baby when I enter into Heaven.

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JULY 9, 1966

PAGE FIVE

FROM CALVARY BAPTIST CHURCH, ASHLAND, KY.

"FIFTY YEARS IN THE CHURCH OF ROME"

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

From the beginning of this movement, it had been my plan to let the people draw their own conclusions as much as possible from their own study of the Holy Scriptures. I used to direct their steps, in such a way, that they might understand that I was myself led with them by the mighty and merciful arm of God, in our new ways. It was also evident to me that, from the beginning, the great majority, after searching the Scriptures with prayerful attention, had found out that purgatory was a diabolical invention used by the priests of Rome, to enrich themselves, at the expense of their poor blind slaves. But I was also convinced that quite a number were not altogether free from that imposture. I did not know how to attack and destroy that error without wounding and injuring some of the weak children of the Gospel. After much praying, I thought that the best way to clear the clouds which were still hovering around the feeblest intelligences, was to have recourse to the following device:

The All Souls Day (1st Nov.) had come, when it was the usage to take up collections for the sake of having prayers and masses said for the souls in purgatory. I then said to the people, from the pulpit: "You have been used, from your infancy, to collect money, to-day, in order to have prayers said for the souls in purgatory. Since we have left the Church of Rome for the Church of Christ, we have spent many pleasant hours together in reading and meditating upon the Gospel. You know that we have not found in it a single word about purgatory. From the beginning to the end of that divine book, we have learned that it was only through the blood of the Lamb, shed on the Cross, that our guilty souls could be purified from their sins. I know, however, that a few of you have retained something of the views taught to you, when in the Church of Rome, concerning purgatory. I do not want to trouble them by useless discussions on the subject, or by refusing the money they want to give for the souls of their dear departed parents and friends. The only thing I want to do is this: You used to have a small box passed to you to receive that money. Today, instead of one box, two boxes will be passed, one white, the other black. Those who, like myself, do not believe in purgatory, will put their donations in the white box, and the money will be given to the poor widows and orphans of the parish, to help them get food and clothing for the next winter. Those of you who still believe in purgatory, will put their money into the black box, for the benefit of the dead. The only favour I ask of them is that they tell me how to convey their donations to their departed friends. I tell you frankly that the money you give to the priests, never goes to the benefit of the souls of purgatory. The priests, everywhere, keep that money for their own bread and butter." My

remarks were followed by a general smile. Thirty-five dollars were put in the white box for the orphans and widows, and not a cent fell into the box for the souls of purgatory.

From that day, by the great mercy of God, our dear converts were perfectly rid of the ridiculous and sacreligious belief in purgatory. That is the way I have dealt with all the errors and idolatries of Rome. We had two public meetings every week, when our chapel was well filled as on Sabbath. After the religious exercises, every one had the liberty to question me and argue on the various subjects announced at the last meeting.

The doctrines of auricular confession, prayers in an unknown language, the mass, holy water and indulgences, were calmly explained, discussed and thrown overboard, one after the other, in a very short time. The good done in these public discussions was incalculable. Our dear converts not only learned the great truths of Christianity, but they learned also how to defend and preach them to their relations, friends and neighbours. Many would come from long distances to see for themselves that strange religious movement which was making so much noise all over the country. It is needless to say that few of them went back without having received some rays of the saving light which the Sun of Righteousness was so abundantly pouring upon me and my dear brethren of St. Anne. Three months after our exit from the land of bondage, we were not less than six thousand French Canadians marching towards the Promised Land.

How can I express the joy of my soul, when, under cover of the darkness of night, I was silently pacing the streets of our town, I heard, from almost every house, sounds of reading the Holy Scriptures, or melodies of our delightful French hymns! How many times did I then, uniting my feeble voice with that old prophet, say, in the rapture of my joy: "Bless the Lord, O my soul: and all that is within me, bless His holy name." (Ps. 103:1).

But it was necessary that such a great and blessed work should be tried. Gold can not be purified without going through the fire.

On the 27th of July, a devoted priest, through my friend, Mr. Dunn, of Chicago, sent me the following copy of a letter, written by the Roman Catholic Bishop of Illinois (Duggan) to several of his co-bishops: "The schism of the apostate, Chiniquy, is spreading with an incredible and most irresistible velocity. I am told that he has not less than ten thousand followers from his countrymen. Though I hope that this number is an exaggeration, it shows that the evil is great; and that we must not lose any time in trying to open the eyes of the deluded people he is leading to perdition. I intend (D.V.) to visit the very citadel of that deplorable schisms, next Tuesday, the 3rd of August. As I speak French almost as well as English, I will address the deluded people of

St. Anne in their own language. My intention is to unmask Chiniquy, and show what kind of a man he is. Then I will show the people the folly of believing that they can read and interpret the Scriptures, by their own private judgement. After which, I will easily show them that out of the Church of Rome there is no salvation: Pray to the blessed Virgin Mary that she may help me reclaim that poor deceived people."

Having read that letter to the people on the first Sabbath of August, I said: "We know a man only after he has been tried. So we know the faith of a Christian only after it has been through the fire of tribulations. I thank God that next Tuesday will be the day chosen by Him to show the world that you are worthy of being in the front rank of the great army Jesus Christ is gathering to fight His implacable enemy, the Pope, on this continent. Let every one of you come and hear what the bishop has to say. Not only those who are in good health must come, but even the sick must be brought to hear and judge for themselves. If the bishop fulfills his promise to show you that I am a depraved and wicked man, you must turn me out. You must give up or burn your Bibles, at his bidding, if he proves that you have neither the right to read, nor the intelligence to understand them; and if he shows you that, out of the Church of Rome there is no salvation, you must, without an hour's delay, return to that church and submit yourselves to the Pope's bishops. But if he fails (as he will surely do) you know what you have to do. Next Tuesday will be a most glorious day for us all. a great and decisive battle will be fought here, such as this continent has never witnessed, between the great principle of Christian truth and liberty, and the principles of lies and tyranny of the Pope. I have only one word more to say: From this moment to the solemn hour of the conflict, let us humbly, but fervently ask our great God, through His beloved and eternal Son, to look down upon us in His mercy, enlighten and strengthen us, that we may be true to Him, to ourselves, and to His Gospel, and then, the angels of heaven will unite with all the elect of God on earth to bless you for the great and glorious victory you will win."

Never had the sun shone more brightly on our beautiful hill than on the 3rd of August, 1858. The hearts had never felt so happy, and the faces had never been so perfectly the mirrors of joyful minds, as on that day, among the multitudes which began to gather from every corner of the colony a little after twelve o'clock noon.

Seeing that our chapel, though very large, would not be able to contain half the audience, we had raised a large and solid platform, ten feet high, in the middle of the public square, in front of the chapel. We covered it with carpets, and put a sofa, with a good number of chairs, for the bishop, his long suite of priests, and one for myself, and a large table for the different books of references I wanted to have at hand, to answer the bishop.

At about two o'clock p.m., we perceived his carriage, followed by several others filled with priests. He was dressed in his white surplice, and his official "bonnet carre" on his head, evidently to more surely command the respect and awe of the multitude.

I had requested the people to keep silence and show him all the respect and courtesy due a gentleman who was visiting them, for the first time.

As soon as his carriage was near the chapel, I gave a signal, and up went the American flag to the top of a mast put on the sacred edifice. It was to warn the ambassador of the Pope that

THE VALUE OF TIME

ONE OF YOUR WORST ENEMIES—and it may be yourself—is the person who wastes your time. Joseph Alleine, a great soul winner who lived in England in the 17th century, prayed, "Help me to be the kind of a Christian who counts his time more precious than gold."

TOM OLSON wrote up the following:

The school newspaper of John Bartram High school in Philadelphia polled pupils on this question: "What would you do if you were given an extra hour each day?"

A girl said, "I'd day-dream."

A boy said that he would devote a 25th hour entirely to eating!

Another boy gave this frank clincher: "I wouldn't spend it in school, that's for sure."

We thought of Fanny J. Crosby, who wrote:

"Oh the pure delight of a single hour,
That before Thy throne I spend,
When I kneel in prayer, and with Thee my God,
I commune as friend with Friend."

he was not treading the land of the holy inquisition and slavery, but the land of freedom and liberty. The Bishop understood it. For, raising his head to see that splendid flag of stripes and stars, waving to the breeze, he became pale as death. And his uneasiness did not abate, when the thousands around him rent the air with the cry: "Hurrah for the flag of the free and the brave!" The bishop and his priests thought this was the signal I had given to slaughter them; for they had been told several times, that I and my people were so depraved and wicked that their lives were in great danger among us. Several priests who had not much relish for the crown of martyrdom, jumped from their carriages and ran away, to the great amusement of the crowd. Perceiving the marks of the most extreme terror on the face of the bishop, I ran to tell him that there was not the least danger, and assured him of the pleasure we had to see him in our midst.

I offered my hand to help him down from his carriage, but he refused it. After some minutes of trembling and hesitation, he whispered a few words in the ear of his Grand Vicar Mailloux, who was well known by my people, and of whom I have already spoken. I knew that it was by his advice that the bishop was among us, and it was by his instigation that Bishop Smith had refused the submission we had given him. Raising slowly, he said with a loud voice: "My dear French Canadian Countrymen, here is your holy bishop. Kneel down, and he will give you his benediction." But to the disgust of the poor grand vicar, this so well laid plan for the beginning of the battle failed entirely. Not a single one of that immense multitude cared for the benediction. Nobody knelt.

Thinking that he had not spoken loud enough, he raised his voice to the highest pitch and cried: "My dear fellow countrymen; This is your holy bishop.

He comes to visit you. Kneel down, and he will give you his benediction." But nobody knelt, and, what was more, a voice from the crowd answered: "Do you not know, sir, that here we no longer bend the knee before any man? It is only before God we kneel."

The whole people cried "amen!" to that noble answer. I could not refrain a tear of joy from falling down my cheeks when I saw how this first effort of the ambassador of the Pope to entrap my people had signally failed. But though I thanked God from the bottom of my heart for this first success He had given His soldiers, I knew the battle was far being over.

(To be continued next week)

Redemption

(Continued from page 5)
for a name, for an everlasting sign that shall not be cut off.—Isa. 55:13.

Can you imagine a world without any thorns and briars in it? You go out to pick berries and you get briars along with the berries. Go out in the hay field, and there is bound to be an old thistle that will fall off the stalk and down your back to scratch you. Someday, beloved, that going to be gone, for He is going to make this world over.

Notice again:

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: And dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65:25.

"Until the spirit be poured on us from on high, and the wilderness be a fruitful field, and the fruitful field be counted as a forest."—Isa. 32:15.

Do you believe what is wilderness now is going to be a fruitful field, and what is a fruitful field now is going to be counted as a forest? (Continued on page 8, column 1)

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THE BAPTIST EXAMINER

JULY 9, 1966

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Church . . Living God

(Continued from page one)
of the Holy Spirit and that the Holy Spirit indwelt every child of God. What a precious truth this was to me. I tell you, the Holiness people know nothing at all about the blessed ministry of the Holy Spirit in and through the child of God. They preach a heresy called the Baptism of the Holy Ghost and then neglect the many truths of the true ministry of the Spirit. The Spirit indwells, seals, is the earnest of our inheritance, gives assurance, helps in our prayer life, teaches us the Word of God, is our comforter, strengthens us in our life and for our service. Of all these things the Holiness know and say little or nothing while continually speaking of "the baptism and tongues." At this time two verses of the Bible were powerfully used of God to teach me. Rom. 8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" and I Cor. 6:19 "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" These two verses along with the whole of God's Word certainly teach the present indwelling of the Holy Spirit in every believer.

There were many other things that I observed in this group that God used to lead me out. These false doctrines and practices have been discussed in previous articles. The general and overall shallowness, extreme emotionalism, and lack of evidence of spirituality in these churches were an influence on me to come

The final and crucial matter that brought me out of the Holiness church was the glorious doctrine of the Eternal Security of the believer. The Lord dealt with me long and patiently in reference to this doctrine, for as you know it is a doctrine greatly hated by holiness groups. I began to see glimpses of this truth, but fought against it for awhile. I came to see that I would have to leave the Church of the Living God, and to think upon the question of where to go. I knew the Baptists were the ones I would have to go to, but I hesitated because of eternal security. At this time the Bible became a new book to me. I would read and read, but would not get any

A person's character is like a fence: all the whitewash in the world won't strengthen it.

light on the book. You see I was closing my eyes to the light of the Spirit on eternal security, and so God just turned the light off for awhile. Finally the day came that I will never forget. I spent over an hour reading the sixth chapter of John. I prayed for light and told God I would follow wherever He led, if He would only show me the truth. Brother, the light came on again. The Holy Spirit flooded my soul with the light of John chapter six, and I have never again doubted the truth of the security of the believer. Many verses in this chapter teach this truth. Listen to one of them. John 6:47 and this was the key verse to me at that time. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." How could I have been so blind for so long. The Bible is so clear and emphatic on this truth. Dear friends, if you have never been through the misery of trying to keep yourself saved you cannot know the joy that flooded my soul that day. I saw that I was saved eternally by the grace of God. That I was kept by the same grace and power that saved me. I wept for joy that day, and I have never gotten over the thrill of this truth. To this day, security is one of my favorite subjects, it thrills me every time I read or hear a sermon on it or read again one of the many, many verses in God's Word that teach it. I can not find words to express what this meant and still means to me.

Well, the question was settled. I must leave the Church of the Living God and I must go to the Baptists. Dear friend, you see, I am a Baptist by conviction. The Holy Spirit used the Word of God and saved me, and then used the same word further and made a Baptist out of me. Praise God! Praise God!

Very, very shortly after this I was thinking of how to do this. You see the Holiness church was all I had known since being saved, and all of my friends and most of my folk were there, yet I knew what I must do. So shortly after the above experience I attended a meeting at which a preacher was put out of the Holiness church ministry for preaching eternal security. The next morning while getting ready for church, Dad was talking to me about this and what did I think about it. I told him that the man was right and that once saved always saved was true. I went to a Baptist Church that morning and evening and ever

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since. I still had a long ways to go. I knew nothing of church truth and the truths of God's sovereign Grace, but I was on my way. My Dad was very angry with me and our fellowship was very strained after that. But I had to follow my Lord and His Word and by His grace I did. May God bless you all.

(Final installment next week)

Pastor . . . A Success

(Continued from page two)
through which to lower him to the feet of Jesus. Regarding this, Scripture testifies (Mk. 2:5) that "when Jesus saw their faith," he forgave the sins of the invalid, and ultimately commanded and enabled him to rise up and walk.

What a lift it gives a pastor when the spiritually needy are brought under his ministry by the efforts of the members of his church! How disheartening to the pastor when some person comes back from a "big evangelistic campaign" and reports the blessings in thoughtless terms which seem critical of the pastor's ministry. That pastor cannot help thinking that some of the converts were invited or brought to the services by members of his church; members who never or seldom bring anyone to the services in their own church. Every pastor is encouraged when his people value his ministry enough to make special efforts to bring guests to "the regular services of the church."

We have no way of knowing what brought the four stretcher-bearers together originally. But they saw what needed to be done, and went the limit to see that their needy friend came under the ministry of Christ. Think what it would mean to your pastor if four men banded themselves together to bring the unsaved fathers or husbands on the "Prospect List" of the church or Sunday School. What if four high school young people would team up to bring unsaved and disinterested classmates? What could not be done by any two consecrated young couples banded together to bring other young married people under the sound of their pastor's message?

II. The Bread-Passers Of John 6:11

All day long the great throng listened to the voice of the Son of God. But as the afternoon was ending, the Saviour completed His message, and the stomachs began to supplant the hearts in the consciousness of the hearers. After His frightening command to His confused disciples that they should feed this crowd, the Lord took the little lad's proffered lunch of five rolls and two sardines, and instructed the disciples to bring order out of chaos by seating the multitude in com-

panies of fifty. From the meager sandwiches He made enough for all. How many would that be? Well, five thousand men plus women and children could easily add up to fifteen thousand people, or three hundred companies of fifty, too many for twelve men to have served them individually. Much more likely is it that the disciples simply brought bread and fish to each group of fifty where willing hands received and in turn distributed to those of the fifty. While we know the names of the disciples, we cannot possibly know who were those willing souls who took the provided food from them, and by passing it among the others freed the disciples to return to the Lord to get a further supply for another group of fifty. Blessed are those dear people in the local church, who having been fed by their pastor's ministry on the Lord's

what frustrating service, "Pastor, you said something I am going to use in a letter, or a testimony, to someone for whom I have been praying. I am going to tell them that it came from my pastor, and they ought to come with me to hear you open the Scriptures!" Never fear that the pastor will get a swelled head from a little appreciation; there are always enough self-appointed members of "The Committee To Keep the Pastor Humble" to offset such a possibility.

III. The Stone-Movers Of John 11:41

Martha and Mary endured four days of agonizing grief before their beloved Friend arrived in Bethany. His assurance that their brother would rise again seemed perfunctory. Then they came to the tomb of Lazarus, and the mighty Son of God wept to behold what desolation death had wrought among men, knowing that its power was to be broken only by His own finished work. Although He could have raised Lazarus despite the stone before the mouth of the cave in which the body lay, or removed it by His miracle power, He chose to have the stone first rolled away. "Take ye away the stone," He commanded, and they took the stone "from the place where the dead was laid," and Lazarus, in obedience to His voice, came forth. It is this preacher's conviction that had the stone not been moved, Lazarus would never have been raised, for Christ acts upon obedience which is produced by, and is a witness to, faith; which is simply taking Him at His Word and acting upon it. But how many of the spiritually dead suffer the postponement of resurrection because of the stones upon their tombs which the members of the local church do not see, or do not move, or even resist another's trying to remove! Think of the Stone of Unbelief, the Stone of Tradition, the Stone of Misplaced Emphasis, the Stone of Pride, the Stone of Aim-less Prayer; the Stone of Prestige; any or all of these may impede the resurrection power from (Continued on page 8, column 3)

SEND TBE TO OTHERS

Day, use the telephone, the pen, or the contacts of life, to pass along to others portions of that spiritual food received from their disciple-pastor's heart and lips. Even today, after thirty-four years I have vivid memories of many of the sermons my faithful pastor preached during the first thirteen months after he led me to the Lord. Not only were they food for my soul, but also they were the substance by which I gave witness to my Saviour those first months of Christian experience. I listened to them not only because they were the opening of the Scriptures to my own life, but also to give the gist of them in outline to those the Lord caused my path to cross. What a thrill to a pastor to have someone say at the close of what to him might have been a some-

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Redemption

(Continued from page 6)
forest? God declares it will be this.

Listen again:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isa. 35:1.

I tell you, I want to be here when God makes this world over. I am going to see things that I have never seen in this life before. I am going to be in a world that is a rose garden, for some of these days this old world is going to be nothing but a rose garden when God redeems the world back to Himself.

Listen again:

"And I saw a new heaven and

a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Rev. 21:1.

Yes, beloved, there is going to be a new glorious universe. There is going to be a new and glorious society, with no more wars, no more ignorance, and no more idolatry. It is all going to be changed, because this world is going to be redeemed back to God.

Notice another Scripture:

"They shall not hurt nor destroy in all my holy mountain: For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

Is this earth today full of the knowledge of the Lord? No, very few people know anything at all

about the knowledge of the Lord, and about this message of atonement—that there was no such thing as a general atonement nor a general redemption. Rather, the world at large would laugh at it. The world at large actually would laugh at my stupidity in making a statement like that. But, beloved, there is a day coming when the knowledge of the Lord is going to cover the earth, as the waters cover the sea.

I have stood by the seaside and watched the waters as they rolled in wave after wave, and I have remembered this promise: As the waters cover the sea, someday the knowledge of God is going to cover this earth.

CONCLUSION

Now, beloved, that is plenteous redemption. Yes, plenteous enough to save our souls from the guilt and penalty of sin; plenteous enough that He is going to redeem our bodies; plenteous enough that He is going to redeem back everything we lost in Adam; plenteous enough that even this physical world is going to be redeemed back to God. I am willing to say that it is that plenteous, but I am not willing to say that it is plenteous enough that every individual in this world was redeemed, when Jesus Christ died. I am not willing to make the redemption of Christ more plenteous than what God has made it.

In closing, may I ask you to consider the millions that have been redeemed. "Adam, how were you redeemed?" "God killed a lamb and clothed me in the skin of that lamb. I was redeemed because a lamb died in my place, as a picture of the perfect Lamb, God's Son, Who was to die for me."

I look out and see that man who died on the cross with Jesus and I say to him, "How were you redeemed?" "The Lamb of God died in my place."

I look out yonder to the last man that shall ever be saved and I say to him, "How were you redeemed?" and he says, "I was redeemed just exactly like everybody else has been redeemed from the day of Adam. I was redeemed by the Lord Jesus Christ who died for my sins."

Beloved, consider the millions that have been redeemed since the day of Adam. Yes, it is plenteous redemption. Consider the sins of all the millions. Yes, this is plenteous redemption. Just consider your own sins. You have plenteous redemption, haven't you? There is plenteous redemption, and that plenteous redemption has taken care of the plenty of your sins.

I say, beloved, whenever you think about the millions that have been saved and the million of sins from which we have been saved, we can say truly, ours is a plenteous redemption.

Does that make you happy? Does it make you want to shout a little bit? Every time I think about it, I am like the old Negro down South talking about his experience in the Lord. He said, "Hold this ole mule while I shouts." Beloved, that is exactly the way I feel when I think about redemption, for I say, "You take the mule; I am going to shout."

I thank God for the plenteous redemption that is ours in Jesus Christ.

May God bless you!



Pastor . . . A Success

(Continued from page 7)
reaching dead souls to whom your pastor ministers. Who will take away these stones, that the call to rise from the dead may be heard and heeded?

IV. The Rope-Holders Of Acts 9:25

In the darkness of a Syrian night came a furtive knock at the door and the troubled request, "Do you have any long ropes? Do you know where we can find

a large basket? Our Saul is in

grave danger of his life, and the only way we can get him out of the city safely is over an unwatched part of the wall. Hurry! Hurry!" A little later the frightened friends of the recently converted former enemy of Christ gathered for a hasty farewell. Paul went into the basket, and the nerve-tingling task of lowering him down the wall commenced. "Steady there, ye who hold the ropes, for in that basket, and dependent upon your strong arms, is God's chosen vessel to carry the Gospel to the Gentiles! The great doctrines of Justification by Faith, the Identification of the Believer with Christ and many other subsequent teachings of the Holy Spirit, are dependent upon the man in that basket." Indeed the entire project of the evangelization of Europe and the west was hung upon that rope. The basket was strongly constructed and the ropes were too strong to break, so it all depended on the ones who held those ropes. And so it is with the pastor as he visits and speaks, and studies, and prays. He cannot take the time or strength to be concerned about his own safety. But he depends upon each member of his church, as they either fulfill or neglect their God-given responsibility to hold the ropes in prayer. A discouraging day of visiting, a barrenness in the study, a fruitless ministry in the pulpit, an increasing pressure of temptation; how often these are the disastrous evidences that God's people have let go the ropes. But a fruitful ministry, an encouraged pastor, and a harmonious church show that the ropes are in good hands. Pray for your pastor but not at him. How often church people use the prayer-time at which the pastor is present to preach at him over God's shoulder. Both God and the pastor know the kind of man he should be, the kind of sermons he should preach; no church member needs to take the rest of the congregation into confidence while telling God what the pastor ought to do and be. Above all, avoid the hypocrisy of praying the pastor behind the Cross. If he were not there already, and praying for the congregation, who knows what might have befallen them long ago! It is good also to pray with the pastor, not only in those times when pastor and member can be in each other's presence, but also in a covenant of prayer when absent one from another.

V. The Courage-Givers Of Acts 28:15

It was a long, painful, and perilous journey for the aging missionary, bearing the marks of beatings, imprisonment, hunger, thirst, disappointment, heart-break, ship-wreck, and betrayal by trusted friends. Added to this is the realization that had he not appealed to Caesar, he might have continued free to move among his beloved churches, even to launch out into new territories to evangelize for His Lord. Prematurely aged, Paul was aroused from deep reverie by the sound and sight of an approaching company of people. Who were they? They were faithful Christian folk of Rome, who arising long before daylight traversed some forty miles to greet the valiant soldier of the cross. What feelings must have flooded Paul's heart, feelings Luke notes saying, "Whom

when Paul saw, he thanked took courage." Could those on that wearying journey have foreseen the share their fellowship and welcome contribute to Paul's subsequent faithful and fruitful ministry in Christ in Rome? No more the dear child of God in the church know what his presence means to the pastor. He sees them come into his life. There were beloved men in my pastorate without abilities such as musical or the gift to teach; people too shy to raise their voice in testimony very often; but blessing they were in the ices! Some were young, very young; others were in prime of life or approaching Home-call. They were not service as music critics, or experts, or professors of tactics, or even as doctors in ology! The faithfully-prayed choir number might have been flat; the building may have been too warm or too cold; the might have sounded like the proverbial Dr. Scow like the proverbial Dr. Scow Brass and have fervently to pronounce the benediction fore getting to point two sermon. But looking into the of certain faithful ones with blessed expectancy, he courage and grace to go at the door those dear words always had a few words about some blessing received from the ministry hour.

Resolve

Baseball teams which recently finish in the season usually fire the colleges react to a losing by paying off the football and hiring a "Miracle When a city becomes scandalous political swarms voters, "Throw the rascals And God's people all to place the blame for an cessful" pastorate on or people and affairs thereto. No faithful pastor to avoid his share of the pastorate. Of course it well and wise to examine ministry in the light of Testament before evaluating pastorate as successful or cessful. Remember that not measure success by standards, nor is the feels himself a failure given field necessarily of will of God. Either church, may be under of God's periodic examination preliminary to being advanced Him to a higher grade of If your pastor is being used of God, praise God and increase your understanding of the happy ministry of your pastor is a faithful teacher, evangelist, administrator and intercessor, but the not moving, then look own heart and life. If lacks in any of the abovementioned elements of ministry support him all the more ing a stretcher-bearer, passer, a stonemover, out of your own life) holder, and a courage-giver is too late for your past then admit you have him, and determine up that you will do all in and your opportunity your next pastor a success

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