

Be my feelings what they will, Jesus is my Saviour still.

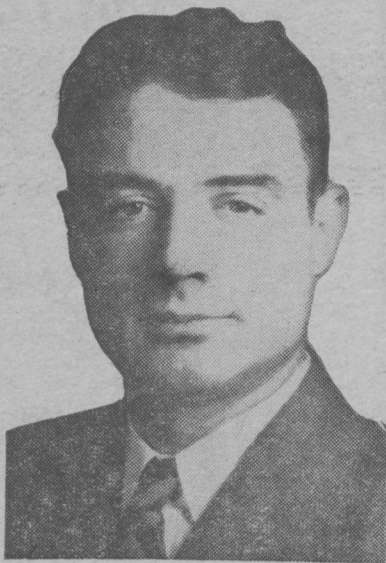
TO PREACH AT CALVARY BAPTIST'S BIBLE CONFERENCE LABOR DAY WEEKEND



ELD. ROY MASON
Aripeka, Fla.



ELD. FRANK GOULOZE
Grand Rapids, Mich.



ELD. WAYNE COX
Memphis, Tenn.



ELD. AUSTIN FIELDS
Coal Grove, Ohio



ELD. GENE HENSLEY
Stockdale, Texas

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The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

Vol. 35, No. 25 ASHLAND, KENTUCKY, AUGUST 6, 1966 WHOLE NUMBER 1446

KIND OF REVIVAL . . .

NEEDED BY THE CHURCH

A PRAYER MEETING ADDRESS BY C. H. SPURGEON

What a company we have here tonight! It fills my heart with sadness and my eyes with tears to see so many hundreds of persons gathered together at a prayer meeting. It is sometimes wickedly abused as "only a prayer-meeting." It is good for us to draw unto God in prayer, and it is good to make up a great congregation for such a purpose. I have attended little prayer-meetings of four or five, and we have been glad to be there, for we had the promise of our Lord's presence; but our minds are moved to see so little attention given to united prayer by many of our churches. We have longed to see great numbers of God's people coming up to pray, and we now enjoy this sight. Let us expect a blessing if we are too idle to ask for it? How do we look for a Pentecost if we never meet with one accord, in place, to wait upon the Lord? Children, we shall never see change for the better in our churches in general till the prayer-meeting occupies a high place in the esteem of Christians. To mix it up with the week-night lecture, and really

make an end of it, is a sad sign of declension. I wonder why some two or three earnest souls in such churches do not band themselves together to restore



Charles H. Spurgeon

the meeting for prayer, and bind themselves with a pledge to keep it up whether the minister will come to it or not.

But now that we have come together, how shall we pray? Let us not degenerate into formality, or we shall be dead while we

think we live. Let us not waver through unbelief, or we shall pray in vain. The Lord saith to his church tonight, "Open thy mouth wide, and I will fill it." Oh, for great faith with which to offer great prayers tonight! We have been mingling praise and prayer together as a delicious compound of spices, fit to be presented upon the altar of incense through Christ our Lord; may we not at this time offer some special far-reaching petition? It is suggested to me that we pray for a true and genuine revival of religion through the world.

I am glad of any signs of life, even if they should be feverish and transient, and I am slow to judge any well-intended movement; but yet I am very fearful that many so-called "revivals" have in the long run wrought more harm than good. Places which have had the most (Continued on Page 2, column 5)

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SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN
is the speaker for each broadcast

THESE LETTERS ARE APPRECIATED

Bro. Gilpin:
Bro. Gilpin, the Examiner has only been a blessing to me, though the paper you have been blessing and a teacher to me. May God bless the church of Ashland, Ky. and her radio pro-

Please ask the church to re-appoint this young minister in prayer, and God bless them the books you have given me. I don't believe there is a man in the tri-state God has blessed as your's truly in the last 12 months.

May God bless you and fulfill all your needs.
Berkley H. Pennington,
(Ohio)

Bro. Gilpin:
I never cease being thankful for the Bible and the great Bible it contains. Your sermons are a real spiritual treat.
D. G. Currie (Maine)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE TWO NATURES"

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5:17.

I would like to remind you at the very outset that every Christian is definitely conscious that he is the possessor of two natures, and at the same time mighty few Christians know anything about the doctrine of the two natures. I wish you would weigh that statement before I begin my message — we are all conscious that we have two natures, but there are mighty few of God's people who know anything at all about the doctrine of the two natures.

I preached a funeral recently of one of the charter members of our church, Brother Ed Sparks. Ed was saved as a result of our radio broadcast twenty years ago. I met him on the street in Ashland on Monday following my Sunday night broadcast and he said, "Brother Gilpin, I am saved. God saved me last night. I am going to join the church next Sunday and ask for baptism, and I am going to bring my clothes along and be baptized at the same time." He was a man nearly 70 years of age when I baptized him, and I never saw anybody that was happier in the Lord than Brother Ed Sparks. Three Sundays later I preached a sermon similar to the message

I am preaching to you this morning. Brother Ed was sitting right near the front seat, and after the service was over, I didn't get off the rostrum before he came up to shake hands with me. He said, "Brother Gilpin, I wouldn't have missed this service this morning for anything in the world. I have had a lot of problems the last three weeks and I was beginning to think maybe I wasn't saved, that maybe the Devil had deceived me into thinking that I was saved." He said, "This morning you cleared it all up. This message on the two natures, I see it; I have been experiencing it, but I didn't know anything at all about it." (Continued on page 2, column 1)

GOSSIP TOWN

Have you ever heard of Gossip Town
On the shores of Falsehood Bay,
Where old Dame Rumor with rustling gown
Is going the lovelong day?

It isn't far to Gossip Town,
For people who want to go,
The idleness Train will take you down,
In just an hour or so.

The Thoughtless Road is a popular route,
And most folks start that way,
But it's steep down grade; If you don't watch out,
You'll land in Falsehood Bay.

You glide through the valley of Vicious Town
And into the tunnel of Hate;
Then crossing the Add-To Bridge, you walk
Right into the city gate.

The principal street is called, "They Say,"
"I've Heard" is the public well,
And the breezes that blow from Falsehood Bay
Are laden with, "Don't You Tell."

In the midst of the town is Tell Tale Park.
You're never quite safe while there,
For its owner is Madame Suspicious Remark,
Who lives on the street, Don't Care.

Just back of the park is Slanders Row.
'Twas there that Good Name died;
Pierced by a dart from Jealousy's bow,
In the hands of Envious Pride.

From Gossip Town peace long since fled,
But envy, and strife and woe
And sorrow and care, you'll find instead,
If ever you chance to go.

OUR READERS ENCOURAGE US

We see where your so-called friends come and go, but we can truly say that we know of no man we have more confidence in than you, because we know you teach and preach God's Word.

Oscar F. Crosby
(Florida)

Again I want to say, Praise the Lord for THE BAPTIST EXAMINER. It is a blessing to me each week.

It has been very helpful to me on many of the great doctrines of God's Word. I teach a young people's class and many times refer to many of the great messages I read from time to time.

I thank God that there are those scattered here and there that do contend for the faith once delivered unto the saints.

Yours in Christ,
John T. Alford
(Ohio)

P.S. As Brother Halliman says, I know of no greater missionary work than T.B.E.

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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"The Two Natures"

(Continued from page one)

I take time to tell you this in order that I can say that we are all conscious that we have two natures, but there are mighty few of Gods people that know anything at all about the doctrine of the two natures.

THE CARNAL NATURE.

May I remind you that the carnal nature is a nature that

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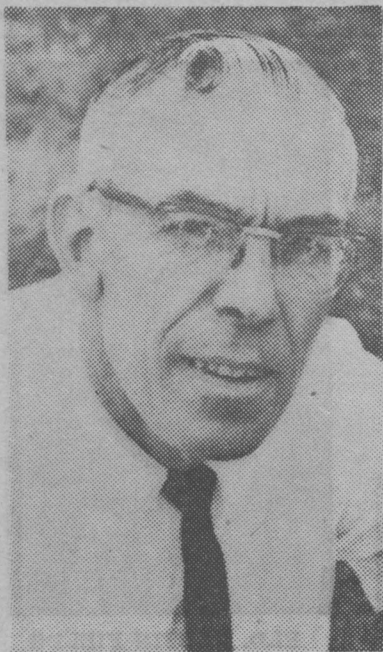
ELD. O. C. HARRIS
Citrus Heights, Calif.

comes with our birth. The day that you were born, you were born with a carnal nature.

Of course I could go further and say that you were also born with a spiritual nature when you were born, just the same as you had a carnal nature, but that spiritual nature was dead. As I will show you later, that

The boy in the Bible who gave up his loaves and fishes didn't have to go hungry.

CONFERENCE SPEAKER



ELD. BOB NELSON
Milan, Michigan

spiritual nature had to be made alive—it had to be resurrected. However, I say to you, that old carnal nature came with your birth into this world. Listen:

"That which is born of the FLESH IS FLESH; and that which is born of the Spirit is spirit."—John 3:6.

Beloved, that old nature is the nature that gets you into trouble; the nature that leads you to doubt; the nature that leads you to disbelieve; the nature that leads you away from the things of God; the nature that tells you that some of the things in the world are important, and that you have to do those things; the nature that will cause you to stay away from the house of the Lord on the slightest pretext. That nature came with you when you came into this world. That nature was definitely and positively alive within you the day that you were born.

There is nothing good about that carnal nature. That fleshly nature that you have has not one thing good about it. I can't say one thing good about your fleshly nature today. We read:

"For I know that in me (that is, in my flesh,) DWELLETH NO GOOD THING."—Rom. 7: 18.

"The heart is deceitful above all things, and DESPERATELY WICKED: who can know it?"—Jer. 17:9.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man."—Mt. 15:19, 20.

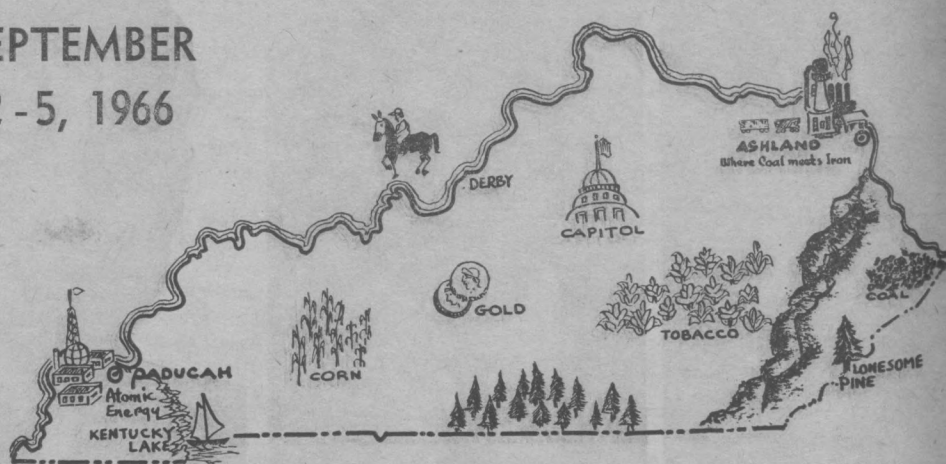
This would tell us that the things that are wrong come from the carnal nature that you have. They come out of that fleshly nature that you had when you were born into this world.

As I say, I can't say anything good about your old fleshly nature. (Continued on page 3, column 1)

Important Information For Those Who Plan To Attend Our Bible Conference

SEPTEMBER

2-5, 1966



We trust that every person who plans to attend our coming Bible Conference will keep the information which we are passing along in this article and bring it with you when you come to Ashland.

Our City's Location

Ashland, Kentucky is located in the extreme northeast corner of the state, on the Southern bank of the Ohio River. It is in what is known as the "Tri-State Area" — Kentucky, Ohio, and West Virginia.

Ashland is about 20 miles west of Huntington, West Virginia and about 70 miles from the West Virginia's capitol city, Charleston.

Ashland is about 150 miles east of Cincinnati, both cities being on the Ohio River.

Our city is just 130 miles east of Lexington, Kentucky and about 200 miles east of Louisville.

Highway To Take

Being located in rather hilly country, the highways into Ashland are not the straightest in the world. We would suggest that those of you coming from the southern states use only the following highways: 60 from Lexington; 27 from the central south (as far as Lexington, then take 60); 23 from the south; 60 from Charleston, W. Va., in the east. It is strictly slow traveling on most of the other highways of eastern Kentucky.

Those of you coming from Missouri, Kansas, and other mid-western sections will find better and faster traveling if you come through Cincinnati, rather than Louisville and Lexington. I know the map may lead you to believe that the Evansville-Louisville-Lexington route is shorter, but believe me, it isn't. When I go to St. Louis or some other place in that section, I always go to Cincinnati and from there take highway 50 (From Cincinnati to Ashland, Take 52).

When In Ashland

We are asking that ALL OUR GUESTS come to our printing shop where you will be registered and assigned your place to sleep while here. After registering, you may do what you wish, but please register first.

The printing shop is known as ECONOMY PRINTERS and is located downtown at 336 13th Street (which is also highway 60 to the west). Here is how to find the shop without any difficulty:

(1) If you enter Ashland from the north, you will cross the Ashland-Coal Grove Bridge, just four miles east of Ironton, Ohio. As you come off this bridge into Ashland, go straight one block to Carter Avenue. Turn left for one block, then left again. This puts you on 13th Street and our shop is on the right hand side of the street just after you make your last left turn. This means we are just two and one half blocks from the bridge. There is no parking on 13th, however, so you will just have to hunt for that elsewhere.

(2) If you enter Ashland from

the west, you will be coming into town on highway 23, which is also Winchester Avenue. You simply stay on Winchester until you come to 13th, (which is only eight or nine blocks from the city limits after you enter). Then turn right on 13th Street and our shop is in the first block to your left.

(3) If you enter Ashland from the east, you will be on highways 23 and 60 (east), which for a time are on Winchester Avenue. Simply stay on Winchester until you come to 13th, then turn to your left. We are in the first block, left side of the street.

(4) If you enter Ashland from the south, you will most likely be on highway 60, which is 13th Street. Follow 13th all the way downtown; our shop is on your right, at 336 13th.

If you Come By Bus, Train, Or Plane

We will meet all our guests who come by bus, train, or plane and take them to the printing shop where they will be registered. Then other necessary transportation will be furnished, also.

If you come by train, the depot is only two blocks west of our shop, so if your luggage is not too heavy, you might like to just walk on over.

If you come by bus, please phone us. PHONE NUMBER — 324-8880. If no answer call either 324-9260, or 324-2335.

If you come by plane, you will land at the airport near Ceredo, W. Va.; just east of Ashland. Please phone us at the number above.

Children

We want you to feel free to bring your children. Several families always do. However, we expect your children to attend all the conference sessions, just as we expect all adults. Calvary Baptist Church is happy to provide meals and rooms for all our guests, but only that you might attend the conference and be spiritually blessed thereby. We do not allow any children to stay on the grounds where meals are served (which is Bro. Gilpin's home) during conference sessions. A word also to the parents may be appropo: You are not welcome to come here to sleep

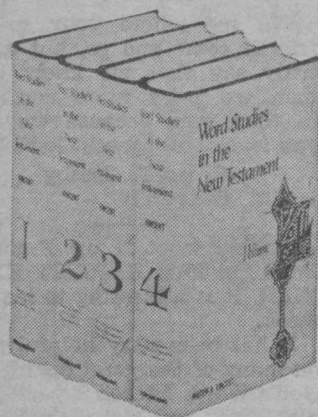
through a conference session, nor to go sight-seeing, nor spend your time elsewhere. (Of course mothers with young children must have an afternoon nap, which is exempt). If you are coming for a spiritual blessing, we have plenty of rooms and food which is freely yours. Otherwise please do not attempt to use our Bible Conference as an alibi to pamper your flesh.

We want you to come to our Conference and be our guests. Rooms and meals are gladly furnished to all. In fact, we want you come to Ashland and let us provide for your entertainment. There are always a few, though, who think they are putting us to trouble and therefore go to a hotel or motel. If you insist on doing so, then please stay at one of the motels we recommend in this issue (See ad on page 17). Please do us the courtesy of not going to any other.

By all means, come to the Conference. You are welcome, wanted and invited!

Revival

(Continued from page one) of religious excitement are frequently the most hard to reach. Men's minds have been hardened in the oven of fascination. A species of religious fanaticism has fascinated many men, given them a distaste for the sober business of true godliness. But if I would nail down the effects upon the counter, I do therefore undervalue true godliness. Far from it. It is to be desired beyond measure that the revival of spiritual life. We need a work of the Holy Ghost of supernatural kind, putting us into the preaching of the Word, inspiring all believers with Heavenly energy, and affecting the hearts of the people, so that they turn to God and live. We would not be content with the wine of carnal excitement, but we would be content with the Spirit; we would leap upon the altar, and cry, "O Baal, hear us!" we would behold the fire of the Holy Spirit. (Continued on page 17, column 1)



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PAGE TWO



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ELD. FRED W. PHELPS
Topeka, Kan.

The Two Natures"

(Continued from page 2)

Some people may brag on somebody may praise you say that you are a mighty boy or a mighty fine girl, God looks at you differently. There isn't one thing good that I would say about your flesh-nature.

Let's notice also that this nature cannot be changed. I can't change it. Even God doesn't change that nature. I will show you something that when God saves a man, He doesn't even change that nature with which you were born. Listen:

"Because the carnal mind is always against God: for it is SUBJECT TO THE LAW OF GOD. NEITHER INDEED BE."—Rom. 8:7.

Beloved, if a thing isn't subject to the law of God, it can't be changed. Nothing but the law will change one's nature, since the carnal nature isn't subject to the law of God; therefore that old carnal nature can't be changed.

Isaiah tells us something similar to that, for he says: "Can the Ethiopian change his skin or the leopard his spots? may ye also do good, that are accustomed to do evil."—Isa. 43:23.

He says that whenever a Negro changes the color of his skin, you might think about doing evil — as if to say that the nature which we have, we got when we were born cannot be changed in any way at all.

The fact of the matter is, the fleshly nature cannot understand spiritual things, for we

are the natural man. RE- member NOT the things of the world: for they are foolishness unto him; neither can we spiritually discerned."—1 Cor. 2:14.

Can you sit down beside an unsaved man and talk to him about philosophy or history, or I can

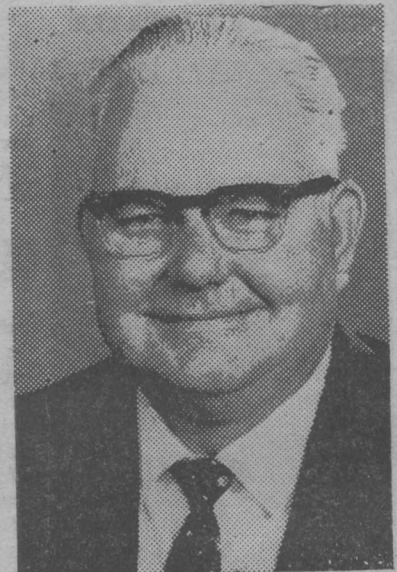
talk to him about literature, and he will understand that, but when I start talking to him about spiritual things, he will get that far-away look in his eyes. What is wrong? He just doesn't understand spiritual things.

I tell you, the unsaved have a carnal nature that can't understand spiritual truths and spiritual verities. Mark it down, he can't understand spiritual things with the nature that he has. That is why I insist so strongly that folk must have an experience with the Lord that we call being born again. Unless a man is born of the Lord — unless he has an experience of grace, he just can't understand spiritual things. I might just as well talk to the wall and preach to empty benches as to preach to unsaved people unless the Spirit of God is dealing with them. That carnal nature just can't understand spiritual things.

That carnal nature ultimately and eventually leads men to hell. Listen:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh

CONFERENCE SPEAKER



ELD. JIM EVERMAN
South Shore, Ky.

and of the mind; and were by nature the CHILDREN OF WRATH."—Eph. 2:3.

The "children of wrath" means the people who are going to hell to suffer the wrath of God and to experience the vengeance of God. And how do they suffer the wrath of God? This tells us that they are by nature the children of wrath, and that old carnal nature leads men into Hell.

Beloved, even after you are saved, that old carnal nature is mighty hard to deal with. Every time I make a statement like that somebody will look at me as though I were as ignorant as can be. "Ah, Brother Gilpin, I don't have a bit of trouble with my carnal nature. My carnal nature doesn't give me any trouble or pain at all." Beloved, you are not like your pastor, and you certainly are not like the Apostle Paul, for Paul said:

"That ye PUT OFF concern-

ing the former conversation THE OLD MAN, which is corrupt according to the deceitful lusts."—Eph. 4:22.

When Paul talks about the "old man," he is talking about the carnal nature. He says that old man, or that carnal nature, is corrupt with deceitful lusts.

I have been visiting in the hospital of recent date a woman that I baptized 25 years ago. She had gone one way since then, and I had gone another. I hadn't seen her for a number of years, but I remember very definitely an experience on her part. Her husband had an awful, awful habit of drinking. In fact, he was pathetically a drunkard. Finally, things got so bad that she divorced him. They went to Greenup, Kentucky, the day of the divorce on the same bus. They even sat in the same seat going down to get their divorce. They got the divorce. She wasn't mad at him, and he wasn't mad at her, but she had just simply put up with his drinking as long as she could. When they got the divorce they came out and got on the same bus to come back to Russell. They sat down in the same seat. When they got off the bus and started home he started following along beside her. They went to the house. He worked on the railroad. He would go out on his run on the freight train, and when he would come back to Russell, he would go back up to the house where he had been living all the time. He ate there, he stayed there, and when he would go out on his run on the railroad, he would come back to town, and go on home like he had in the past — just the same as if he

CONFERENCE SPEAKER



ELD. FOREST S. JUDD
Indianapolis, Ind.

wasn't divorced. Finally, three or four weeks passed by and she came to see me. She said, "Brother Gilpin, I don't know what I am going to do. I divorced my old man and I can't get rid of him. I am going to have to marry him back again. He just stays here at the house like he did before, and though I am divorced from him, I can't get rid of him." Beloved, I married them again.

Now here is why I tell you this. She said, "I divorced my old man, but I can't get rid of him." Beloved, that "old man" that you have, that old corrupt carnal nature that you inherited from your parents—you may try to divorce him, but you can't get rid of him. You can't get rid of that "old man" one bit easier than this woman could get rid of her husband. That is the carnal nature.

II

THE SPIRITUAL NATURE.

As I have said, we all had a spiritual nature when we were born into this world. The only thing is, the spiritual nature was dead. As Paul says:

"And you hath he quickened, who WERE DEAD in trespasses and sins."—Eph. 2:1.

You had a spiritual nature when you were born, but it was dead. It was dead spiritually, just as dead as a corpse.

The Apostle Paul tells us the same thing again, for he says:

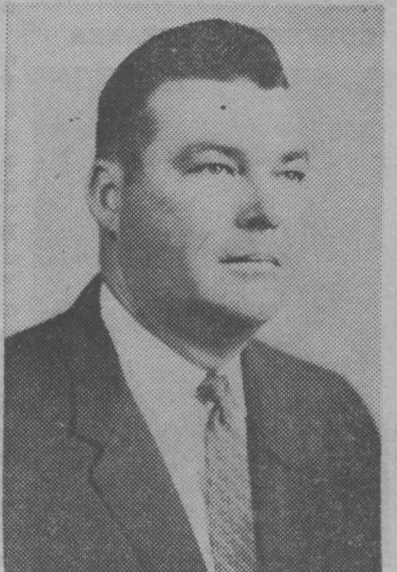
"Wherefore, as by one man sin entered into the world, and death by sin; and SO DEATH PASSED UPON ALL MEN, for that all have sinned."—Rom. 5:12.

Every person that is born into this world was born with two natures. The fleshly nature, the carnal nature, the old man, was alive. That nature was definitely alive. But the spiritual nature was dead—absolutely dead. As a result of sin in the Garden of Eden, we all died, and we were all born into this world with a dead spiritual nature. But when God saves a man, that nature that was born dead, becomes alive. Listen:

"That which is born of the flesh is flesh; and that which is BORN OF THE SPIRIT is spirit."—John 3:6.

"To whom God would make

CONFERENCE SPEAKER



ELD. W. W. WILKERSON
Tampa, Fla.

known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, the hope of glory."—Col. 1:27.

"And this is the record, that God hath given to us eternal life, and THIS LIFE IS IN HIS SON. He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:11, 12.

If you do not have the Son, you are still dead—you still have a dead spiritual nature but if the Son of God is in you, you have a live spiritual nature.

Notice again:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE having escaped the corruption that is in the world through lust."—II Pet. 1:4.

Beloved, when we are saved, you that spiritual nature that was dead when we were born—that spiritual nature is made alive. We have then partaken of the divine nature. We were born

CONFERENCE SPEAKER



ELD. JOE WILSON
Winston-Salem, N. C.

with a spiritual nature that was dead. Now we are partakers of a divine nature. God is in us.

That is why I say that everybody who is saved ought to act a little bit like God, for he has something of God within him. He ought to walk a little bit like God. He ought to talk a little bit like God. He ought to look a little bit like God, and the world ought to be able to see a little bit of God in his life.

The fact of the matter is, you just can't hide it. We read:

"The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, THIS IS HE: others said, He is like him: but he said, I am he. Therefore said they unto him, how were thine eyes opened?"—John 9:8-10.

Beloved, you just can't hide the fact that the Spirit of God has made you alive.

That spiritual nature that was dead when you were born into this world — that comes alive when you are saved, when that new nature becomes a part of a believer, is just a babe. That new nature is only a babe when it becomes alive within an individual. We read:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies and all evil speaking, AS NEWBORN BABES, desire the sincere milk of the word, that ye may grow thereby."—I Pet. 2:1, 2.

When you were born into this world, the spiritual nature was dead. When you were born from above, your spiritual nature that was dead was made alive. But after that, this spiritual nature can be compared to a babe, for it says, "as newborn babes, desire the sincere milk of the word."

If you are saved, you have the nature of God inside you. It may be just a baby nature. It may not have grown, and again, it may be growing all the time. You may not realize the growth, but there is one thing certain, if you have that nature of God inside you, as a new born babe, you should desire the sincere milk of the Word that you might grow. If you are saved, there isn't anything that you ought to desire (Continued on page 4, column 1)

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CONFERENCE SPEAKER



ELD. RAYMOND WILLIS
Garrison, Ky.

"The Two Natures"

(Continued from page three)
more than the milk of the Word.
After a while you will get to the place that you like the honey. After a while you will get to the place that you will like a beef steak. After a while you will get to the place that a soup bone of the Word of God will taste good. After a while you will get to the place that you can chew on the deepest doctrine of the Word and enjoy it, but as a babe in Christ, desire the sincere milk of the Word, that you might grow thereby.

We wouldn't think about giving a baby born into our home a beefsteak. We just wouldn't think of it. After a while when that baby has had a lot of milk, we might think about giving it a beefsteak, but to start with, we give that baby plenty of milk.

Brother, sister, let me ask you, have you gotten far enough along that you desire the sincere milk of the Word? If you do, then you have two natures. You have a carnal nature, and now you have a spiritual nature. Maybe you are just a baby spiritually. Maybe you are a devil on wheels so far as your first nature is concerned, but you are just a baby spiritually in God's sight. Thank God, if you have gotten that far, you have something to thank the Lord for, and you ought to pray that God will give you an increasing, overwhelming desire for the Word of God, that you might grow thereby.

III

THESE TWO NATURES ARE IN CONSTANT CONFLICT.

Here is where the Holy Rollers and I part company. They say that when God saves a man He takes all that old carnal nature out of him, and that it doesn't bother him at all. Well, I remember many, many times

CONFERENCE SPEAKER



ELD. JAMES DENMAN
Hurst, Tex.

THE BAPTIST EXAMINER

AUGUST 6, 1966

PAGE FOUR

talking to people of the Holiness persuasion who have told me that they didn't have a sinful nature—they couldn't sin—they couldn't think sin, and that they couldn't do anything that was wrong. You know, beloved, I find that they do just as many things wrong as anybody else. My observation of them is that their lives are not a bit better than anybody else's.

I remember an old boy who used to get up in a Holiness church and testify that he was sinlessly perfect and couldn't sin. I would see him on his way home that night stop by his neighbor's house and steal his milk can, and take it home with him. Now maybe stealing isn't sin. Maybe stealing a milk can isn't sin, but I always thought that whenever you stole anything it was sin. The Holiness folk say that a person gets rid of the old carnal nature and that they don't sin, but this is false. They do sin.

When I was in college I took an active part in athletics—running, that is. Of course that was a long time ago. You can tell by looking at me now that I am not built for running, but I am built for endurance. But back in

CONFERENCE SPEAKER



ELD. JOE SHELNUITT
Benton, Ark.

those days I used to do a lot of running—quarter mile, half mile, mile, two miles, four miles and ten miles. I used to run a lot, and I used to do a little jumping too. Would you believe me when I tell you that I can jump over a house? It is a fact, I can actually jump over a house—that is, if you let me build the house. Beloved, I will build it down low enough so I will be able to get over it.

And I can live above sin if you will let me tell you what sin is. I can be just as good as any Holy Roller in the world. I can live above sin if you will let me define sin, but I can't live above sin if I take what God says as a definition, for God says that even "The thought of foolishness is sin."—Prov. 24:9.

I say, after a man is saved, these two natures are in constant, eternal, everlasting conflict. Listen:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. 5:17.

Is that your experience? That is mine. Do you do everything that you want to do for the Lord? No. You do a lot of things for the world that you don't want to do, don't you? Yes. Well, that is my experience. As Paul said:

"For I know that in me (that is, in my flesh,) dwelleth NO GOOD THING: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but SIN THAT DWELLETH IN ME. I find then a law, that, when I would do good, evil is present with me.

CONFERENCE SPEAKER



ELD. E. W. PARKS
Winston-Salem, N. C.

For I delight in the law of God after the inward man: But I see another law in my members, WARRING against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7:18-24.

Back yonder when I preached on the two natures and Brother Ed Sparks was present and heard the sermon, he knew exactly the meaning of that message in his own life, for he had experienced it in the three short weeks since he had been saved. Brother, sister, if you are a child of God, you have two natures. That old fleshly nature is just as devilish, vicious, and corrupt as it was the day you were born into this world, and maybe a little bit more because it has grown. That new nature that you have, that became alive the day the Lord Jesus Christ saved you, if you have fed it a little, maybe it has grown a little. Those two natures are fighting, and they are buffeting, and they are warring against one another day by day.

Do you do everything that you want to do for the Lord? I ask you, do you do everything that you want to do for Him? No, no; Paul didn't. Do you do a lot of things that you don't want to do? I am satisfied there isn't one of you but would admit you do a lot of things that you don't want to do. I say, beloved, those two natures are definitely in constant conflict.

One of the best women that I ever knew in my life came to see this truth. She said to me, "Brother Gilpin, that is the sweetest thing I ever had revealed to me from the Word of

God." She said, "I can tell you truly, there are thoughts that pass through my mind that I say, 'Oh, God, why would I ever think of such a thing?'"

And that is your experience. There isn't a doubt in my mind but that if you would tell the truth every one of you would say that there are thoughts that come into your mind that you wonder why under God's Heaven you would ever think of such. Listen to me, those two natures are in conflict—eternal conflict and warfare, from day to day.

IV

WHAT THE BELIEVER IS TO DO WITH THESE TWO NATURES.

If this be true, what are we going to do with these two natures? If you have two men on the inside of you, and one of them wants to do wrong, and the other wants to do right, what are you going to do? The Bible says that we are to feed the new nature. Listen:

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—I Pet. 2:2.

Beloved, we are to feed the new nature. Not with Milton,

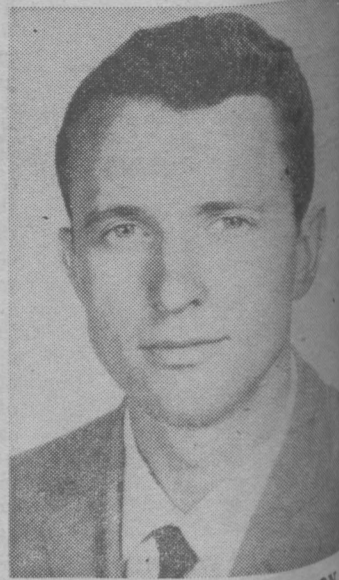
CONFERENCE SPEAKER



A. J. CORCORAN
Camden, Mich.

and Shakespeare, and Keats and Browning and Tennyson — no, that won't enable the new nature to grow. Now I enjoy as much as anybody English literature. When I was in college I majored in English and graduated with a *cum laude* English major. I love English, but English literature won't feed the new nature. That new nature that God put inside you doesn't

CONFERENCE SPEAKER



ELD. GORDON BUCHANAN
Griffin, Ga.

grow on Keats, and Browning, and Tennyson, and Shakespeare. There is just one thing that causes the new nature to grow, and that is the Word of God.

To start with, you need a milk bottle and when you graduate from that, eventually you get to the place that as a full-grown child, you can enjoy the meat of the Word. I say, you need to feed that new nature. At the same time, while you feed the new nature, the Bible tells us what to do with the old nature—we are to starve that old nature. Listen:

"MAKE NOT PROVISION for the flesh, to fulfil the lusts thereof."—Rom. 13:14.

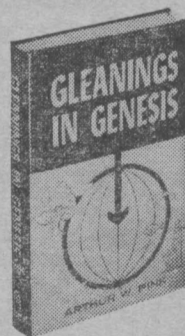
If I don't make provision for my family, humanly speaking, my family will starve. If I don't make provision for my fleshly nature, my fleshly nature will starve. You know somehow I always make enough provision for my flesh that I keep it alive, and you do too. But the Word of God says that while we feed the new nature, we are to starve the old nature. Remember this: That old nature never will completely die.

Here is a man who has a tiger for a pet. He has had this pet ever since it was just a baby cub that he picked up in the jungle. That tiger has never been allowed to eat meat. It has never been allowed to taste blood. It has never been allowed to know anything about food except vegetables. That tiger has grown up. His nature as a tiger, being that of a meat-eating animal has been starved, and he is just as docile and plays with his master as any pet might. But one day his master (Continued on page 17, column 1)

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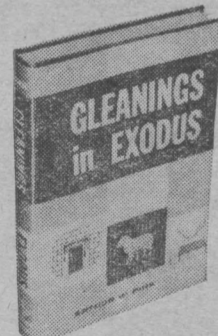
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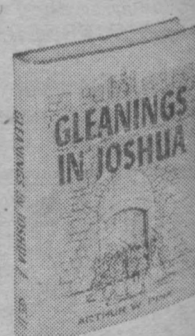
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that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

If a family operates in a Scriptural manner, the husband assumes his God-given responsibility of setting forth the family's policies and practices. If the family wishes to have the blessings of the Lord poured out upon it, the family must respect and follow the precepts set forth for it by the one who is responsible before God for them. If the wife is a dutiful and God-fearing one, she will exert her every energy to the task of carrying out, and living up to those precepts. If she is a true wife, and some other man begins to suggest that some other way other than the one her husband has set forth would be a better way to operate the home, she will very quickly refer him to her husband and tell him that if her husband decides that the new way is better, he will give the family instructions to change. But, until her husband gives the instructions to change the manner of operation, the wife is duty bound to follow the original instructions. And though she occupies a high and honored position in the home, still she has no right under God to even consider the other fellow's suggestions. And if she does step out of her high and honored place and begins to follow the other fellow's precepts, she is no longer worthy to be the wife of a God-fearing husband.

So it is in the case of our Lord and His churches. The church has no more right to change her (Continued on page 6, column 1)

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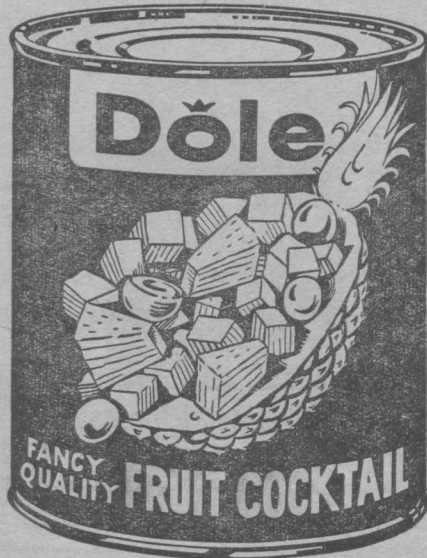
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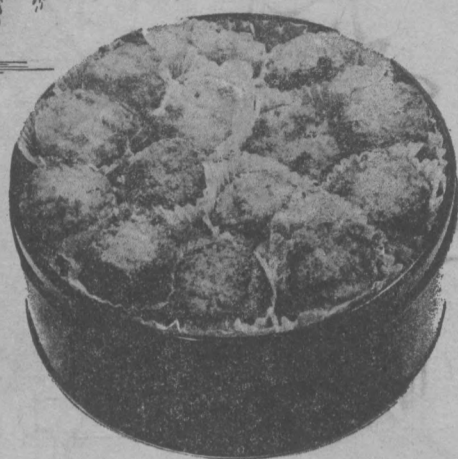
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One Baptist

(Continued from page five)
practices to accord with a convention, or any other competitor of our Lord's than the wife has to change the family's operation to accord with the other man's

suggestions. And when a church stoops to even compare some-one else's practices with those set forth by her Lord, she is no longer worthy to be a church of the Lord Jesus Christ. And when one of His churches comes to the place that she is subject

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to some one, or to some thing other than Himself, our Lord just removes the candlestick and permits her to go on her merry way enjoying her fun, frivolity and fried chicken. He will continue to knock at her door, but He will refuse to go in so long as others usurp His rights as head over all things to His church. In Eph. 1:22 we read, "And hath put all things under His feet, and gave Him to be head over all things to the church."

And since He is head over all things to the church, He should be consulted on every phase of the church's activity. Nothing should be done by a church without first asking Him to guide in the matter. Several years ago I helped to organize a Baptist Brotherhood in the church of which I was a member at that time. For a time I really enjoyed working with that group

of men. We planned our own the lost about us. But, as programs which were usually went on some of our leaders built around Scriptures that happened to notice that we would help us in witnessing to (Continued on page 7, column



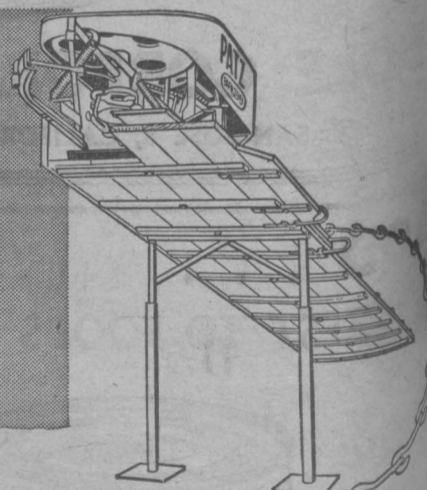
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(Continued from page six)
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in Memphis. Very soon
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the trouble of asking the
guide us as we planned
gram. Our program was
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And along with these
they sent us the official
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very soon I learned that anyone who dared to differ with that official teaching out of Memphis was just not a very good Baptist. So far as our Brotherhood was concerned our Lord had joined the ranks of the unemployed. Who needed the Lord when we had the experts? Needless to say I lost all interest in short order. I believe that everyone, including those in the convention, will readily admit that old Satan is the fellow who plants false doctrines and sinful practices in the churches. And everyone should be able to see that he

does not afflict every church with the same false teaching and sinful practices. And in 2 Tim. 3:16 we learn that the inspired Scriptures are not only profitable for doctrine and for reproof, but that they are also profitable for correction as well as for instruction in righteousness. But, in order for these Scriptures to be profitable for correcting the false doctrines and sinful practices in the churches they must be properly administered. If a doctor has a patient who has pneumonia and another one who has diabetes and others with various other diseases and he says to them, "We are all going to take the same medicine at the same time. This week we will all take insulin. Next week we will all take penicillin, and then after that we will all take sulfa drug." All of these medicines are God-given boons to our health, but still the pneumonia patient would probably die this week while everyone is taking insulin, and the diabetic would most surely die next week while everyone is taking penicillin. You say that sounds crazy. To be sure, it is crazy, but not one whit more crazy than the way convention Baptists study the Scriptures in their Sunday School lessons from Sunday to Sunday. One church will have some false doctrine, or sinful practice prevailing in her. Another church will have another, and still other churches will be suffering from still other false teaching and practices. But

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still every church has the same identical remedy prescribed for her that all the others have. Is it any wonder then that false teaching flourishes, and sinful practices are not corrected in these churches? The convention churches permit the same old devil who plants the false doctrines in their churches to prescribe the cure for them. He prescribes the remedy for their ills through his very able and efficient co-workers, the National Council of Churches. And not only do these churches permit this God-dishonoring and abominable outfit to prescribe the remedy for their ills, but they are paying a handsome fee for the remedy. (Continued on page 8, column 1)

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One Baptist

(Continued from page seven)
It is hard enough to pay huge doctor bills when the doctor is doing all he can to restore your

health, but when the doctor deliberately tries to completely destroy your health, paying his bill is too much for me. So when I saw that old Satan who was responsible for the church's ills was the one who was being per-

mitted to prescribe the remedy for them, I flatly refused to take his medicine, or to help pay his bill any longer.

I am aware of the fact that because of the die-hard conservative element among Southern Baptists the convention does not openly acknowledge allegiance to this instrument of Satan known as the National Council of Churches. But I am also aware that Southern Baptists have gone in at the back door and are partakers of her evil deeds as much so as any other religious group. They pour money into her coffer. They cooperate with her almost without reservation. And her leaders such as Clifton Allen, and others seem to count it a great honor to serve on her committees, even as chairman of the committees. I have no objection to the protestant churches having their National Council of Churches. They must go back to their mother some way, and to go by way of their National Council of Churches is probably their best route to take to get them back to their old whorish mother, the Roman Church from whence they came. But true Baptists are not protestants. They have never been, and never will be protestants. So when I saw that Southern Baptists who were not protestants by nature had become protestants by adoption, I wanted to part with them.

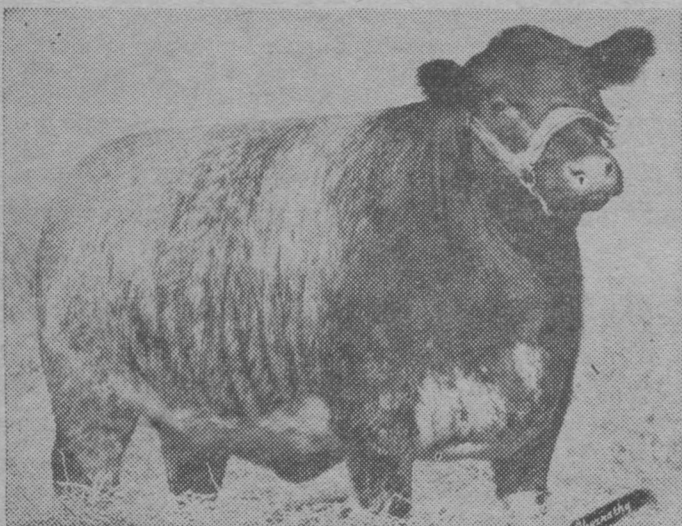
In Mt. 23:8-10 we are admonished to refuse any high sounding title that would separate us from the brethren. And the reason our Lord gave for telling us not to be called by these titles was that "All ye are brethren." Still in spite of this clear admonition Southern Baptists have developed, or should I say adopted the old "deeds of the Nicolaitanes" found in the church at Ephesus, Rev. 2:6 which became a doctrine in the Pergamos Church, Rev. 2:15. These deeds of the Nicolaitanes in the Ephesus Church seems to speak of the high and mighty in the church domineering the others. And I believe I would do the truth no injustice if I were to say that Southern Baptists of today are as much under the domination of a hierarchy as the Catholics have ever been. Southern Baptists boast of their freedom very much, but they dare not exercise it. I am fully persuaded that Brother K. Owen White permitted himself to be elected president of the Southern Baptist Convention in 1963 in the hope that he might be able to do something about the evils he had been crying out against. But, I am also persuaded that the hierarchy put him in that position in order that they might shut him up. And what a job they must have done. Even though he saw the futility of it all and refused the office in 1964, I have not heard one tiny little peep out of Brother White since that time. So, when I saw what appeared to me to be an effective hierarchy lording it over the unsuspecting Southern Baptists, I wanted no part of it.

In Eph. 3:8-10 I see that our Lord works in, or rather through His churches. And since that is true, I am fully convinced that He has absolutely no part, nor

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"There shall not a hoof be left behind."—Exodus 10:26.

The controversy between Jehovah, the God of the whole earth, and Pharaoh, king of Egypt, was intended to be remembered and spoken of throughout all generations. On that occasion, God permitted human nature to arrive at its highest degree of stubbornness and obstinacy; but He, nevertheless, showed it, and overcame it. He did indeed raise up Pharaoh for this purpose, that He might show forth His power in him. Pharaoh, as an absolute monarch, is permitted to go to the utmost degree of hardness of heart, and yet the Lord would show to all coming generations that His decrees shall stand, and He will do all His pleasure. You will remember that the quarrel was on this wise—God had sent His people into Egypt in the olden times, there to dwell in the land of Goshen. They had multiplied exceedingly, they had been favorably treated by succeeding kings, till at length a new king arose who knew not Joseph. He began to oppress the people, but the more he oppressed them, the more they increased. He made their lives bitter with hard bondage. In mortar and in brick, and in all manner of service of the field, did he make them to serve with rigour. Probably they were employed in building many of those mighty piles, the pyramids, which now stand upon the plains of Egypt. He subjected them to the most rigorous tasks; he worked under the whip continually, and had to make bricks without straw, the hardest possible exaction that even a tyrant could have imagined. At last the cry of the people went up to their God in heaven. He saw their affliction, He heard their cry, He knew their sorrows, and He determined, with His own bare arm, to be avenged on Pharaoh, and

to bring out all His people, the seed of Jacob, from their house of bondage. He raised up Moses, and He sent him in with this message to Pharaoh, "Thus saith the Lord, let My people go, that they may serve Me." Pharaoh laughs at it; "Ye are idle," saith he, "ye are idle, ye shall not go." A plague at once is God's answer to Pharaoh's laughter; He turns

into the wilderness, but they must not go very far." "Nay, but," says Moses, "we will have no such stipulation." Pharaoh therefore, again deals deceitfully, again refuses, again grows angry, and waxes proud; and God smites the land with lice, with flies, with a very grievous murrain, with all manner of plagues. Then Pharaoh says, "You may go, you may go into the wilderness; but only the strong men among you shall; ye shall leave your wives, and your little ones." "Nay," says Moses, "we must serve the Lord our God." Pharaoh again refuses; his heart is hardened; he will not (Continued on page 12, column 1)



C. H. Gungeon

their water into blood, and the fish that was in the river died. Pharaoh gives way a little; for, if he must yield, it must be by degrees. "You shall have," says he, "two or three days of rest to serve your God, but it must be in this land." "Nay," says Moses, "We cannot serve our God in this land, we must go forth into the wilderness." Pharaoh bids them begone. Another plague, and yet another. And now Pharaoh yields thus far. "They may go



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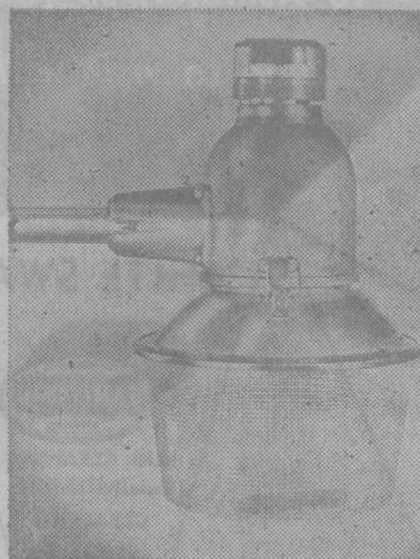
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Now, it seems to me, that this grand quarrel of old is but a picture of God's continual contest with the powers of darkness. The mandate has gone forth to earth and hell, "Thus saith the Lord, let My people go that they may serve Me." "NO" saith Satan, "they shall not." And if he be compelled to yield one point, he still retains his hold upon another. If he must give way, it shall be inch by inch. Evil is hard in dying; it will not readily be overcome. But this is the demand of God, and to the last will He have it. "All My people," the whole of, every one of them, and all that My people have possessed, all shall come out of the land of Egypt. Christ will have the

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SEVEN-UP

In entering upon this path, Christ will have the whole of you. I shall have to notice, that He does already possess the hearts of his people in their intention, purpose, and that by-and-by when He hath sanctified them wholly, He will then actually possess the whole spirit, soul, and body of the man who hath purchased with His precious blood. Mark then, my hearers, you be children of God, and be saved — you belong wholly and entirely to Christ. Can you know whether you are the subjects of that old Pharisee, whether Jehovah is the Lord of God and your great Father? Are there not multitudes of people who seem to imagine that they have saved a corner in their religion, all will be lost. Satan may stalk across the acres of their judgment and understanding, and he may sweep over their thoughts and imaginations; but if in some nook there be preserved the appearance of religion, all is right. Oh! be not deceived, ye and brethren in this, Christ will have halves in a man yet, I have the whole of you, Satan will have none of you. He is Lord paramount, Master supreme, absolute Lord, or else He will have nothing to do with you. You may serve Satan, if you will, when you serve him, you will not serve Christ too. He will

(Continued on page 13, col.

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Redemption

(Continued from page 12)

permit you to have your right hand in His service, and your left hand employed for the black designs of hell. The whole man Christ died to purchase, and if you are not wholly given up to God, if in the intent and purpose of your soul, every thought, and wish and power, and possession, is not devoted and consecrated to Christ, you have no reason to believe that you have been redeemed by His precious blood.

Christ will not allow us to have a single sin. We may not select some favorite evil, and say, "I will give my heart wholly up to God, but this vice is to be spared. Nay, nay, my hearers, ye are not Christ's if ye have one untempered lust, one sin which you daily indulge. Sin you will, even though you be Christ's, but if you indulge sin, if you love it, and delight in it, if it is not to you a plague and a curse, you have no reason whatever to conclude that your name is on His least, or that you belong to Christ at all. Suppose a house attacked by seven thieves. The good man of the house has arms with him, and he manages to kill six of the thieves; but if one thief survives, and he permits him to range the house, he may still be robbed, perhaps still be slain. And if I have seven evil vices, and if by the grace of God, six of these have been driven out, should I not indulge and pamper one that remaineth, I am still a lost man. I am not His so long as I will not yield, and joyfully hold fellowship with a single evil and unchristian thing. I contend not for creature perfection; I believe it to be impossible for us to attain it in the present life, but I do contend for perfection in purpose, perfection in design; and if we wilfully and wilfully harbour a venial sin, we are no friends of Jesus Christ. Not one sin, then is to be spared. And as no sin is to be spared, so no duty is to be neglected. If I am Christ's, I am bound to look down His law, and obey. "Such-and-such a precept is agreeable to me, I will keep it." "No, as I hate every foolish way, I must I love every right one. I count all Thy precepts concerning all things to be right." "Yes, but I have not come yet to be Christ's disenthralled people, unboundments of God we desire to be blamelessly — not a hoof is to be left behind.

As no sin is to be spared, and no service to be shunned, so no power is to be reserved from the whole man, and the whole man must be devoted to Christ; we must not use my judgment for the Saviour, and let my imagination lie idle; I am not to reserve the freedom of my will, but I give to God my consent; but the whole man is to be given up to Christ, he is not to be in Jesus Christ's army, but he has not given up to Christ, heart, and hands, and feet and mind, and all. I am told that in the olden times, the farmers used to save one field which they did not sow, they called that for the devil. It was said, "The gude man's croft," that Satan might range there, much as he liked, and not dis-

turb the crops elsewhere. A strange whim. Oh! how many Christians have tried to do the like in their hearts. They have had just the gude man's croft, a little corner where Satan might have his way, but, oh! this will never serve, the whole land must with the good seed, for it is all Christ's, or else it is none of Christ's, we are wholly consecrated, or else unconsecrated. We belong from the crown of our head to the sole of our foot to Christ, or else, we do not belong to Christ at all. Man, — the entire nature must be surrendereed. The demand is imperative; to a proverb it shall be verified; "there shall not a hoof be left behind."

Yet, further, if no power is to be unconsecrated, how much less will Christ ever permit our heart to be divided. If we seek to serve God and mammon, God and self, God and pleasure, we do not serve God at all. When the Romans erected the statue of Christ, and put it in their Parthenon, saying that He should be one among their gods, their homage was worthless. And when they turned their heads, first to Jupiter, then to Venus, and then to Jesus Christ, they did no honour to our Lord, but did but dishonour Him. Their service was not acceptable, and so if you imagine in your heart that you can sometimes serve God, and sometimes serve self and be your own master, you have made a mistake.

Christ will have no such service as this. He will have all or nothing; and indeed, men and brethren, it is necessary for us to escape entirely from the snares of sin, or else we cannot be saved. A quaint old divine used the following figure: "If," saith he, "a hart be caught in a trap, and it shall extricate all its limbs except one foot, it has not escaped as long as the foot is in the trap; and if a bird be taken, and if with much struggling it getteth its liberty all but one wing, yet when the fowler comes he will seize it unless that wing also become delivered." So is it with you and me; if any part of our heart be devoted to Satan we might as well devote the whole, for we are still his bond-slaves. If you say, "Well, I was once bound hand and foot, but now I have broken off the chain from my hand." Yes, but if the ring of iron encircles one foot, and it is fastened down to the floor, you are still a slave. You may have filed through the chain of your drunkenness, but if you have not filed through the chain of your self-righteousness, you are still as much a bondman as ever. It is all in vain for you to fight half the battle; it is not the half but the whole that gives the victory. It is not the slaying of here and there a sin, like the stopping of here and there a leak in the ship; she must be rekeeled, or else she will sink; she must be new bottomed and new made; and so must you. All those slight amend-

ments and improvements, good as they are in a moral aspect, are worthless as to any Spiritual salvation of your soul. Remember this, thou who thinkest thou art a believer, see whether it can be said of thee, "I have wholly come out of Egypt in my heart's intent, 'not a hoof has been left behind.'"

But to proceed: what is already true in our intent and purpose shall ere long be true in reality. Tarry a little while, Christian, a few more struggles against the flesh a little more battling and of warring against the evil powers within thee, and thou shalt put thy foot upon the neck of thy old corruptions: sin and self both be slain, and Jesus Christ shall reign triumphantly. What a joy it is to the Christian to believe that he shall one day be perfect. As we have worn the image of the earthly, so shall we also wear the image of the heavenly. The tongue that has spoken many an evil thing, bought with the blood of Christ, shall one day be full of the sonnets of Paradise. There shall be no strife in the soul; the Canaanite shall no more dwell in the land; we shall be vessels fully purged as by fire, fully sanctified and made fit for the Master's use. When we shall come up dripping from the shelving banks of Jordan, we shall have left behind us all our sins; up those celestial hills our feet shall climb, and our garments shall be whiter than any fuller can make them. Not Jesus in His transfiguration shall be more complete and perfect than we shall be in ours. The black drops of depravity will have been wrung out of our hearts; the virus of deep corruption shall have been extracted, and we shall take our place among the angels, pure as they; among the perfect spirits, the prophets, and the glorious host of martyrs, as truly sanctified, as fully redeemed, as effectually delivered from sin, as even they are. The redemption shall be complete "not a hoof shall be left behind."

Before I leave this point, let me remark that there is one part of man seemingly the most worthless, which we sometimes think will be left behind. The poor body! It shall be put into the grave, the worms shall hold a carnival within it, and soon it shall crumble down into a few atoms of dust; but Christ who redeemed His people, bought their flesh and their bones as well as their souls, "and not a hoof shall be left behind." Not the eye shall be left any more than the judgment, nor the arm any more than the Spiritual vigour; for the Redeemer lays claim to the organs of the body as well as the faculties of the mind. He will raise from the dead the very bones of His people, and as the whole host shall go marching up behind their conquering Leader, He shall cry, "Of them that Thou hast given Me I have lost none, not a bone in

my own body has been broken, and not a bone of their bodies has been left behind." The whole man, body, soul, and spirit, all consecrated, all filled with the Spirit, shall stand before the throne and clap its hands, and sing the everlasting song of glory unto God for ever and ever. "Not a hoof shall be left behind."

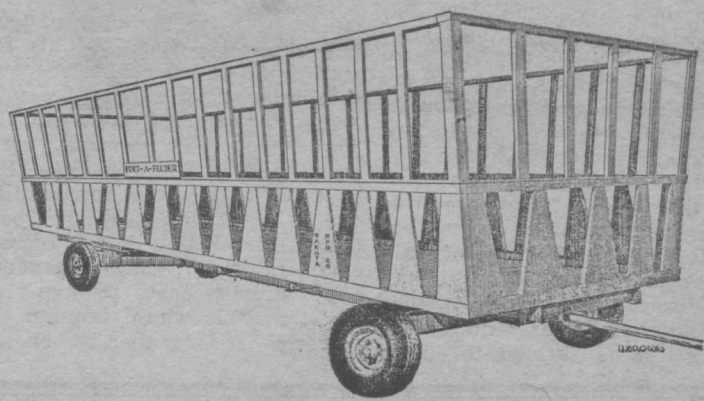
II. This, to proceed to the second part of our discourse, is equally true of THE WHOLE ELECT as of the whole man — "Not a hoof shall be left behind." I have not subscribed — I think I never shall — to the doctrine of universal redemption. I believe in the limitless efficacy of the blood of Christ. I would not say, with some of the early Fathers, that a single drop of Christ's

blood would have been sufficient for the redemption of the world. That seems to me to be an expression too strained, though doubtless their meaning was correct. I believe that there is efficacy enough in the blood of Christ if it be applied. But when I come to the matter of redemption it seems to me that whatever Christ's design was in dying, that design cannot be frustrated, nor by any means disappointed. When I look at the person of our Lord Jesus Christ, I cannot imagine that such an One, offering such a sacrifice, can ever be disappointed of the design of His soul. Hence I think that all whom He came on purpose to save He will save, all who were graven on the

(Continued on page 14, column 1)

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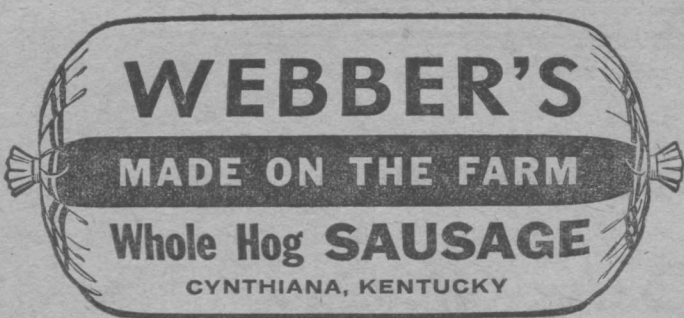
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Redemption

(Continued from page 13)

strong affections of His heart as the purchase of His blood He assuredly shall have. All that His heavenly Father gave Him shall come to Him. All that He chose from before the foundation of the world, He will raise up at the last day. All who were included among the members of His elect when He was nailed to the tree, shall be one with Him in his glorious resurrection, and "not a hoof shall be left behind." I know there are some who believe in a disappointed Christ, who affect to lament concerning Christ a design not accomplished, a frustrated cross agonies spent in vain, blood that was poured out on the ground as water that cannot be gathered up. I believe in no such thing. God createth nothing in vain, nor will I believe that Jesus Christ died on the cross in vain in any sense or in any degree whatever. Not a hoof of all His purchased flock shall be left behind.

Come, then. Methinks I see before my mind's eye the countless multitudes whom Jesus bought with blood. The day shall come when their great Shepherd walking in their front shall lead behind Him the entire flock, and not one shall be absent. But suppose for an instant — we take that ground to see how untenable it is — suppose for an instant that one of those purchased ones should be absent; of what sort shall that one be? Suppose it to be a suffering one, one that has lain tossing on the bed of pain for many months and years, some aged disciple filled with twitches and convulsions, who for the last few years seemed to suffer

pains like those of hell though she lay on the borders of Paradise — shall she be left behind? Such a supposition impugns the love of Christ. If He left any, certainly it should not be the suffering ones. If one should be cast away, certainly not of that martyr band who for His sake endured, nor of that pilgrim band of despised who through much tribulation inherit the kingdom of heaven. Who then shall it be? Shall it be the strong ones that shall be lost? Imagine it so. But how were they strong? They were strengthened through Christ, and yet can they perish? Such a supposition impugns the immutability of God. Did He gird them with strength one day and leave them helpless the next? What! did God pour the full vigor of His grace into a heart and then restrain that vigor, and suffer the strong one to perish? Samson, shalt thou be lost after thou hast slain heaps upon heaps thy thousand men? Shalt thou at last die ingloriously? No, if thou diest upon earth thou shalt hear the groans of thy Philistine enemies about thee, and die, as a warrior should, in the midst of battle, an undefeated one. Shall the minister of Christ whom God has greatly blessed be deserted by the faithful God, and shall the shame of his fall ring round the world and become the jest and mockery of drunkard and harlot? God forbid; He shall keep the strong and they shall enter into life. But suppose for a minute it should be one of our weak ones, our poor friend Mr. Feeble-Mind, or our excellent sister, Miss Despondency; suppose these must perish. Ah! then this would impugn the power of God, for then the enemy

would cry, "Aha! Aha! He kept the strong, but He could not keep the weak. Those who took care of themselves He kept, but the weak ones He suffered to perish." Aye, beloved, but there shall "not a hoof be left behind;" not that poor lingering sheep, not that poor newly-born and feeble lamb; they shall every one of them be brought in; no, "not a hoof shall be left behind." But saith one, "Perhaps it will be the erring ones among them." Ah, but if the erring ones in the church be lost then should all be lost, for they all err. "But suppose there be some that specially err?" Well, if these were lost, it would be to impugn the grace of God, because then it might be said, and said with truth, "It was of works, and not of grace," for if it be of grace then must the erring be brought back and forgiven, and even those sheep that break the hedge and leave the pasture, these must be brought in, that it may be said on earth and sung in heaven that it was of grace, free grace, and grace alone, that any were saved — that all were saved — that none are left behind.

Methinks I see the great Shepherd now, and there are all His sheep. They have been wandering. They have got into a dark glen in the mountains and a snow-storm is coming on, and He goes to seek them. There they are. The grim spirit of the tempest, the Prince of the power of the air meets Him and says, "Back Shepherd! What dost Thou here?"

"I have come to reclaim My own." "They are not Thine now," saith he, "they have strayed into my grounds and they are mine, not Thine." "Nay fiend," saith He, "they are Mine; they have My blood-mark on them; they were given Me of My Divine Father, and I am bound by solemn obligations to keep every one of them safely." "Thou shalt not have them," saith the fiend. "I must, I will," saith He. They fought, and the Good Shepherd, He overcame. He dashed down the enemy and trod him under foot, and crushed him — crushed the serpent.

Then the serpent with wily craft replied, "They are Thine — Thine I confess, and I will give Thee some of them — the fattest of them." "Nay," saith He, "Nay, fiend, I have bought them all, and I will have them all." And there they come, a goodly company; but he keeps back a few. "They are not all here," says the Shepherd, "and I will have all." "But," saith the fiend, "there are some of them that are speckled sheep, and some that are black and diseased; dost Thou want them? Let me have a few at least."

"No," saith He, "No," I must have the black ones, the speckled ones, the diseased ones; let them all come. Fiend, stand back, let them come I tell thee, or My right arm shall fell thee to the ground again." And now they all come but one, and Satan says, "Nay, but this is such a little one; this is so weak. Thou wouldst not have such a shrivelled, scabby one as this in Thy bright flock, Thou fair Shepherd of God." "Aye, saith He, "but sooner than lose one of them I will die again, and shed My blood once more to buy it back. Avaunt! All that My father gave Me I will have." And now methinks I see Him in the

last tremendous day when the sheep pass again under the hand of Him that telleth them. He cries, "Of all Thou hast given Me, I have lost none." They have none of them perished. The lion has not devoured them, nor has the cold destroyed them. I have brought them all safely here, "not a hoof is left behind."

III. The third point was to be this — Jesus Christ will not only have all of a man and all the men He bought, but He will have ALL THAT EVER BELONGED TO ALL THESE MEN.

That is to say, all that Adam lost, Christ will win back; all that we fell from in Adam, Christ will restore us to, and that without the diminution of a single jot or tittle. Not an inch of Paradise shall be given up, nor even a handful of its dust resigned. Christ will have all, or else. He will have none — "Not a hoof shall be left behind." Very briefly let me run through a short list of all those precious things which we lost in Adam. And first, with reference to God. Christ's blood-bought ones enjoyed in their father Adam divine likeness. "Let

us make man in our own image in our own likeness," said God. Alas! that likeness has been defiled and debased. Like the king's superscription on the coinage which has been worn for many a year, you cannot tell whose image and superscription it now is.

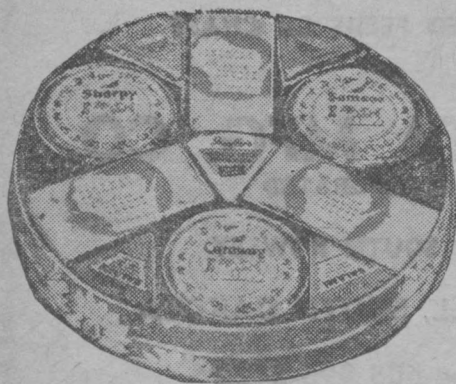
Aye, but we shall have that back again. God will re-stamp His precious things; re-engrave His name upon His gems, and we shall wear the likeness of God as Adam did, when he came fresh from his Maker's hand. We have lost, too, as we know to our cost by nature the divine favour; God loved Adam, He showed that love to him, but when Adam sinned, though God was merciful, He could not show love to one who had become a rebel; I mean — not the love of complacency — though the love of benevolence never ceased for a moment. Aye, but God delighteth in His people now in Christ. Christ hath gotten back for us the full light of God's favour. The sun shone Adam fair, orb'd, and it will not shine on us with less brightness. God loved

(Continued on page 15, column 1)

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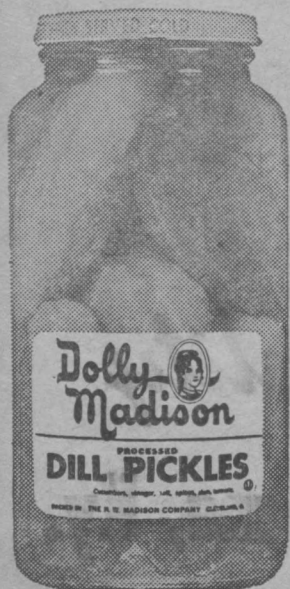


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Redemption

(Continued from page 14)

Adam very tenderly, but He loves us just as much. We have gotten back the two divine privileges of heavenly likeness and heavenly favour. But you will remember, also, Adam had the celestial boon of divine fellowship: "The Lord God walked with Adam in the garden in the cool of the day." And some of you know what it is to have that back again, for He has walked with us, and God has talked to His people till our eyes have shone, and our hearts have been ready to break for joy. Our poor weak body was not able to contain its overflowing bliss. Christ will get back for his people all the likeness of God, and all the favour of God, and all the fellowship with God, of which Satan robbed them. Not a particle less shall they have, but I think may venture to say even more, for God loved Adam for Adam's sake; He loves you, and me for Christ's sake, and that is a better motive; a higher, a deeper, and grander consideration, than even loving man for his own sake. Because of His only-begotten and a well-beloved Son, He loves all His people with an infinite, unfailing affection. This is the first part of the inheritance which we lost, and which Christ will get us back.

Then again, Adam lost happiness, and we have lost it too, and we have become the heirs of sorrow, and like our Master we are acquainted with grief. Aye, but He will get us back our happiness; we have had some portion of it already. That well of living water, into which Satan cast a great stone so that it could not spring up, Christ has rolled away the stone, and now we drink the water, whereof, if a man drinks, he shall never thirst, and shall never need to go to earthly fountains to draw. Oh! courage, courage, Christian, in all thy sorrows. Christ will win thee back that glorious happiness which Adam lost for thee. Besides, you all know that in Adam we lost the right to live. "In the day that thou eatest thereof, thou shalt surely die." Man became a dying soul, not a living soul any more. But Christ has brought life and immortality to light by the gospel, and because He lives, we shall live also.

And yet again, Adam of old was king. Wherever he went there was a dignity about him, that made the lordly lion crouch and lick his feet; the birds of the air did him homage; he bade the fish of the sea leap in their waters, and they did it for he was king—God's crowned cherub who walked in the garden of Eden like a king in his palaces. But now, what are the servants of servants; toiling creatures that wipe the sweat from our faces, and strain our nerves, and empty out our veins with labour. Aye, but that dignity of God, for He hath raised us up together, and made us sit together in heavenly places in Christ Jesus our Lord. And visibly shall that dignity come back to us, when the serpent shall lie down with the lion, when the lion shall eat straw, like the ox, and man on earth shall be lord of the creation just as he was of old. Master of the sea—leviathan, shall do his bidding, and Behemoth shall stay in his course to hasten to the note of puny, but redeemed man. We shall have back, I believe, everything that Adam had, and much more. "Not a hoof shall be left behind."

And yet further, not to keep you longer, we believe that in Adam we lost sonship, but in Christ we have received the adoption. In Adam we lost a safe footing; but He hath plucked us out of the miry clay, and set our feet upon a rock. In Adam we lost righteousness, but he that believeth is justified from all things. Whatever Adam lost, Christ has found and infinitely more.

A man once wrote a book to prove the devil a fool. Certainly, when all matters shall come to their destined consummation, Satan will prove to have been a magnificent fool. Folly, magnified to the highest degree by subtlety, shall be developed in Satan. Ah! thou trailing serpent, what hast

thou now after all! I saw thee but a few thousand years ago, twining around the tree of life, and hissing out thy deceptive words. Ah! how—glorious was the serpent then a winged creature, with his azure scales. Aye, and thou didst triumph over God. I heard thee as thou didst go hissing down to thy den, I heard thee say to thy brood, — vipers in the nest as they are, — "My children, I have stained the Almighty's works: I have turned aside His liege subjects; I have injected my poison into the heart of Eve, and Adam hath fallen too; my children let us hold a jubilee for I have defeated God." Ah! fiend; I think I see thee now, with thy head all broken, and thy jaw-teeth smashed, and thy venom-bags all emptied, and thou thyself a weary length of agony, rolling miles afloat along a sea of fire, tortured, destroyed, overcome, tormented, ashamed, hacked, hewed, dashed in pieces, and made a hissing, and a scorn for children to laugh at, and made a scoff throughout eternity. Ah, well, brethren, the great Goliath hath gained nothing by his vauntings; Christ and His people have really lost nothing by Satan. All they, lost once, has been re-taken. The victory has not simply seen a capture of that which was lost, but a gaining of something more. We are in Christ more than we were before we fell. "Not a hoof shall be left behind."

IV. I shall want your patience and your prayers while I now attempt to dwell upon my last illustration. CHRIST WILL HAVE THE WHOLE EARTH — "not a hoof shall be left behind." God hath made this world for Himself, and when He made it He looked around on all His works, and He said, "They were very good." All creation was meant to be a grand orchestra, the angels occupying the higher seats, and sounding the higher notes; while descending in the scale. The inhabitants of the divers worlds, which are perhaps countless in multitude, taking their places in the one harmonious song. In one place there was an old and almost empty spot without a singer; blessed be God, the singers have their places already, and there are others on the way. That spot was left for men to sing in, for men who should praise God, and magnify His name always. Aye, but Satan came and took away all the singers, spoiled their voices, and ruined them, and now this world instead of being an orchestra for God's praise, has become an arena for evil passions, a battlefield for lust and rapine, and murder and sin. But mark this, God will not be disappointed of His purpose, this ruined world shall yet sing His praises, and without a marring or a jarring voice, the whole of His creatures

shall magnify His holy name. Satan is now lord of the most of the world, and he seems to say today. "Thou Kings of kings," take England for Thyself, and America be Thine, here and there Thou shalt take an island, or a city, but let me have the masses of mankind; I will be lord of China's teeming multitudes, and India shall lie within my coils." Brethren, shall it be so? Shall it be so? are you content in your Master's name to resign those mighty empires to the prince of darkness? Unanimously your hearts speak out your Master's language; it must not, and it shall not be. The tramp of Christian heroes shall yet shake those nations, and the trumpet of Jubilee shall proclaim liberty to the bondaged sons of Adam that are weeping there, they must — they shall belong to Christ.

And now the black prince comes forward and he proposes another thing. "Oh" saith he, great King, why this perpetual duel, why must Thy servants fight and live, and my servants continually be defeated? Let us divide the empire." You remember that in the olden times of England, when Canute, and the Danes were fighting against the Saxons under Edmund, it was decided at last that the two kings should fight it out. A most agreeable and proper method, I only would that it were always taken in hand, and that all kings who choose to engage in warfare, had to fight their own battles. I am sure we should be all patrons of their encounters, and we should sincerely thank God that there was such a saving of blood; let them fight if they will, but why should their poor subjects die? The fight went on with various success, and last, the champions having parted, it was decided that one should take one part of England, and the other the other, and so a truce was made. And so, black fiend, thou proposed this to the King of heaven, dost thou? a division shall it be; shall the fight be suspended, shall Christ have half, and Satan the other half? No, listen to the cry of that half, which we might give up. "Ye men, ye men of Israel, come hither, help! help! come ye to the help of the Lord against the mighty! Why should we be given up to intolerable tyranny and devoted forever to Hell's monarch and his mighty power?" Nay we cannot consent, thou fiend! that thou shouldst have one half. Imagine, then, that the gospel has spread in every country but one, and now Satan pleads, "No missionaries shall be sent to disturb their unhallowed peacefulness. Let me reign there." saith he, "and I will be content."

But it must not be: "Soldiers of Christ, to the battle, to the battle. All the line, all the rampart must be stormed. Not a single castle

must be left in the possession of the enemy. We must dash him down from his hills, and rend him up from his valleys. He must not have a single spot whereon to place his foot. Now I hear him flap his broken wings and fly into the grim north. There are a few Esquimaux, saith he, "who live in the dreary region long consecrated to my power. I will betake myself to the land of icebergs and of rocks, of the wild bear and of the dog, and there will I keep my last resting place." Brethren, shall it be, shall it be?

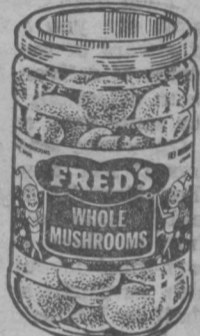
Shall he reign king of the icebergs and lord even of the frozen north? No, by Heaven, and Him that redeemed the earth. Out even of that region must he be dashed; as of old he fell from Heaven, so must he fall from earth. And now I see the Icelanders bowing before Christ and the vilest and most depraved of men submitting to Jehovah's sway; but Satan has one dark-souled being; the last man that is left unconverted. Ring

your Sabbath bells, my brethren! Go up to your house of prayer! be happy! But I see a gloom upon your face. What means it! You reply, there is one man left unsaved; Satan has still a lodging-place in the heart of one man, surely our songs would lose their melody if that were the case. Nay, Master, nay, "not a hoof shall be left behind." Thou shalt walk through this world and meet no more with sin. There shall not be found one inhabitant of this globe who is not Thy subject; not a single being who is not fully consecrated to Thy will. That were a consummation devoutly to be wished. Equally may I say, it is a consummation confidently to be expected: Wait a little while, labour a little longer, and He that will come shall come and will not tarry; then shall the world see, and Hell shall tremble at the sight, that Christ has conquered and has taken back all His possessions. "Not a hoof shall be left behind."

(Continued on page 16, column 1)



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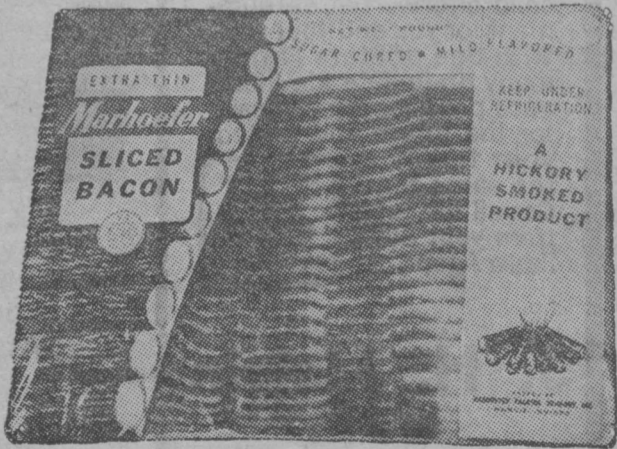


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Redemption

(Continued from page 15)
And now, ere you disperse, I have just a word or two of practical doctrine to deliver. Give me your solemn attention; I will not detain you more than one or two minutes. On whose side art thou man, woman? Art thou Christ's, or art thou Satan's? Remember, if thy soul belongs to sin, living and dying as thou art, Hell's greedy man must devour thee; for Satan saith, as Christ saith, "Not a hoof shall be left behind." The waves of the deluge of wrath, shall drown every man who is not in the ark. Not a single thorn, or tare shall be left to grow, they must all be bound up in bundles to be burned, and cast into the fire. Answer that question then: Whose art thou? Answer now another. If thou hopest that thou art Christ's, Christ's motto with every man is, "AUT CAESAR, AUT NULLUS." He will be Caesar in your hearts, king emperor, or nothing at all; He will reign entirely over you, or not at all. Christ will not go shares in your heart. Are you wholly Christ's then? Oh, saith one. "I hope so." Aye, but take care it is not mere hope, but that it is the fact; and lift up thy heart and pray.
"Great God sanctify me wholly, spirit, soul and body, take full possession of all my powers, all my members, all my goods, and all my hours, all I am, and all I have, take me, and make me what Thou wouldst have me to be." God hear that prayer for thee, and make thee wholly Christ's. Yet, one other question. Is there one who says, "I fear I am not Christ's, but I wish to be?" Is that a sincere wish? I am happy, happy, thrice happy, that thou feelest, thus, for thou couldst not even wish to be Christ's unless Christ's grace had made thee wish. Oh remember, if thou wilt to have Christ, there is no question about Christ's willingness to have thee. Come just as thou art, and with a full surrender, say—

"Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bidst me come to Thee, Oh! Lamb of God, I come.
Trust Christ, and you are saved; rely on Jesus, and your sins are forgiven, and you are Christ's, and shall be Christ's in that day when He maketh up His jewels.
May God bless these thoughts and meditations to each and all of us—Amen.

One Baptist

(Continued from page 8)
or in distant lands, He does it through His churches. In Acts 13:1-33, our Lord gave us an example as to how mission work is to be done. In verses 2 and 3 we read, "As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they sent them away." The Holy Spirit first laid His hands on these brethren. In verse 2 He says, "I have called them". Then

the Holy Spirit told the church at Antioch to send them. And in verse 3 we see the church laying their hands on them and sending them away. When I came to see that no Southern Baptist church under heaven today could send out missionaries in that way and still be a loyal convention church, I wanted no further truck with them.

In Jno. 16:13 we read, "When He, the Spirit of truth, is come, He will guide you into all truth." The Holy Spirit uses the Word of God to guide us as individuals and as churches. And I have searched in vain for any promise of any other guide to be sent later on. So, when I came to see that a monstrous organization was born in Augusta, Georgia, December 27, 1845 that was chartered without any semblance of church authority; when I came to see that this great monster wanted no church authority, and that it declared in its charter that it was sovereign in its own sphere, that is, that no church would have any authority over it; when I came to see that this awful monster which was christened "The Southern Baptist Convention" was openly defying the Holy Spirit's leadership, as Lucifer defied God's power in the long ago, as it stated in article 4 of its charter that its purpose was to combine and direct (guide; if you please) the energies of Baptists; and when I realized that this "god" of Southern Baptists was openly and above board setting itself up as the Holy Spirit's competitor in the field of

guiding the Lord's people, I had it. I, like the fish that swallowed Jonah, found that I been swallowing something I could not digest. So, I had vomit up the whole mess.

APPRECIATED LETTER

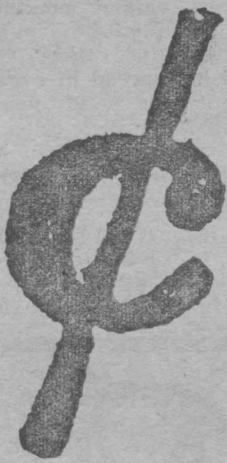
Dear Mr. Gilpin:
Have been aiming to write a line for a good while. Just want you to know I appreciate your work and the stand you take for God's Word and the truth, for truth is the only thing that sets us free. I thank God in my heart for you and your helpers. May God continue to bless you and yours, and God keep you well so you can continue with the Baptist Examiner until Jesus comes if it is His will. I want you to know I appreciate and enjoy the Baptist Examiner immensely.
Yours in Christ,
Lucy K. Isley (N. C.)

Dear Bro. Gilpin:
Enclosed is a check to be for The Examiner expenses. I were able to send more. As compromise increases, it is a great blessing to receive the strong clear word of The Examiner each week. May God continue to bless many phases of your ministry. Yours by His grace,
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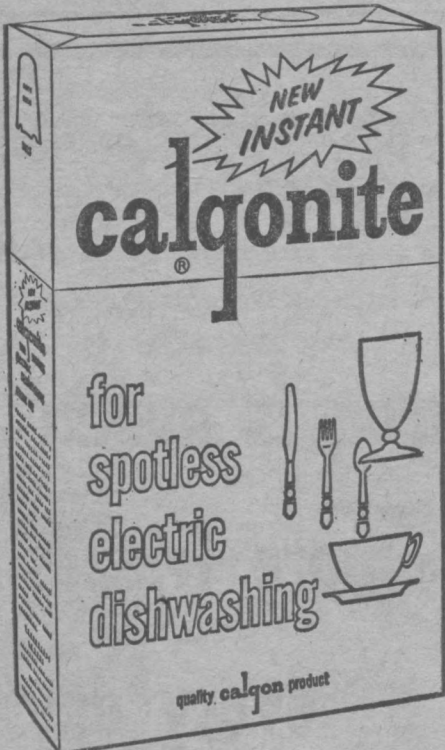
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The Two Natures"

Continued from page 4)
as he sits down in his chair starts to pet this tiger, his hand against the chair a little bit of blood appears his hand. When that tiger to lick his master's hand, gets a taste of blood, such as has never tasted, and that of his as a tiger is alive. He has been starved, but now it is alive. You can starve your carnal nature until it gets and mighty hungry and it like your carnal nature about starved out. You are getting better all the time. You think you are to be a good boy or a girl. But all of a sudden old nature gets a taste, and alive, just like that tiger. Tell you, you will never get rid of that old nature, you ought to try to. How we to treat these two natures. We are to feed the new nature, and starve the fleshly nature. As the Apostle Paul says: "Ye PUT OFF concerning OLD MAN, which is corrupt, and ye PUT ON THE NEW MAN, which after God is created in righteousness and true holiness."—Eph. 4:22, 24. In other words, we are to feed the old man, and feed the new man.

Notice again:
"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, your members as instruments of righteousness unto God."—Rom. 6:13.
Don't yield your members—your eyes, your hands, your feet—to yield your members to sin. Why? In order to starve old nature and feed the new nature, for God wants to make us an instrument of righteousness. God wants to make a sharp sword with which to cut his way through unrighteousness. God wants to

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ELD. FRANK McCrum
Detroit, Mich.

make you a shining, glittering spear, that He can hurl into the ranks of the enemy. I tell you, God wants us to yield our members, not as instruments of unrighteousness, but as instruments of righteousness, that He may use us as such in His service.

Listen again:

"Likewise RECKON ye also yourselves to BE DEAD indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:11.

"Therefore WE ARE BURIED with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Beloved, when you are baptized, that is a picture of the burial of the old life and a resurrection to walk in the newness of life. God says, "Starve the old nature." You have said to the world when you came up out of that watery grave that you are raised to walk in newness of life. Therefore, walk like you said you were going to."

Notice again:

"If ye then be risen with Christ, SEEK THOSE THINGS WHICH ARE ABOVE, where Christ sitteth on the right hand of God. For ye are DEAD, and your life is hid with Christ in God."—Col. 3:1, 3.

I tell you, it is a mighty big battle that every one of us have to fight every day—this battle of the natures, for the fleshly nature to be starved and the spiritual nature to be fed.

V

SOME THINGS TO REMEMBER.

First of all, remember you will never get rid of your fleshly nature as long as you are in this life. I wish I didn't have to say that. I wish I could tell you that there would be a day coming when your fleshly nature would die completely, and you would never have a temptation, and would be able to live a perfect life. I wish I could tell you that, but if I did, I would lie. Beloved, there is one thing to remember—you will never get rid of your fleshly nature as long as you are in this life.

Another thing to remember is that the fleshly nature will never be able to eradicate that new nature. The first thing of which I would remind you doesn't bring any joy to us. However, I put happiness into your soul when I tell you that your fleshly nature will never be able to eradicate that new nature. How I thank God that this is true—if you have the nature of God inside you, your flesh, as devilish as it may be, will never be able to eradicate that new nature of God. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom.

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8:38, 39.

Oh, how it thrills my soul when I read this to find that Paul says there are nine agents and agencies—infernal, internal, and external—and that none of these nine, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord. Though you will never be able to get rid of your flesh in this life, thank God, your flesh will never be able to eradicate that

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new nature that God put in you the day He saved you. That new nature is there, and it is never going to die, for Jesus said:

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

As the song says:

"I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And 'round my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever."

A third thing that I want you to remember about these two natures is that the food that sustains one will starve the other. The food that will sustain your fleshly nature, will starve your spiritual nature, and likewise the food that will sustain your spiritual nature will starve your fleshly nature.

The fourth thing that I would like to remind you about these two natures is that you can't

satisfy both natures at the same time. You are either going to be feeding the spiritual nature and growing, or you are going to be starving the spiritual nature and living for the flesh. If you read your Bible, you will find the new nature growing, and that old nature starving. You pick up a "True Story," or "True Romances," or "True Junk" and read that, and you will be starving the new nature, and feeding the old nature. I say, you can't feed both natures at the same time.

I learned something years ago, by living in a railroad town, that on a steam engine there is what is called a port on each side of the engine. When one port opens, the other one closes, and vice versa. If the right hand port opens, the left hand port closes, or if the left hand port opens, the right hand port closes. An engineer on the railroad one day was showing me how they work, and I said, "What would happen if you stopped on dead center and both of them would close or both of them would open?" He said "It couldn't happen. It will never take place, for when one side opens, the port on the other side automatically closes."

You know, beloved, that is exactly true so far as your life is concerned. You have two ports too—one for the flesh and one for the spirit, and when the port opens up to the new nature, it closes up to the old nature, and when it opens up to the old nature, it closes up to the new nature.

I go back to the Old Testament and I find that God tells the children of Israel how they were to treat their enemies when they got over into the land of Canaan—that they were not to make peace with them, and not to make friends with them. Rather, God said:

"But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be PRICKS in your eyes, and THORNS in your sides, and shall vex you in the land wherein ye dwell."—Num. 33:55.

God said, "You drive out these enemies. If you don't—if you let some of these enemies remain, they will be pricks in your eyes, and they will be thorns in your sides. You had better get rid of these enemies in the land of Canaan."

I tell you, beloved, when God saves you, He puts a new nature in you. He left that old nature there. God says for you to drive out that old nature; if you don't it is going to "jab" you every once in a while. Quite often you will find that old nature still alive, and that old nature will be just exactly to that spiritual nature, what God said the enemies of Israel, would be to Israel, for He said, "They will be pricks in your eyes, and thorns in your

sides." That being true, God help you and me that as the days come and go, we will read the Bible, we will go to church, we will tithe, we will make it a practice to witness for our Lord, and we will do everything we can spiritually that we might grow, and at the same time we will do our best to starve out that old corrupt, vicious, depraved, sinful nature that we inherited from your parents.

May God bless you.

Revival

(Continued from page 2)
scending from Heaven in answer to the effectual fervent prayers of righteous men. Can we not entreat the Lord our God to make bare his holy arm in the eyes of all the people in this day of declension and vanity?

We want a revival of old-fashioned doctrine. Our fear is that, if modern thought proceeds much further, the fashion of our religion will be as much Mohammedan as Christian; in fact, it will be more like infidelity than either. A converted Jew, staying in London, went into a dissenting chapel which I could mention, and when he reached the friend with whom he was staying, he enquired what the religion of the place could be, for he had heard nothing of what he had received as the Christian faith. The doctrines which are distinctive of the New Testament may not be actually denied in set terms, but they are spirited away: the phrases are used, but a new sense is attached to them. Certain moderns talk much of Christ, and yet reject Christianity. Under cover of extolling the Teacher, they reject His teaching for theories more in accord with the spirit of the age. At first, Calvinism was too harsh, then evangelical doctrines be-

(Continued on page 18, column 4)

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PAGE SEVENTEEN

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUEY

From "Fifty Years In The Church Of Rome"

I do not mention these facts here, to create bad feelings against the poor blind slaves of the Pope. It is only to show to the world that the Church of Rome of today is absolutely the same as when she reddened Europe with the blood of millions of martyrs. My motive in speaking of those numerous attacks, is to induce the readers to help me to bless God, who has so mercifully saved me from the hands of the enemy. More than any living man, I can say with the old prophet: "The Lord is my Shepherd, I shall not want." (Ps. 23:1). With Paul, I could often say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body" (2nd Cor. 4:8-10).

Those constant persecutions, far from hindering the onward march of the evangelical movement to which I have consecrated my life, seem to have given it a new impulse and a fresher life. I have even remarked that the very day after I had been bruised and wounded, the number of converts had invariably increased. I will never forget the day, after the terrible night when more than a thousand Roman Catholics had come to stone me and on which I received a severe wound, more than 100 of my countrymen asked me to enroll their names under the banner of the Gospel, and publicly sent their recantation of the errors of Rome to the bishop. Today, the Gospel of Christ is advancing with an irresistible power among the French Canadians from the Atlantic to the Pacific Oceans. We find numbers of converts in almost every town and city from New York to San Francisco. Rallied around the banners of Christ, they form a large army of fearless soldiers of the Cross. Among those converts, we count now twenty-five priests and more than fifty young zealous ministers born in the church of Rome.

In hundreds of places, the Church of Rome has lost her past prestige, and the priests are looked upon with indifference, if not contempt, even by those who have not yet accepted the light.

A very remarkable religious movement has also been lately inaugurated among the Irish Roman Catholics, under the leadership of Revs. McNamara, O'Connor, and Quinn, which promises to keep pace with if not exceed the progress of the Gospel among the French.

Today, more than ever, we hear the good Master's voice: "Lift up your eyes and look on the fields, for they are white already to harvest." (John 4:35).

Oh! may the day soon come when all my dear countrymen will hear the voice of the Lamb and come to wash their robes in His blood! Will I see the blessed hour when the dark night in which Rome keeps my dear Canada will be exchanged for the bright light and saving light of the Gospel? At all events, I cannot but bless God for what mine eyes have seen and mine ears have heard of His mercies towards me and my countrymen. From my infancy, He has taken me into His arms, and led me most mercifully, through ways I did not know, from the darkest religions of superstition, to the blessed regions of light, truth and life! From the day He granted me to read His divine word on my dear mother's knee, to the hour He came to me as "the Gift of God," He has not let a single day pass without speaking to me some of His warning and saving words. I have not always paid sufficient attention to His sweet voice, I confess it to my shame. My mind was so filled with the glittering sophisms of Rome, that many times, I refused to yield to the still voice which was almost night and day heard in my soul. But my God was not repelled by my infidelities, as the reader will find in this book. When driven away in the morning, He came back in the silent hours of the night. For more than twenty-five years, He forced me to see, as a priest, the abominations which exist inside the walls of the modern Babylon. I may say, He took me by the lock of mine head, as He did with the prophet of old, and said: "Son of man, lift up thine eyes now the way towards the north. So I lifted up mine eyes the way towards the north, and behold, northward at the gate of the altar, this image of jealousy in the entry. He said furthermore unto me: Son of man, seest thou what they do, even the great abominations that the house of Israel committeth here that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations. And He brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall, and when I had digged in the wall, behold a door. And he said, Go in and see the wicked abominations that they do here! So I went in and saw; and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel, portrayed upon the walls round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them

stood Jaazaniah, the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up. Then said he unto me: Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in his chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also to me: Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house, which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me: Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house; and, behold, at the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the sun towards the east. Then he said unto me: Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me into anger; and lo! they put the branch to their nose. Therefore, will I also deal in fury; mine eye shall not spare, neither will I have pity; and they cry in mine ears, with a loud voice, yet will I not hear them." (Ezek. 8:5-18).

I can say with John: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me: Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication. So he carried me away in the Spirit into a wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." (Rev. 17:1-6).

And after the Lord had shown me all these abominations, He took me out as the eagle takes his own young ones on his wings. He brought me into His beautiful and beloved Zion, and He set my feet on the rock of my salvation. There, He quenched my thirst with the pure waters which flow from the fountains of eternal life, and He gave me to eat the true bread which comes from Heaven.

"Oh! That I might go all over the world, through this book, and declare what He hath done for my soul."

Let all the children of God who will read this book lend me their tongues to praise the Lord. Let them lend me their hearts, to love Him. For, alone, I cannot praise Him, I cannot love Him as He deserves. When I look upon the seventy-six years which have passed over me, my heart leaps for joy, for I find myself at the end of trials. I have nearly crossed the desert.

Only the narrow stream of Jordan is between me and the new Jerusalem. I already hear the great voice of heaven saying: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God, and God shall wipe away all tears

Revival

(Continued from page 17) came too antiquated, and now the Scriptures themselves must bow to man's alteration and improvement. There is plenty of preaching in the present day in which no mention is made of the depravity of human nature, the work of the Holy Ghost, the blood of atonement, or the punishment of sin. The Deity of Christ is not so often assailed, but the gospel which he gave us through his own teaching and that of the apostles is questioned, criticized, and set aside. One of the great missionary societies actually informs us, by one of its writers, that it does not send out missionaries to save the heathen from the wrath to come, but to prepare them "for the higher realm which awaits them beyond the river of death." I confess I have better hopes for the future of the heathen than for the state of those who thus write concerning them. The heathen will derive but small advantage from the gospel which such triflers with the Scriptures are likely to carry them. I know not a single doctrine which is not at this hour studiously undermined by those

from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away... He that overcometh shall inherit all things" (Rev. 21:3, 4, 7).

This is the final chapter of "Fifty Years in the Church of Rome." It has been carried serially in this paper for over four years.

This book has been painstakingly copied by our aged friend, Brother L. E. Jarrell, Lordsburg, New Mexico, who copied it especially for reproduction in this paper.

We particularly appreciate the work of Brother Jarrell in our behalf, and we thank God for his help.

Every reader of our paper ought to buy a copy of this book, not only for his own benefit, but to lend the book, that others might read this great message of truth.

Rich with the unspeakable gift which has been given me, and pressing my dear Bible to my heart, as the richest treasure, I hasten my steps with an unspeakable joy toward the Land of Promise. I already hear the angel's voice telling me: "Come: the Master calls thee."

A few days more and the bridegroom will say to my soul: "Surely I come quickly." And I will answer: "Even so, come Lord Jesus." Amen.

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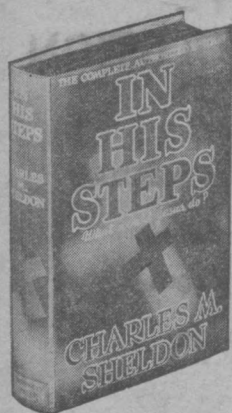


ELD. WILLIAM CRIDER
Tulsa, Okla.

who ought to be its defense there is not a truth that is precious to the soul which is now denied by those whose profession it is to proclaim. Times are out of joint, and we are hoping to make them more so. To me it is a fashion of the gospel preaching that of Whitefield and Wesley to me, preferably that of Whitefield. We need to believe the Scriptures must be made the falible foundation of all teaching; the ruin, redemption, regeneration of mankind must set forth in unmistakable terms and that right speedily, or it will be more rare than gold in Ophir. We must demand of our teachers that they give a "Thus saith the Lord," for this time they give us their imaginations. Today the Word of the Lord in the book of Jeremiah is true: "Hearken not unto the words of the prophets that prophesy unto you: they make vain: they speak a vision of their own heart, and not of the mouth of the Lord. They still unto them that despise the Lord hath said, Ye shall have peace; and they say to every one that walketh after the imagination of his own heart, evil shall come upon you." (Jer. 23:16, 17. Beware of those who say that there is no Hell, who declares new ways to Heaven. May the Lord have mercy on them!

Urgently do we need a revival of personal godliness. This is the secret of church prosperity. When individuals fall away from their steadfastness, the church is tossed to and fro; when personal faith is steadfast, the church abides true to her Lord. We are in and around our own denomination many true-hearted servants of Christ, who are ready to put it to know what their loyalty to their Lord and to his truth is greater than love to sect or party, and know not whether to abide their present position, and

(Continued on page 19, column 2)



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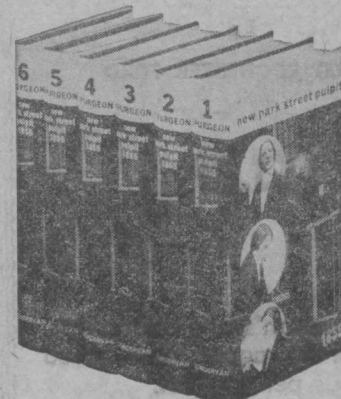
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Truth Seen As We Study The Doctrine of . . .

THE TRINITY

T. P. SIMMONS
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I. The Trinity Defined

Perhaps the meaning of the Trinity of God has never been stated than by A. H. Strong. "In the nature of the one God there are three eternal persons which are represented under the figure of persons, these three are equal" (Systematic Theology, p. 144).

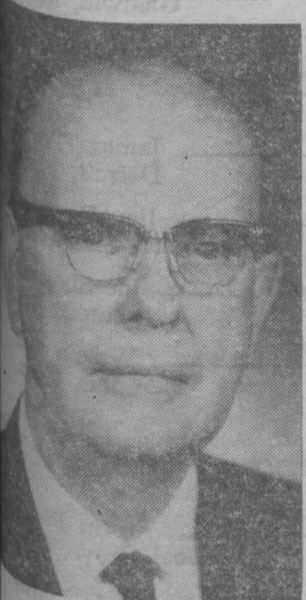
The principles of the Southern Baptist Theological Seminary set forth the doctrine of the Trinity as follows: "God is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of essence, or being."

In consideration of these definitions, note:

THE TRINITY CONSISTS OF THREE DISTINCTIONS.

The doctrine of the Trinity does not mean that God merely

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BRO. E. G. COOK
Birmingham, Ala.

He is Himself in three distinct ways. There are three distinctions in the Godhead. The truth of this will appear more clearly later.

THESE THREE DISTINCTIONS ARE ETERNAL.

It is proved, on one hand, that the immutability of God. If there was ever a time when these distinctions did not exist, then they came to exist. God is eternal. It is proved again by the Scriptures which assert the eternity of the Son and the Holy Spirit. See John 1:1, 2; 2:13, 14; Heb. 9:14.

There is no reply to this, that the persons "begotten," and "proceeding from," involve the idea of antecedent existence of the Father, and from whom

there is procession. For these are terms of human language, applied to divine actions, and must be understood suitably to God. There is no greater difficulty here than in other cases in which this principle is readily recognized" (Boyce, Abstract or Systematic Theology, pp. 138, 139). Just as there can be logical order without chronological sequence, and just as a cause and its effect can be simultaneous, so we have the eternal Father, the eternal Son, and the eternal Spirit. "If there had been an eternal sun, it is evident that there must have been an eternal sunlight also. Yet an eternal sunlight must have evermore proceeded from the sun. When Cyril was asked whether the Son existed before generation, he answered: 'The generation of the Son did not precede His existence, but He always existed, and that by generation'" (Strong, Systematic Theology, p. 165).

3. THESE THREE DISTINCTIONS ARE REPRESENTED TO US UNDER THE FIGURE OF PERSONS, BUT THERE IS NO DIVISION OF NATURE, ESSENCE, OR BEING.

The doctrine of the Trinity does not mean tritheism. When we speak of the distinctions of the Godhead as persons, we must understand that we use the term figuratively. There are not three persons in the Godhead in the same sense that three human beings are persons. In the case of these human beings there is division of nature, essence, and being; but it is not so with God. Such a conception of God is forbidden by the teaching of the Scripture as to the unity of God.

4. THE THREE MEMBERS OF TRINITY ARE EQUAL.

Many of the same attributes are ascribed to each member of the Trinity, and the attributes thus ascribed are such as could not be possessed without all other divine attributes. The equality of the members of the Trinity is further shown by the fact that each one is recognized as God, as we shall see later.

II. Scriptural Proofs Of The Doctrine Of The Trinity

1. THE FATHER, SON, AND HOLY SPIRIT ARE ALL RECOGNIZED AS GOD.

(1) The Father recognized as God.

This occurs in such a great number of passages that it is both unnecessary and impracticable to quote all of them. The two following ones will suffice:

"Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you: for him the Father, even God, hath sealed."—John 6:27.

"Elect . . . according to the

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ELD. DAN PHILLIPS
Bristol, Tenn.

foreknowledge of God the Father."—I Pet. 1:1, 2.

(2) The Son recognized as God.

He Is Called God
John 1:1; Romans 9:5; I John 5:20.

Old Testament Passages Referring To God Are Applied In The New Testament To The Son

Matthew 3:3—alluding to Isaiah 40:3; John 12:41—alluding to Isaiah 6:1.

The Son Possesses The Attributes Of God

Eternity: John 1:1; Omnipresence: Matthew 28:20 and Eph. 12:3; Omniscience: Matt. 9:4 and John 2:24, 25 and John 16:30 and I Cor. 4:5 and Col. 2:3; Omnipotence: Matt. 28:18 and Rev. 1:8; Self-existence: John 5:26; Immutability: Heb. 13:8; Truth: John 14:6; Love: I John 3:16; Holiness: Luke 1:35 and John 6:39 and Heb. 7:26.

Send TBE to A Friend.

potence: Matt. 28:18 and Rev. 1:8; Self-existence: John 5:26; Immutability: Heb. 13:8; Truth: John 14:6; Love: I John 3:16; Holiness: Luke 1:35 and John 6:39 and Heb. 7:26.

The Works Of God Are Ascribed To The Son

Creation: John 1:3; I Cor. 8:6; Col. 1:16; Heb. 1:10. Preservation: Col. 1:7; Heb. 1:3. Raising the dead and judging: John 5:27, 28; Matt. 25:31, 32.

He Receives Honor And Worship Due To God Alone

John 5:23; Heb. 1:6; I Cor. 11:24, 25; II Pet. 3:18; II Tim. 4:18.

(3) The Holy Spirit is recognized as God.

The Attributes Of God Are Ascribed To Him

Eternity: Heb. 9:14. Omniscience: I Cor. 2:10. Omnipresence: Psa. 139:7. Holiness: all passages

that apply the term "holy" to the Spirit. Truth: John 16:3. Love: Rom. 15:30.

He Is Represented As Doing The Works Of God

Creation: Gen. 1:2; moved means "brooded." Regeneration: John 3:8; Titus 3:5. Resurrection: Rom. 8:11.

2. THE FATHER, SON, AND HOLY SPIRIT ARE ASSOCIATED TOGETHER ON AN EQUAL FOOTING.

This is done—

(1) In the formula of baptism. Matt. 28:19.

(2) In apostolic benediction. II Cor. 13:14.

3. THE FATHER, SON, AND HOLY SPIRIT ARE DISTINGUISHED FROM ONE ANOTHER.

(1) The Father and Son are distinguished from each other.

The Father and the Son are distinguished as the begetter and begotten; and as the sender and the sent. The distinction between the Father and Son was manifested at the baptism of Jesus when God's voice from Heaven was heard saying: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Christ distinguished Himself from the Father when He prayed to the Father, as He often did. That the distinction thus implied was not a temporal one, continuing only so long as Christ was in the flesh, is proved by the fact that Christ still intercedes with the Father (Heb. 4:30; I John 2:1). He is a perpetual mediator between God and man (I Tim. 2:5), and thus is perpetually distinguished from God the Father.

(2) The Spirit is distinguished from the Father.

The Spirit is distinguished from the Father when He is said to proceed from and to be sent by the Father (John 15:26; 14:26; Gal. 4:6).

(3) The Son is distinguished from the Spirit.

Jesus referred to the Spirit as "another Comforter" (John 14:16). And Jesus spoke of Himself as sending the Spirit (John 15:26).

4. THE FATHER, SON, AND HOLY SPIRIT ARE ONE GOD.

Trinity means tri-unity, or three-oneness. We have shown that there are three distinctions in the Godhead. Now, in order to prove the doctrine of the Trinity, rather than the doctrine of Tritheism, we must show that the three, while being distinguishable from one another, are yet one. This is proved:

(1) By all passages teaching the unity of God.

The student is referred here to the chapter on the nature and attributes of God, where these passages are noted:

(2) By the fact that each one of the three is recognized as God.

We have already shown that the Father, Son, and Holy Spirit are severally recognized as God in the Scripture. This shows their unity, because God is represented as being the supreme being. For that reason there could not

be three Gods. Supremacy is possible to only one.

(3) By the fact that the three are equal.

We have already discussed the equality of the members of the Trinity. Absolute equality is impossible without identity of essence, nature, and being.

II. The Doctrine Of The Trinity Is A Mystery Inscrutable And Insoluble To Finite Minds; But It Is Not Self-Contradictory

We make no attempt to deny or to explain away the mystery of the doctrine of the Trinity. It is a high mystery that human minds can never fathom.

Yet the doctrine of the Trinity is not self-contradictory. God is not three in the same sense that He is one. He is one in essence, nature, and being, but in this one essence, nature, and being there are three eternal distinctions that are represented to us in such a way that we call them persons. Who can say that such distinctions are impossible in the nature of God? To do that one would have to have perfect understanding of God's nature. So we do

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ELD. RAY SCHWART
Hutchinson, Kan.

well to accept what the Scripture teaches and leave the mystery for solution when we have further light, if such light as will enable us to explain and understand it is ever given to us. The mystery comes because of our inability to understand fully the nature of God.



Revival

(Continued from page 18)

out the great question, or to lift the old banner, and quit their apostatizing associates. Do whichever they say, it is upon the truly godly and spiritual that the future of religion depends in the hand of God. Oh, for more truly holy men, quickened and

(Continued on page 20, column 1)

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"My Answer to Those Who Object to Election"	James Denman, Hurst, Texas
"Faith, Not a Meritorious Exercise, but the Gift of God's Grace"	J. C. Settlemyre, Kalamazoo, Mich.
"The Limited Atonement"	William Crider, Tulsa, Okla.

Saturday Morning

"Atonement, God's Provision of Grace for the Sinner"	Gordon Buchanan, Griffin, Ga.
"Hardshellism, the Turning of the Doctrine of Election into Do-nothing-ness"	Dan Phillips, Bristol, Tenn.
"Preservation and Perseverance"	Ray Schwart, Hutchinson, Kan.
"Sovereignty of God in the Life of Joseph"	Willard Pyle, South Point, Ohio

Saturday Afternoon

"The Doctrines of Grace and Missions"	J. Frank McCrum, Detroit, Mich.
"Sinning Away One's Day of Grace vs. Irresistible Grace"	Forest S. Judd, Indianapolis, Ind.
"Man's Inability"	Bob Nelson, Milan, Michigan
"Enemies of God's Grace"	Gene Hensley, Stockdale, Texas

Saturday Evening

"Naaman"	Dale Fisher, Madison, Wis.
"Unmerited Grace"	E. G. Cook, Birmingham, Ala.
"Redemption Through the Blood"	John W. Reynolds, Henderson, Tex.
"Election — Cheering — Thrilling — Missionary"	Roy Mason, Aripeka, Fla.

Sunday Morning

"Total Depravity"	B. A. Wilson, Grenada, Miss.
"What Grace Did in the Life of Paul"	A. J. Corcoran, Camden, Mich.
"Why I Am A Baptist"	Lawrence Clere, Ashland, Kentucky
"No Salvation Apart from God's Grace"	E. W. Parks, Winston-Salem, N. C.
"Objections to Election"	Fred Phelps, Topeka, Kan.

Sunday Afternoon

"Christ, our Prophet, Priest and King"	Frank Gouloze, Grand Rapids, Mich.
"The Doctrines of Grace and Evangelism"	Lee Henderson, Bristol, Va.
"God's Effectual Call"	Raymond Willis, Garrison, Ky.
"Justification, a State Induced by the Grace of God"	Henry C. Hall, Gladwin, Mich.

Sunday Evening

"The Sovereignty of God"	James Thorne, Detroit, Mich.
"Substitution"	Jim Everman, South Shore, Ky.
"Where Do We Get the Doctrines of Grace?"	Joe Shelnett, Benton, Ark.
"Unconditional Election"	Wayne Cox, Memphis, Tenn.

Monday Morning

"Mephibosheth"	Austin Fields, Coal Grove, Ohio
"Predestination"	O. C. Harris, Citrus Heights, Calif.
"The Doctrines of Grace and Bible Holiness"	Joseph M. Wilson, Winston-Salem, N. C.
"Providence"	John R. Gilpin, Ashland, Ky.

Revival

(Continued from page 19)
filled with the Holy Spirit, consecrated to the Lord, and sanctified by his truth! What can be accomplished by worldly professors, theatre-going church-members, semi-infidel teachers, and philosophical preachers? Nothing but ruin can follow from a preponderance of these. Their presence is grievous to God, and disastrous to his people. Brethren, we must each one live if the

church is to be alive; we must live unto God if we expect to see the pleasure of the Lord prospering in our hands. Sanctified men are the necessity of every age, for they are the salt of society, and the saviour of the race. The Lord has made a man more precious than a wedge of gold — I mean a decided, instructed, bold, unswerving man of God.

We deeply want a revival of domestic religion. We have been saddened at the terrible accounts of the impurity of this city; but,

doubtless, one cause of this state of things is the neglect of household religion among Christians, and the entire absence of common decency in many of the lodgings of the poor. The Christian family was the bulwark of godliness in the days of the Puritans; but in these evil times hundreds of families of so-called Christians have no family worship, no restraint upon growing sons, and no wholesome instruction or discipline. See how the families of many professors are as dressy, as gay, as godless as the children of the non-religious! How can we hope to see the kingdom of our Lord advance when his own disciples do not teach his gospel to their own sons and daughters? Have we not need to repeat the lament of Jeremiah? "Even the sea monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness." How different this from the father of the faithful, of whom the Lord said, "I know Abraham, that he will command his children and his household after him." We have been praying for the lost, and we have talked of the joys of our holy faith, and one after another they have quietly given their hearts to God while in the prayer-meeting. I feel very glad about it; it was all that we needed to make these meetings the gate of Heaven. Such conversions are specially beautiful, they are so altogether of the Lord, and are so much the result of His working by the whole church, that I am doubly

delighted with them. Oh, that every gathering of faithful men might be a lure to attract others to Jesus! May many souls fly to him because they see others speeding in that direction! Why not? The coming together of the saints is the first part of Pentecost, and the ingathering of sinners is the second. It began with "only a prayer-meeting," but it ended with a grand baptism of thousands of converts. Oh, that the prayers of believers may act as loadstones to sinners! There are a few among us who are not saved, and but a few. I do not believe they will long escape the saving influence which floods these assemblies. We have made a holy ring around certain of them; and they must soon yield

to our importunity, for we pleading with God as well with them, and others; the devout confederacy; fore they must be brought Oh, that they would come once! Why this reluctance blessed? Why this hesitancy be saved? Lord, we turn these poor foolish professors to Thyself, and we plead them with thine all-wise gracious Spirit! Lord, turn and they shall be turned and their conversion prove true revival has commenced night! Let it spread through our households, and then from church to church until whole of Christendom shall be ablaze with the Heavenly fire!

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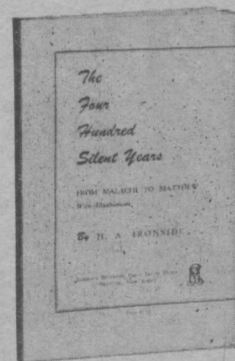
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AUGUST 6, 1966

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