

# 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. 33 ASHLAND, KENTUCKY, OCTOBER 8, 1966 WHOLE NUMBER 1454

WATCH OUT BRO. D. N. (Dangerous Neophyte) JACKSON! MANY HAVE BECOME LIBERALS AND RANK MODERNISTS, WHO FIRST BECAME ARMINIAN, FIGHTING . . .

## THE DOCTRINE OF ELECTION

By ROY MASON  
Aripeka, Florida

individuals with the beliefs of either of these two leaders as relates to their views along various other lines, nor does it relate to the personal faults or virtues of these two men. Further to be a Calvinist or an Arminian does not involve that one shall interpret the five points held by



ELD. ROY MASON

Calvin or Arminius exactly as they did. For instance, Bro. Jackson declares that he does not hold to all of the five points of Arminius, and I for one do not wish to identify him with any of those five points which he repudiates. I heartily wish that he would come entirely clean and would repudiate them all. However, he holds to what might be termed the "hard core" of Arminianism, and so should be called Arminian in theology.

As for myself, I am willing to be called a Calvinist in the theological sense. I subscribe to what is called the five points of Calvinism, although I do not carry all of the five points to the extremes of some. My being a Calvinist in this commonly accepted theological sense, does not identify (Continued on page 5, column 4)

## BIBLE CONFERENCE

(Continued from last week)  
This is my first visit to Ashland to attend the Annual Bible Conference sponsored by the Calvary Baptist Church, and I must hasten to state that I'm so thankful to God for having been numbered with those who were present. To me, it was an experience long to be remembered and a most wonderful blessing which has given me rise to a height not attained since Jesus saved me by His grace.

Never, have I enjoyed such splendid fellowship with so many fine Christian people who must surely love the Lord and His pure Word. Nor can I give expression as to how I feel in regard to the sweet hospitality displayed to all by the Calvary Baptist Church.

It is my prayer that God may continue to bless you and to give you encouragement and support in those things which He has called upon you to perform in His name and for His worthy honor and glory. Pray for me.

Cloyd E. Brittain  
Dayton, Ohio

★ ★ ★

Just thought I'd write a few lines to let you know that I haven't forgotten the conference. It was a great conference, in my opinion, and although I don't know how to express myself in words, I wish to show my appreciation to all concerned and thank you for the invitation, the

hospitality, the food and those that prepared it, the lodging, and everything that went in to making it pleasant and enjoyable. May God richly bless you for your love of the truth and your love of the brethren.

Also, my daughter Dianna and her girl-friend Rosalie thought that fellow Gilpin was about the best comedian they have heard since T.V. Only they thought he was a coward with a big yellow streak runnin' up his back (or was it a BIG coward with a yellow streak?) because he never did use those SHARP-TOED boots, and those chairs were HARD, and some of the preachers kept on preaching and preaching, and those chairs kept on getting harder and harrder and they wondered if they would ever get to stand up again, (or was it be able to SET down again?), anyhow, what was worse yet, to top it all off, that fellow (Gilpin) preached lonnger, or was it lonnnnnnger than all them preachers put together. Anyhow the TOP of them enjoyed it even tho the BOTTOM was having a HARD time being still.

Well, I didn't want to write a book, I just wanted to let you know I enjoyed it, I believe it was one of the best, and want you to know that even though it's over and gone, yet, it is not forgotten. And, I might add, neither (Continued on page 7, column 1)

## Calvary's Annual Rally Day, Thanksgiving

### Mission Boards Are Robbing Christ's Church Of Honour

All Baptist historians, theologians, and exegetes of note agree that there is no authority in the scriptures for mission boards. We quote from various authors on this point:

Benedict:

"In describing this machinery, I shall attempt to show that it is the fault of the churches which has called it into action; and furthermore, that it will be difficult to dispense with it until they so come up out of the wilderness, that they shall have learnt to do their work without themselves and go alone."

Armitage:

"Yet this fact is perfectly clear, viz; that the New Testament contains all that entered into faith and practice of the Apostolic churches. When the line is drawn between the close of inspiration and all after time, what follows stands upon another and

a lower level, and can be no authority whatsoever."—Pg. 116.

He devotes an entire chapter (pp. 114-128) to "The Apostolic Churches — the only Model for All Churches," and makes his argument under these propositions:

1. "The Word of God was their only rule of faith and practice."
2. "In the Apostolic Age, the church was a local body; and each church was entirely independent of every other church."
3. "Each of the Apostolic churches elected its own pastor directly, in the exercise of their free suffrage."
4. "The Apostolic churches were actively independent of the state." Under the first item, the Bible was the sole rule of faith and practice, he says: (Continued on page 6, column 3)

Calvary Baptist Church is planning a fall Rally Day in behalf of THE BAPTIST EXAMINER to be held Thanksgiving Day, November 24.

In the providence of God, we were hindered from our annual Rally Day which we anticipated in the early summer, and although God has blessed us greatly through this year, we have missed the extra funds that come in by way of these rally days. Realizing this need, and since some of our recent visitors at our Bible Conference suggested a fall Rally, our church in session on Wednesday, September 28, voted to hold our Rally Day in connection with our Thanksgiving services.

#### WHAT IS RALLY DAY?

I think everyone realizes that in view of rising prices both of labor and materials, it is impossible to print and mail THE BAPTIST EXAMINER or any other publication for the price of the subscription. When we have good job business in our printing shop (Continued on page 8, column 5)

### "Unmerited Grace," Eternally Marvelous, Wonderful, Amazing

PREACHED AT CALVARY'S 1966 CONFERENCE IN ASHLAND

E. G. COOK  
Birmingham, Alabama

"By grace are ye saved." Therefore "I am what I am by the grace of God." And I will be what I will be in the hereafter by the grace of God. In all probability the doctrines concerning the grace of God are the most misunderstood doctrines in all the Bible. In the first place, none of us can comprehend fully the doctrines of grace. Grace is something that just transcends poor finite man's understanding. He is just simply not able to ascend to the heights of it, and neither is he able to fathom the depths of it. He has been trying to define the term grace throughout the centuries, but he has never been too well satisfied with his definition.

In my younger days I was more or less content with the defini-



E. G. COOK

tion which says grace is the unmerited favor of God. And surely (Continued on page 6, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "REBELLION"

"They are of those that rebel against the light."—Job. 24:13.

Rebellion is a common sin on the part of most everyone. I have been very much impressed in noticing how much rebellion has influenced the lives of certain outstanding world leaders. For example, Adolph Hitler had a mother who smothered him with her love. She was what we would say a possessive mother, and she yielded her possessiveness over her son to the extent that she kept him entirely aloof from the female specie. Finally, when he was 15 years old, a little girl by

the name of Stephanie refused to smile at Hitler, and they say he tried to kill himself, because she refused to smile at him. That's rebellion!

Then in like measure I think about Mussolini. I suppose there was never a more rebellious individual than Mussolini. He had no parental affection ever showered upon him. His father was a most vicious man and he beat and whipped his son Benito sometimes a half dozen times a day. This boy Benito Mussolini grew up rebelling at everything. He rebelled at moral standards when

he was just a child. History has uncovered the fact that by the time Mussolini was sixteen, he had his first attack of venereal disease. By the time he was 18, he stabbed one of his mistresses. Mussolini grew up without a friend. He lived without a friend, and he died without a friend, determined to get even with the world. That's rebellion.

I suppose that I could stand here until midnight, and call attention briefly to world rulers, just like Hitler and Mussolini, who as a result of rebellion be- (Continued on page 3, column 1)

### A COLORED MAN'S PRAYER

"O Lord, give Thy servant this mornin de eyes of de Eagle, and de wisdom of de owl. Connect his soul with de Gospel Telephone in de Central Skies. Luminate his brow with de Central Sun of Heaven, Pizzen his mind with love for de people. Turpentine his imagination. Grease his lips with possum oil. Loosen his tongue wid de sledge hammer of Thy power. Lectrify his brain wid de lightnin of His word. Put petual motion on his arms; fill him plum full of de dynamite of Thy Glory. Noint him all over wid de kerosene of Thy salvation and set him on fire, Amen."

### HOW DIFFERENT THESE BROTHERS!

Ingersoll's Brother — When the father of Col. Ingersoll died, the great apostle of unbelief came to pay his last tribute to the devoted brother. He stood by the grave, with one hand resting upon his brother's chin, with the tears raining down his cheeks, as he said something like, "Life is a dark barren valley between the ice-clad peaks of two eternities. We strive sometimes to look beyond the darkness for the light. Sometimes we cry for help but the echo of our own cry." (Continued on page 8, column 3)

RALLY DAY NOV. 24 . . . PLEASE PRAY, ATTEND, GIVE, WRITE!



It is one thing to trust God when all is going well; it is quite another thing to trust God when nothing is going right.

## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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## Bro. Gene Hensley To Hold Revivals In Two States

Elder Gene Hensley of Stockdale, Texas, is to assist two good Baptist churches in meetings in October.

The first of these is with Bro. Howard Shepherd of Oneca, Florida. This meeting is to be held October 11 through the 15th. The second of these meetings is to



Elder Gene Hensley  
Stockdale, Texas

be with Brother Charles Penley in the Faith Baptist Church of Huntsville, Alabama. The date is October 16-23.

Here are three good men who will be together and I trust that God blesses Pastors Hensley,

Shepherd, and Penley, in these meetings. Attend if possible, and if not able to do so, at least pray for these meetings.

## Bro. Lloyd Wyrick Commends Roberts As Missionary

The Macedonia Baptist Church is happy to announce that Elder Fred Roberts has made application with the Australian government for permanent visa into



Eld. Lloyd Wyrick

New Guinea. He and his wife, Sister Karen, hope to leave America about December the first.

They are members of Macedonia, and shall work in the mission field with Bro. Fred Halliman under the authority of Macedonia Baptist Church. We are thankful to the Lord that He has lead Bro. Roberts into this field. To all our brothers and sisters in Christ who have poured out their hearts before the Lord in this matter, we wish to say thanks and request your continued faithfulness.

The offerings for Bro. Roberts will be deposited in Macedonia's "New Guinea Mission Fund" account, at the Main State Bank in Chicago, Illinois. Checks and money orders should be made payable to the "New Guinea Mission Fund." Please designate amount for Bro. Roberts. All offerings not designated shall be used in the mission field as usual with full cooperation between Macedonia, Bro. Halliman and Bro. Roberts.

Brother Roberts came to us from the "Missionary Baptist Church" of Citrus Heights, California. We heartily recommend him to you as one who stands for the faith once delivered to the saints and as one who has endeared himself to Macedonia and his former church which gave their highest recommendation for Bro. and Sister Roberts.

—Bro. Wyrick

## Bro. Roberts Tells Why He Is Going To New Guinea

How does a missionary, who has announced his intention of going to Brazil, suddenly come to the conclusion that he has been mistaken as to the field on which the Lord would have him labor? The answer is that he does not "suddenly" come to that conclusion. When I first felt called to do mission work the field was indistinct and yet I felt that God would have me prepare for a labor in fields where the Gospel had not yet been heard. From the day I surrendered my heart and life and answered the call to serve the Lord on a foreign field, I have tried to keep my heart and mind under His leadership and walk step by step as he has directed; but sometimes we are not as spiritually perceptive as we should be. Knowing of the work in Brazil through a missionary who visited in our church in Citrus Heights, I came to see the need for laborers in that field. Brazil is a very large country and Baptists have been in that area a relatively short time, yet there are many Baptists preaching the Gospel there. A definite need for more laborers in that area was impressed on my mind. In time I began to feel that this was the area in which the Lord would have me work.

I was sent out by the Lord's church in Citrus Heights, California as a missionary to Brazil and began to visit the churches on the west coast preparatory to leaving for Brazil. Eventually, my path led to Fossil, Oregon where Brother Ralph Doty pastors the First Baptist Church. We



Eld. Fred Roberts

enjoyed visiting with the church in Fossil and spent several days in Brother Doty's home. He and I had many chats — sometimes into the wee hours of the morning. Brother Doty had a tremendous knowledge of New Guinea and Brother Fred Halliman's work there and for some reason our conversation often dwelt on this subject. Brother Doty pointed out that whereas on many foreign fields there are many missionaries, in New Guinea there is only ONE REAL Baptist preacher, and that Brother Halliman had labored there alone and away from family and friends... willing to suffer untold hardships, and difficulties unimagined by most of us in this country. He pointed out that one of the many pressing needs there was for more laborers. While Bro. and Sis. Halliman and their children have a family fellowship that none of us can imagine; yet there is a very real loneliness for companionship with other brethren of similar backgrounds. Bro. Doty lives in a rather isolated area and knows something of what it is like to not have brethren to visit from time to time. There are, of course, the native brethren, and (Continued on page 8, column 3)

BRO. D. N. J. AND THOSE WHO DESPISE ELECTION AND DO FANCY TWISTINGS AND TURNINGS OVER IT OUGHT TO READ

## ELECTION CONSISTENT

By ANDREW FULLER  
(1754-1815)

Fuller "held the rope" for missionary William Carey. He was the author of a number of doctrinal and practical works.

(The following from Fuller's COMPLETE WORKS, pages 341, 342).

The doctrine of election, as it is taught in the Scriptures, is of humbling and holy tendency. The whole difference between the saved and the lost being ascribed to sovereign grace, the pride of man is abased.

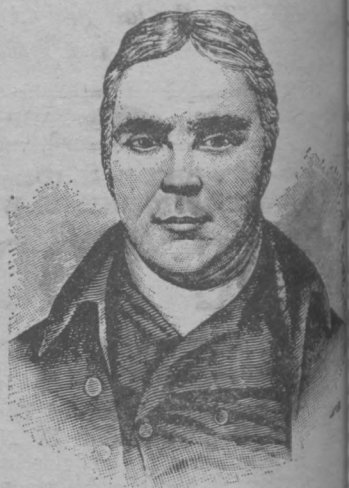
Upon every other principle, it is the sinner that makes himself to differ; and who, must, therefore, find whereof to glory. We may allow ourselves to be unable to repent and believe without the aid of the Holy Spirit; but while we maintain that these aids are afforded to sinners in common, and that faith, instead of being "the gift of God," is the effect of our having improved the help afforded, while others neglected it, if we think we do not ascribe the very turning point of salvation to our own virtue, we greatly deceive ourselves.

But election, while it places no bar in the way of any man which would not have been there without it, resolves the salvation of the saved into mere grace: "and if of grace, then it is no more of works; otherwise grace is no more grace." Such a view of things tends to humble us in the dust. It is frequently the last point which a sinner yields to God; it is the giving up of every other claim and ground of hope from his own good endeavors, and falling into the arms of sovereign mercy. And having here found rest to his soul, he will not be less, but more attentive to the means of salvation than he was before. His endeavors will be more ardent, and directed to a better end. Then he was trying to serve himself; now he will serve the Lord.

### Election and Means

But if election be viewed in certain connections, it will cease to be a doctrine according to godliness. If faith and works foreseen be connected with it as the effects, the interests of sobriety, righteousness, and godliness are relinquished. If we take our views of this great subject with simplicity from the Word of God, we shall consider it, like other Divine purposes, not as a rule of conduct to us, but to Himself. We shall agonize through life that we may at last enter in at the strait gate, no less than if all was in itself uncertain. Nay, more so; for as Paul's assuring the mariners that there "should be no loss of any man's life" would, if believed, inspire them with hope; so our being predestinated to be conformed to the image of Christ furnishes encouragement to be pressing on towards the mark. And as they were told, nevertheless, that except certain means were used they "could not

be saved," so we can have evidence of our "election to salvation," but as being the subjects of "sanctification of the Spirit and belief of the truth."



Andrew Fuller

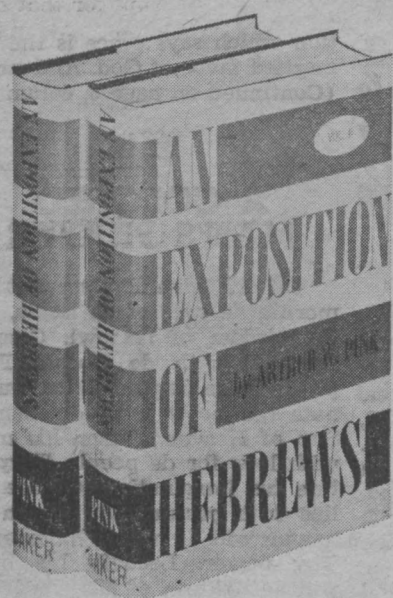
Thus, while the blessing is an antidote to despair, means connected with it are preservative from presumption. In short, we shall view the doctrine of election in much the same light as we do other Divine appointments concerning our life in the present life. We are given to believe that what we enjoy in this life is so ordered by the will of God, and so much the effect of providence, that there is no ground whatever of boasting any creature; yet we do not on this account neglect to plough, sow, or pursue the good and avoid the evil.

### Believe the Word; Fret Not About "Consistency"

A "fleshy mind" may ask, How can these things be? How can predestination be made to comport with human agency and accountability? But a truly humble Christian, finding both in the Bible, will believe both, though he may be unable fully to conceive of their consistency! and will find in the one a motive to depend upon God, and in the other a caution against slothfulness and a presumptuous neglect of duty.

A Christian minister also, if he takes his views simply from the Scriptures, will find nothing in this doctrine to hinder the free use of warnings, invitations, and persuasions, either to the converted or to the unconverted. Now that he will found his hopes of success on the pliability of the human mind; but on the power and grace of God, who, while he prophesieth to the dry bones, he is commanded, is known to inspire many with the breath of life.

Thus, while the apostle, in the ninth, tenth, and eleventh chapters of his Epistle to the Romans, traces the Divine sovereignty, his calling some from among the Jews, and leaving the greater part of them to perish in unbelief; he nevertheless, so long as they were in the world, was deeply concerned for them. Even in his preaching to the Gentiles (Continued on page 8, column 3)



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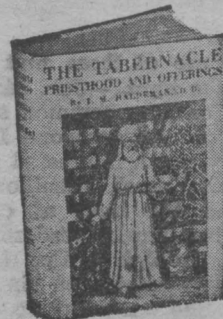
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THE BAPTIST EXAMINER

OCTOBER 8, 1966

PAGE TWO



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

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# The Baptist Examiner FORUM

"Does II Peter 2:1 speak of saved people turning away from the Lord, or is it speaking only of false teachers? If the latter, how can they deny the Lord?"

ROY  
MASON

Radio Minister  
Baptist  
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Aripeka, Florida



The first verse of II Peter 2 evidently has reference to false teachers. Just as Israel had false prophets, so the apostle foretells that false teachers will arise among Christians. These will sneak in heresies of the most dangerous kind — "destructive" heresies as the marginal rendering has it. These heresies will be of the kind that "denies the Lord," who according to their profession, is supposed to have "bought them."

What Peter foretold has come to pass, and there have been many illustrations down through the centuries. Moreover, we have many illustrations today. What of the religious "liberal" of today who denies the virgin birth and the full deity of Christ? According to a statement I read of the beliefs of Martin Luther King for instance, he does not believe in the full deity of Christ. He is thus a denier of the Lord, for Jesus is not Lord unless he is deity.

And what are "damnable" or destructive heresies? They are not heresies relating to minor matters of doctrine, but heresies that relate to those things that have to do with salvation itself. For instance, what about the heresy that baptism helps to save? It is a "damnable" heresy, for belief in such will send a soul to hell. What about the damnable heresy that one must add the keeping of the Law to belief in Christ in order to be saved? It is a heresy that will send a soul to hell.

The second verse goes beyond false teachers, and relates to those who are led astray. Sometimes saved people follow off after heretics, even though they do not embrace all of their error. I think I have met a number of saved people who were identified with false sects, but they were, in spite of what their religious leaders taught, and because they did not actually believe all that their sect or denomination held in the way of doctrine.

Yes, these men are false teachers, and this verse under consideration declares very emphatically that they are. In 2 Pet. 1:21 there is the mentioning of holy men of God speaking as they were moved

by the Holy Spirit. In the beginning of Chapter 2 the Spirit tells us that even at the time that holy men spake, there were false prophets among them, who prophesied but were not sent, who spake but God did not tell to speak. Read Jer. 23:11-32.

Then the Apostle tells us that there shall also be false teachers among us. The evidence that they are false teachers is that they deny the Lord. I cannot conceive of any individual being but a false teacher who denies that God is, and that in Him we move and have our being. A man can be wrong on many things and still be considered a child of God, but I could not consider him to be a saved person who denies that God is the creator of all

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things, or who denies the gospel which is the declaration of what Christ did for us on the cross. They profess that they know God; but "in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." 2 Pet. 2:17.

The querist desires to know how they could be false teachers and still deny the Lord that bought them. They are denying the Lord which bought the people (elect) that they are trying to deceive. When the Lord died on the cross, He paid in full the price for the redemption of all of the children of God, and any man who denies this could be nothing less than a false teacher. Yet, as we listen to our radios and televisions we can say that perhaps 90 per cent or more of the so called preachers and teachers of this age are false preachers and teachers, for we hear them teaching that one is saved by being baptized, praying through, keeping the law, and then if you do not hold out faithful to the end, you will fall from grace. Such teaching is in reality denying the Lord and thus they are false teachers. They are not denying the Lord that bought them for I do not consider them to be the children of God, but rather they are denying the Lord that bought the elect.

The Holy Spirit tells us that these false teachers or Christ-deniers were made to be taken and destroyed." 2 Pet. 2:12.

Jude tells us the same thing when he says:

"For there are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4.

From these two verses it is evident that the false teachers who deny God the creator of all things, and Jesus Christ who made the supreme sacrifice for His people will be damned in the regions of Hell.

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Obviously this is not speaking of saved people because it says that they bring upon themselves swift destruction. When we are saved we are given eternal life. This life is never taken from us. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (I John 4:9). Everybody memorizes John 3:16 yet many people do not learn what it says. Notice: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." These two passages of Scripture tell us that a saved person has eternal life and will not perish. John 10:27-28 tells us that we are in the hand of God and nothing can take us out of His hand.

What are false prophets? We have the answer in II Cor. 11:13-15. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Having established the question as to who false prophets are, now we must consider the question pertaining to their denying the Lord. How can they deny the Lord that "bought them?" Obviously, the Lord did not buy them if they are unsaved. What is the answer? Remember the ministers of Satan are transformed into ministers of righteousness. A minister of righteousness preaches of the salvation of the Lord and the fact that He bought them with His blood. If a man is not a saved person, he is going to teach things that are contrary to the way of salvation, but he is going to be very subtle about it. He will preach about Christ and yet by his actions and the things he says actually be denying and belittling him. In this way he is "denying the Lord that bought him."

E. G.  
COOK

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BIBLE TEACHER

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I am unable to see anything that even looks like a saved person in this Scripture. There may be those who think these false

teachers are saved because the Lord has bought them. But the word AGORAZO that is translated "bought" in this verse does not mean to redeem. When speaking of our redemption the Holy Spirit uses either EXAGORAZO or LUTROO. The word AGORAZO simply means to buy or sell in the market. In Mt. 14:15 we see this word used by the disciples when they wanted the multitude sent away in order that they might buy food.

In Psa. 24:1, we are told that "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Every person on this earth rightfully belongs to our Lord because they are His creation. But when Adam fell old Satan was permitted to usurp that which rightfully belonged to our Lord. In Psa. 50:10 He says "Every beast of the forest is mine, and the cattle on a thousand hills." But when Satan took over, the beasts began to devour and he devoured. At Calvary our Lord not only redeemed His people, He bought back this old earth along with everything in it, and everything on it. And when He comes back and takes possession of that which He has bought everything will act as if it belonged to Him. Even though there will be myriads of lost people on this earth during the millennium (Rev. 20:7-9) still every man shall sit under his own vine, and under his own fig tree (Mic. 4:4). The beasts of the forest will stop devouring each other (Isa. 11:6-9) and the mountains and the hills will sing His praises while the trees of the forest clap their hands (Isa. 55:12). Our Lord has bought these false teachers that He may deal with them as it pleases Him. This He could not rightly do while they were in the possession of another.

The question is, how can false teachers deny the Lord? My question is, how can a false teacher do anything else but deny the Lord? This word "deny" comes from ARNEOMAI which means to contradict. If a teacher did not contradict what our Lord has said, how could he be a false teacher? That is exactly what the false teacher does. For example, our Lord said, "from the beginning of the creation God made them male and female." But teachers like Rust, Brunner, Moody, et al, say it is a proven scientific fact that man has evolved from the lower animals. Do they not deny our Lord? Is it any wonder that our Lord has bought these false teachers that He may do with them as it seemeth good in His sight?

## "Rebellion"

(Continued from page three) course that is only a logical thing. He went to the church and said, "Brethren, I want to get married," so they prayed a little and they paid a little, and he got married. In the course of time there was a baby on the way in their home. He said to the church, "We are going to have a baby at our house," and they prayed a little and they paid a little bit more. The baby came and they got by. He said, "You know, that has happened ten times at our house, and every time the Brethren prayed a little bit more and paid a little more, and we have gotten by." He said, "I have come to this conclusion, that God makes a persimmon tree for every little opossum to climb up."

Beloved, I have come to the same conclusion a long, long time ago. If God gives a child, God gives provision for the taking care of that child. You may not be able to dress your child in the height of fashion. You may not be able to give your child all the things that you would like for him to have. But I will say one thing, you will have a peace of mind in knowing that you are not in rebellion against God, if you live in the light of this passage of Scripture that young women marry and bear children.

Let's notice something else. The Bible says that the husband, or the male specie, should be the head of the home. We read:

"But I would have you know, that the head of every man is Christ; and the HEAD OF THE WOMAN IS THE MAN; and the head of Christ is God." — I Cor. 11:3.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For THE HUSBAND IS THE HEAD OF THE WIFE." — Eph. 5:22,23.

As Christ loved the church and gave Himself for it, so the husband is to love his wife and sacrificially care for her, and if he does, there is no wife but would gladly bow to her husband as her head. That is the teaching of God's Word.

But, beloved, that is not true today. That certainly isn't true today that the husband is the head of the home. Instead of the husband being the head of the home, I know dozens and dozens and dozens of homes where the wife rules the roost, and where the wife completely dominates so far as the home is concerned. I say it is rebellion, and God says that rebellion is on a par with stubbornness and witchcraft and idolatry.

Let's notice again. The Bible tells us how much work we are to perform. We read:

"SIX DAYS shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." — Ex. 20:9,10.

I'll grant you that this is spoken relative to the Sabbath, yet there is not one hint in the Bible that God ever changed what He said relative to work. God says, "Six days shalt thou labour."

You say, "Brother Gilpin, the law says we are to have a 40-hour week." I don't care what the law says; God says, "Six days shalt thou labour." I am in favor of a 6-day working week like God says in the Word of God, and if we go contrary to it, it is rebellion against God.

Then when we come to the seventh day, most folk take that day for stores to stay open, which in itself keeps thousands of people away from the house of God. I tell you, if stores wouldn't stay open on Sunday, lots more people would go to church than do. It is rebellion against God.

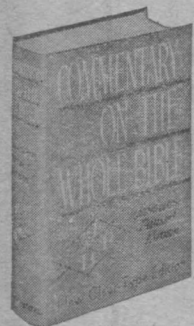
Let's notice again, for I want you to see that there is an awful lot of rebellion in this world so far as God's people are concerned. (Continued on page 5, column 1)

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PAGE FOUR

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## "Rebellion"

continued from page 4)  
at the Bible's statements  
We read:

not even nature itself  
you, that, if a man have  
it is a shame unto him?  
a woman have long hair,  
glory to her: for her hair  
her for a covering." —

11:15.  
talks about the kind of  
women and men are to  
be. How is it today? The  
short hair and the boys  
hair. It is just exactly  
to what God says.

standing looking at a  
teenagers said to what  
it was a man next to  
it awful the way these  
dress, and the way  
their hair? Just look  
at that boy. Isn't that  
? This individual to  
was talking said, "I  
you know that that  
laughter you are talking.  
He said, "I am sorry that  
out your daughter. I had  
that you were her father."  
individual said, "I am not;  
mother."

you say this is a little  
the idea that women's  
short and men's hair is  
I see some of these  
comb their hair all the  
and their skull, and I see  
these women that have  
cut off until there is  
left. I come back to what  
and I say, "Oh, God,  
that is in this world

But we are living in  
it." Are we? There is  
new about this Bible. I  
just like God spoke it  
ago.

notice from the stand-  
clothes. How are people  
today?

woman shall not wear  
which pertaineth unto a  
man: but a man put on  
his garment: for all that  
is abomination unto the  
Lord." — Deut. 22:5.

have figuratively said  
men wear the pants in the  
mean by this that a lot  
the woman is the head  
case. But God says that  
not to wear the literal  
is not to dress like  
men are not to dress

time, I would like to  
one of the sights I saw  
minia. I don't mean in  
with the church I vis-  
around the airport at  
asco. In all my life, I  
such sights as I saw  
port in San Francisco—  
dressed like men, and  
dressed like women. God  
do it.

think again from the  
of modesty, and I tell  
you will find it — in  
ary. It is about the  
that you will find it  
read:

manner also, that wom-  
THEMSELVES IN  
APPAREL." — I Tim.

woman on the streets of  
few weeks ago that  
enough clothes on to  
appear. They say skirt,  
from the dictionary,  
noun. Beloved, it was  
ation so far as this  
concerned — an ab-

breviation — and very definitely  
an abbreviation at that. I am not  
joking, but I am speaking truly  
when I say that women could  
have gone to the store and got-  
ten a yard of goods and thrown  
half of it away, and still have  
made the costume she was wear-  
ing.

When springtime comes and the  
people start coming along the  
streets of Ashland in front of our  
printing shop, and around town,  
I think of an old song, and I  
change its words. I don't say,  
"Happy days are here again," but  
I say, "Nasty days are here  
again." Rebellion! God says wom-  
en are to dress in modest apparel.

Let's look at it from the stand-  
point of the preacher. God says  
for the preacher to preach the  
Word. Listen:

"Preach the Word." — II Tim.  
4:2.

It doesn't say anything about  
other things, but "preach the  
Word." But how few preachers  
preach the Word! Today we have  
the social gospel preached instead  
of the gospel of the Lord Jesus  
Christ. We are sending a group  
known as the Peace Corp all over  
the world instead of missionaries  
of the Son of God. I have known  
of people within the last two  
years who have joined the Peace  
Corp thinking that they were in  
the service of God, just the same  
as though they were going out as  
a missionary of the Lord Jesus  
Christ.

God said, "Preach the word."  
Therefore, I have no business  
preaching anything else but the  
Word of God, and it is rebellion  
when a preacher fails to do so.

Let's see what the Bible says  
about women keeping silent in  
the church. We read:

"Let your women keep silence  
in the churches: for it is not per-  
mitted unto them to speak; but  
they are commanded to be under  
obedience, as also saith the law."  
— I Cor. 14:34.

But how very few people be-  
lieve this!

You say, "Brother Gilpin, we  
believe it." That is true, but how  
few people believe that women  
should keep silence in the church-  
es.

Sometime ago they ordained a  
woman down in one of the Caro-  
linas. She was going to be pastor  
of a church in one of the New  
England states. Imagine, a Bap-  
tist woman, ordained by a Bap-  
tist Church, to be pastor of a  
Baptist Church, yet the Bible says  
that the pastor is to be the hus-  
band of one wife. Contrary to  
the Word of God, and definitely  
and diametrically opposed to the  
Word of God, this church went  
ahead with the ordination of this  
woman. The Bible says, "Let  
your women keep silence in the  
churches," and whenever a church  
proceeds to do thus and so, that  
church is in rebellion against  
God.

Let's look at it from this stand-  
point: God gave as His purpose  
for us today that we should  
preach the Word of God, and thus  
call out unto Himself an elect  
people. Beloved, would you be-  
lieve me when I say that that is  
God's purpose for His church?

When they had that first Jeru-  
salem conference, God's Word  
tells us:

"Simeon hath declared how  
God at the first did visit the Gen-  
tiles, to TAKE OUT OF THEM

a people for his name." — Acts  
15:14.

Beloved, God's purpose is to  
call out a people for His name.  
But that is not the way it is be-  
ing done today. Instead of calling  
people out from the world, the  
churches are calling the world in.  
There are more goats in the aver-  
age Baptist church today than  
there are sheep by far.

You hear about the majority  
of churches building new build-  
ings and you say, "Well, they are  
progressing." Do you know what  
they are doing, beloved? They  
are not building churches for the  
saints of God, but they are build-  
ing additions, to house the hel-  
lions of the world that they have  
drawn in. God says we are to  
preach the Word of God for the  
purpose of calling out the elect  
unto Himself, but instead of call-  
ing them out, we are calling the  
world in, and we use every meth-  
od possible to get the world in—  
suppers, and bazaars, and sales,  
and baseball and football, and all  
kinds of things to drag the world  
in.

When the church goes out to  
secure a new preacher, the very  
first thing they have to know is,  
is he a good mixer? Beloved, we  
don't need a mixer in the church,  
but we need a good separator —  
somebody that will preach the  
Word of God in such a way that  
it will call out a people away  
from the world to the Lord.

Also, I want you to notice that  
there is not to be any union on  
the part of churches. Listen:

"Now I beseech you, brethren,  
MARK THEM which cause divi-  
sions and offences contrary to  
the doctrine which ye have learn-  
ed; and AVOID THEM." — Rom.  
16:17.

What do we have today? Union-  
ism. In fact, unionism is in the  
air. Ecumenicalism is in the air.  
The world wants to get back to  
Rome just as quickly as possible  
through unionism and ecumeni-  
calism, yet God says, "Mark them  
that cause divisions and offences,  
and avoid them." We are to stay  
away from them.

Beloved, we ought to shun these  
Protestants and Catholics just the  
same as we would shun a plague.  
I ask you, if you had a family,  
would you go into a home if you  
knew they had the scarlet fever?  
If you knew they had small pox,  
would you go there unless it was  
a matter of necessity? You would  
stay away. If you knew a child  
in a home had spinal meningitis,  
would you want to go into that  
home? Not unless it was an ab-  
solute necessity. You would shun  
it.

Beloved, we likewise ought to  
shun unionism and ecumenical-  
ism, because God said, "Mark  
them which cause divisions and  
offences contrary to the doctrine  
which ye have learned; and avoid  
them." If we fail to do so, it is  
just rebellion against the Word  
of God.

I might mention lots of other  
ways that we might be in rebel-  
lion. I might mention the fact  
that we are not to be leagued up  
with the world. I might mention  
the fact that God says that there  
is just one mode of baptism, yet  
the world says that there are  
three, and the man who accepts  
what the world says is just in  
rebellion against God.

I might mention the fact that  
some people say that one church  
is just as good as another and you  
can take your choice, yet the  
Lord Jesus Christ built His  
church when He was here and  
the man who rebels against the  
church that Jesus built, stands as  
a rebel in God's sight.

I might mention tithing. God's  
Word says that God's people  
ought to tithe. But folk say, "We  
need the money to educate our  
children," or "We need the money  
for Xmas," or "We can't go on  
vacation if we tithe." Do you  
know what I would do, beloved?  
I would forget about sending my  
children to school, I would for-  
get about Santa Claus, and I  
would forget about vacations if  
it took those things to be a

crook and a robber and thief in  
God's sight. That is rebellion  
against God.

I might mention the doctrine  
of election. We read:

"According as he hath CHOSEN  
US in him before the foundation  
of the world." — Eph. 1:4.

Beloved, isn't that precious that  
He has chosen us?

Here is a fellow who says, "I  
don't care what the Bible says,  
I don't believe it." Go ahead and  
be a rebel if you want to. Go  
ahead and be in rebellion if you  
desire to do so.

I used to have a farm on Uhlan  
Branch in Greenup County. There  
was a boy who lived on the join-  
ing farm that got into more mis-  
chief, and always seemingly got  
out of it, until eventually it  
caught up with him. The boy who  
was living on my farm said, "You  
know, Brother Gilpin, that boy  
knocked on the door of the peni-  
tentiary a dozen times and asked  
them to take him in, and they  
didn't do it until he finally forced  
himself."

Beloved, there are a lot of peo-  
ple just knocking on the door  
and asking God to give them a  
whipping. They are just knocking  
on the door and saying, "God,  
won't you please give me a whip-  
ping." Why? They are in rebel-  
lion. By their rebellion they are  
just asking God to give them a  
thrashing.

The man who says, "I don't  
care what the Bible teaches, I  
don't believe it," is just as idiotic  
as he can be. The Bible is final,  
and we should accept it as such.  
We are to live in the light of it,  
and if we fail to do so, we are  
rebels, for God says in the words  
of my text, "They are of those  
that rebel against the light."

### CONCLUSION

How many people there are  
who rebel against the light! Any  
departure from the Word of God  
is rebellion. Anybody that departs  
from the Word of God is rebelling  
against the light of God's Word.  
You are guilty; I am guilty; we  
all are guilty. There isn't one of  
us but that from time to time  
have rebelled in our departure  
from the Word of God.

May God help you to come to  
the place that you realize that  
your position should be that of  
"Speak, Lord, for thy servant  
heareth," and may you depend  
upon Him and do what God says  
within His Word. God help you  
not to be a rebel. May God help  
you to stand up for the Word  
of God.

### Election

(Continued from page one)

fy me with Calvin in his views  
concerning infant baptism and a  
number of other things. Neither  
does it identify me with Augus-  
tine in his views along various  
lines. I am Trinitarian in my  
views, and so is pope Paul, but  
that does not identify me with  
pope Paul in all the immense  
amount of heresy that he holds  
along other lines.

So all of Bro. Jackson's space  
devoted to a history of Calvin  
and Augustine is really wasted.  
He starts out by saying, "THE  
DOCTRINE OF UNCONDITION-

AL ELECTION ORIGINATED  
WITH AUGUSTINE." Surely Bro.  
Jackson must have been spend-  
ing more time reading Augustine  
than reading the New Testament  
or else he would not have made  
such a horribly untrue statement  
as that. UNCONDITIONAL  
ELECTION IS TAUGHT IN THE  
NEW TESTAMENT which exist-  
ed centuries before Augustine  
was born. For instance, Ephes.  
1:4 says, "According as he hath  
chosen (or elected) us in him  
(Christ) before the foundation of  
the world . . . having predesti-  
nated us unto the adoption of  
children by Jesus Christ to him-  
self according to the good pleas-  
ure of his will." Here we have  
election and predestination tak-  
ing place before the foundation  
of the world, and there is no con-  
dition attached to it. Paul is  
speaking here — not Augustine.  
Maybe I should say, The Holy  
Spirit is speaking here — not  
Augustine, for the Spirit inspired  
Paul.

Again, Bro. Jackson says, later  
in his article, "AUGUSTINE, IN-  
VENTOR OF THE DOCTRINE  
OF ETERNAL UNCONDITION-  
AL ELECTION." Wrong my  
brother! Augustine no more in-  
vented election than I invented  
the horseless carriage. Long be-  
fore Augustine ever came on the  
scene, the apostle John was given  
to foresee the end time of this  
age. He saw the rise of anti-  
Christ, and that he would for a  
time dominate the nations of this  
earth. Rev. 13:7 says, "And it was  
given him to make war with the  
saints, and to overcome them;  
and power was given him over  
all kindreds, and tongues and na-  
tions." What about God's people  
of that time, will they join with  
others in worshipping that mon-  
ster? John tells us that the only  
security will lie in God's prede-  
stination. Rev. 13:8 (marginal ren-  
dering) says, "And all that dwell  
upon the earth shall worship him,  
whose names are not written  
FROM THE FOUNDATION OF  
THE WORLD IN THE BOOK OF  
LIFE OF THE LAMB SLAIN."  
(Amplified Version translates as  
follows: "And all the inhabitants  
of the earth shall fall down in  
adoration and pay homage, every  
one whose name has not been re-  
corded from the foundation of the  
world in the Book of Life of the  
Lamb that was slain").

Well, here we have election  
with a vengeance! Augustine  
didn't invent this. Who all are  
elected? Only a certain group.  
Those not elected will follow off  
after anti-Christ. When were they  
elected? Not in time, but before  
the world ever existed. Why were  
these certain ones elected? Not  
upon the basis of foreknowledge,  
merit, for they had never even  
lived at the time the choice was  
made, and had neither done good  
or evil. They were not chosen  
upon the basis of foreknowledge.  
Nothing could be more absurd  
than the theory that God elects  
upon the basis of foreknowledge.  
That would make human beings  
to be in charge of human history,  
and would place the creature  
ahead of the Creator. Can you  
fancy God saying, "I see that my  
Son is going to be born in Bethle-  
hem, so I will decree that as the  
(Continued on page 6, column 1)

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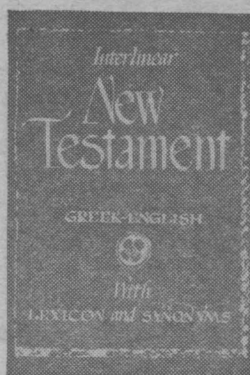
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### Election

(Continued from page five)

place of his birth." Was Jesus born in Bethlehem because God foresaw that as the place of his birth, or was He born there because God elected that that should be the place of His birth? Who is running this world anyhow? Are men running things such that God merely okays the events of history, or is God running things such that human events shape up according to his decrees?

In the passage referred to above, God not only unconditionally elected a certain group to eternal life, he went further and HAD THEIR NAMES INSCRIBED ON THE PAGES OF THE LAMB'S BOOK OF LIFE! There is a song that occurs in some of our hymn books in which the writer envisages people as being saved and their names then written in the Book of Life. It goes something like this:

"There's a new name written up in glory,  
 And it's mine, O yes it's mine."

The author of that song should have read Rev. 13:8 and he would have discovered that people are not converted and their names THEN written down. Their names are written back before the world existed, and in due time they are saved because they are of the elect.

Bro. Jackson is very dogmatic, where dogmatism is very inconsistent, when in his article he says, "FROM THE APOSTLES TO AUGUSTINE THERE WAS NOT AN EXPONENT OF CALVINISM ON THE FACE OF THE EARTH." Evidently he means an exponent of the doctrine of election as later defined by Calvin. A bit later he says, "For some three hundred years this side of the apostolic period the gospel was preached, people were saved and Baptist churches were organized WITHOUT A CALVINIST AMONG THEM." How does he know this? HE DOESN'T KNOW IT! This is pure assumption. Had he lived during that period, and had he personally interviewed every Baptist, he could have stated their beliefs, but to suggest that Baptists by the thousands lived during a period reaching over several centuries, and that none of them believed in a doctrine so clearly taught in the Bible, is to make an unwarranted charge. To claim that their writings don't indicate a belief in election is unfair, because Bro. Jackson has an article in the same issue of his paper (page 4) entitled "Baptist Books Destroyed." He shows in the article that Baptist books and writings were widely destroyed by the pagans, by the Catholics, and later by some Protestants. If Baptist writ-

ings were so thoroughly destroyed, how can he speak for all Baptists and say that there was not a "Calvinist among them?"

During seminary days, one of my teachers, Prof. W. J. McGlothlin, was the author of a book entitled "Baptist Confessions of Faith." His book was largely a compilation of the Baptist Confessions of faith of the centuries. He showed that unconditional election is taught in German, French, Belgian, Swiss, Danish, Hungarian, and Russian Baptist confessions. A perusal of "Baptist Confessions Of Faith" pages 330, 334 will reveal how universally held was the doctrine of unconditional election, during the long period of time covered by this list of confessions. I am persuaded that if we had those writings of early Baptists that were destroyed, we would find that they were characterized by the same doctrine.

Finally, Bro. Jackson concludes his article by saying, "We know of no associational group of Baptists today setting forth a declaration of faith that contains the slightest coloring of Calvinism." Evidently Bro. Jackson just hasn't done any investigating. Southern Baptists admittedly have the largest group of Baptist churches on earth, and in almost every instance when a Southern Baptist church is organized it adopts a church covenant and articles of faith. In nearly every case, the Philadelphia Confession of Faith is adopted as the new church's expression of belief. In "Baptist Confessions of Faith" already referred to, the author, Dr. McGlothlin says, (page 298) "This confession (Philadelphia) is still widely used, and in the South it is probably the most influential of all confessions." Let it be remembered that this confession is highly Calvinistic.

It can be admitted that multitudes of Baptists are lamentably ignorant of what the Bible says toward Arminianism because it pleases the flesh and fits in with human sentimentality. This ignorance can be laid at the door of pastors who neglect to teach their people the Bible. Seminaries of today are loose in their teaching along most every line. I recall hearing a pastor who attended one of the largest Southern Baptist seminaries say that he did not remember election ever having been discussed in any class that he ever attended. I can name two independent Baptist colleges that completely ban all discussion of election from any and all of their classes. The drift towards Arminianism fits in with the general theological looseness of our day. It fits in with the current exaltation of MAN, and the degrading of GOD. This has pro-

ceeded to the point where some so-called theologians are wailing that "God is dead." I will venture to say that every religious liberal — every rank Modernist, first became Arminian in his thinking before he traveled very far down the liberalistic road.



### Mission Boards

(Continued from page one)

"But still, wherever a human standard is set up in place of the Scriptures, it is always more zealously preserved than the teachings of revelation. A fanatic who corrupts the Word of God is more heartily fellowshiped by many modern churches, than he who opposes human decrees and inventions against the Scriptures; while he who insists upon obedience to their authority, excites the greatest possible odium, because, to do this wounds the pride of man. Men pay a great price for saying, that the right to legislate for Christian churches belongs to Christ alone. Yet, he has given his law in the Bible, and every form of church life that is not in accordance with that law, directly sets it aside. So then, in a very important sense, it partakes of disloyalty to say that Christ has not made sufficient provisions for His churches in the Scriptures, in everything that affects their well being."—p. 116.

3. S. H. Ford:

"Previous to 1792 there was no foreign missionary organization in existence . . . at Kettering (Oct. 2, 1792) . . . was formed the first missionary society of modern times — the parent of all foreign missionary societies in existence." — Brief History of Baptists, pp. 89, 90.

"There is no Scripture authority for boards and conventions. It cannot be found in the Word of God, for it is not there."

4. Richard Fuller boldly affirmed on the floor of the convention in Baltimore that it (the convention) was unscriptural and unwise." — J. R. Graves, in Tenn. Baptist.

5. J. R. Graves:

"We, no more than Brother C., believe that our missionary machinery is spiritual or expedient. The Scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it, as a denomination, the better for us and the world. Should we do it, and, in all our practices, and faith, stand upon the ground consecrated by the blood of millions of Baptist martyrs very soon every Baptist, who is a child of God, would be one, and there would be one flock and one shepherd . . . and why more money should be spent in Richmond, annually, to keep up the ponderous board machinery than is spent in either Africa or China we cannot see. There is a wrong somewhere about our foreign missions."

"If it is our mission to convert an entire world, why did not Christ set us an example by converting one city, or even the town in which He was born, and why did not the apostles leave us each a city wholly converted? For our mission boards to teach and preach that by the missionary enterprise abroad and the missionary church at home the whole world is to be converted to God, and a spiritual millennium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches, and promote infidelity and disbelief in the Word of God, in our humble opinion . . . Will Bro. Jeter inform

us from what conceivable source the board received its authority? From Heaven? Hardly. From men? From chief ministers. And who, pray, gave men and chief ministers the control and direction 'the care and government' — over the servants of Christ? Then will our excellent Bro. Jeter inform us and their missionaries too, by what authority, human or divine, they are authorized to put themselves in subjection to any man, or any number of men? If they can find authority to submit themselves to the godly judgment of a foreign mission board, perhaps that same Bible will allow them to take an oath to a bench of bishops or the Pope himself. Bro. Jeter will do Methodists, Episcopalians, and the Pope a very distinguished service by finding in God's Word authority for a body of men, whether denominational boards or bishops, to take control of the ministers of Christ and dictate where, when and how they shall labor, to say to them, do this, and they are bound to do it. I could as soon obey a bishop as a board. The principle enthrones episcopacy. It degrades the ministers of Christ to the servants of men . . . We are an honest and conscientious inquirer, having no ends to serve but those of the truth and honor of Christ. Our columns are open to all for a kind and brotherly discussion. There is a conviction in the minds of thousands of our people, the warm friends of foreign missions, that the present plan is wrong. Richard Fuller boldly affirmed on the floor of the convention in Baltimore that it was unscriptural and unwise."

"A thousand times better for that board to be blotted out than for it to exist and (Continued on page 8, column 3)



### Unmerited Grace

(Continued from page one)

it is just that. But as I studied the subject more I became aware of the fact that this definition was not broad enough to take in all the meaning of that wonderful truth called grace. I came to see that grace is our receiving the unmerited favor of God when in actuality we deserve just the opposite. The ultimate of grace will be our spending eternity in the presence of our Lord, enjoying the bliss of Heaven with Him, singing His wonderful praises and reigning with Him for ever and ever when we really deserve to be roasting in Hell with the devil and his angels. But, who of us can understand all that goes with our spending eternity in His blessed presence, singing His wonderful praises and reigning with Him for ever and ever? And, on the other hand, who among

us can comprehend all that goes with spending eternity in Hell with the devil and his angels? It is just too much for us.

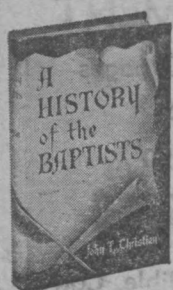
Sometimes we seem to get the idea that grace is something that is bestowed upon the Lord's saints and upon them alone. But as I studied this wonderful subject assigned to me, I came to see more clearly that the non-elect, even the worst of them, are the recipients of God's grace. The difference between the grace bestowed upon them and that bestowed upon us is in degree and duration. The non-elect know nothing of saving grace and all that it will do with it. And the grace that is bestowed upon them ends with their death. At that time God gives way to justice. But in our case, grace increases with death, or with our being changed as the case may be, and justice never comes near us.

When we come to see that grace is receiving that which is good when we deserve the worst, we will be able to see that it is nothing short of God's wonderful and unmerited grace that placed a mark upon Cain and protected him from those who would slay him. There are three great reasons, as I see it, why the grace that was bestowed upon Cain was unmerited. First, he had been a sinner just as you and I are. The second reason was that he had murdered his own brother, cold blooded, and that without cause. And third, he was the man originator of the false religious system that is so prevalent to this old religious world today. Who could say that Cain deserved any favor from God? To be sure his grace was unmerited.

Then it was nothing short of the amazing grace of God that kept the earth from opening up beneath the rest of those murdering and grumbling children of Israel and permitting them to go down into Sheol alive along with Korah, Dathan and Abiram and their families. So it has been throughout the centuries of man history. Even infidels and atheists have profited from the manifold grace of God.

We here tonight are enjoying these wonderful electric lights because Thomas A. Edison, the atheist that he was, was for time the recipient of God's grace. God gave this man the mind of a genius along with all that goes with that kind of mind when he deserved to be an inmate of some insane asylum.

And what of the infidel Baptist Seminary professors of our day who use their sharp tongues to cut out the Scriptures they do not like just as Jehoiakim did with his penknife in the long ago. They rip and tear God's precious Word to shreds, and teach men so, that still they live sumptuously every day, and that on an enviable array which they receive from Lord's own treasury. What of God's longsuffering, patient, unmerited grace would permit such a thing to be? But the puzzle of all the puzzles connected (Continued on page 7, column 3)



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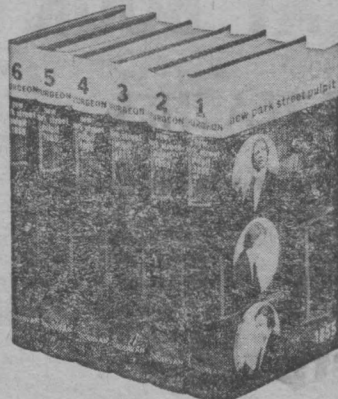
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## My Impression

(Continued from page one)  
any of you good folk there at  
any Baptist Church.  
Thanks again, and may God be  
with you 'til we meet again,  
at another wonderful Bible  
conference, or at Jesus' feet—the  
more being far better.  
Yours in Christ,  
Eltham (AL) Teetzel  
Cleveland, Ohio

★ ★ ★  
This Bible Conference is the  
one I have attended and I  
think each one a direct blessing  
from the gracious Lord. I do not  
know of a place on earth today  
where one may have his cup fill-  
ing to overflowing with pure, un-  
adulterated truths of God's  
word, as at Ashland, Kentucky,  
Calvary Baptist Church and  
beloved pastor bring their  
Day Weekend Bible Con-  
ference our way. Thank God, He  
does have a few chosen ones  
who believe and preach the  
truth. Amos 8:11 is a reality! My  
love and love for all.

Elder Edward Baker  
Dayton, Ohio

★ ★ ★  
A brief word to tell you  
I appreciated your most  
valuable invitation to the confer-  
ence. It was a great day of spirit-  
ual blessing for this Baptist  
Church. The fellowship was  
encouraging and the mes-  
sage most enlightening. The folk  
at Calvary Baptist Church of  
Dayton treated us with supreme  
hospitality.

Elder Bob (Skinny) Nelson  
Saline, Michigan

★ ★ ★  
I was deeply impressed at such  
a wonderful, soul-filling  
meeting as I have never heard  
before. I met such won-  
derful Christian people whom I  
came to love in such a short  
time. I was very much blessed  
and had such a grand time and  
say that each service was  
wonderful. I love to be with such  
people as the Gilmers.

Mrs. Georgia Halliman  
New Guinea  
(To be continued)

## Unmerited Grace

(Continued from page 6)  
God's wonderful grace is the  
work of William Hamilton, a the-  
ology professor at Colgate-Ro-  
chester Divinity School. This man  
calls himself an atheist, and at the  
same time calls himself a  
Christian. He is quoted recently as say-  
ing, "We are atheists, but Chris-  
tians." As we used to say  
in the hills of west Ala-  
bama, "That's a new wrinkle on  
an old man." Who ever heard of a  
man atheist, that is, until the  
work of William Hamilton?  
He goes on to say, "We do not  
believe in God." Even the old  
man himself tells the truth some-  
times. Then he goes on to say,  
"Death is not a sad thing."

For me (he says) the death of  
God is a liberating experience,  
a highly moral experience. It frees  
me to be committed to the serv-  
ice of my neighbor, without God  
getting in the way." Then he says,  
"One of the most exciting things  
is the possibility of celebrating  
the death of God." Then, since,  
according to him, there is no God  
to resurrect us we are not sur-  
prised when he says, "I see no  
way of affirming the life of the  
human community after death. He  
too, has ceased to be." When he  
was asked how he could ethically  
justify his taking his pay check  
from a professing Christian insti-  
tution he became indignant. He  
called that an impudent question,  
as much as to say, where else  
under heaven do you think I could  
draw such a fat salary for teach-  
ing such stuff as that? Even the  
old devil himself does not accuse  
God of being dead as much as  
he would like for Him to be dead.  
But still this disgusting, loath-  
some, repulsive and contemptible  
enemy of God is permitted, not  
only to live, but to enjoy the  
luxuries of this life. God still  
sends the rain upon his lawn and  
his garden (if he has one) just  
as he does upon yours or mine.  
If we had God's power over such  
a contemptible "critter" as Bill  
Hamilton, we would probably  
withhold the air from his nostrils,  
or take away our protecting hand  
from his automobile at the op-  
portune time and permit him to  
burst his perverted brains out  
against a tree. Oh! who can fath-  
om the depths of God's unmerited  
grace even toward His vilest en-  
emies?

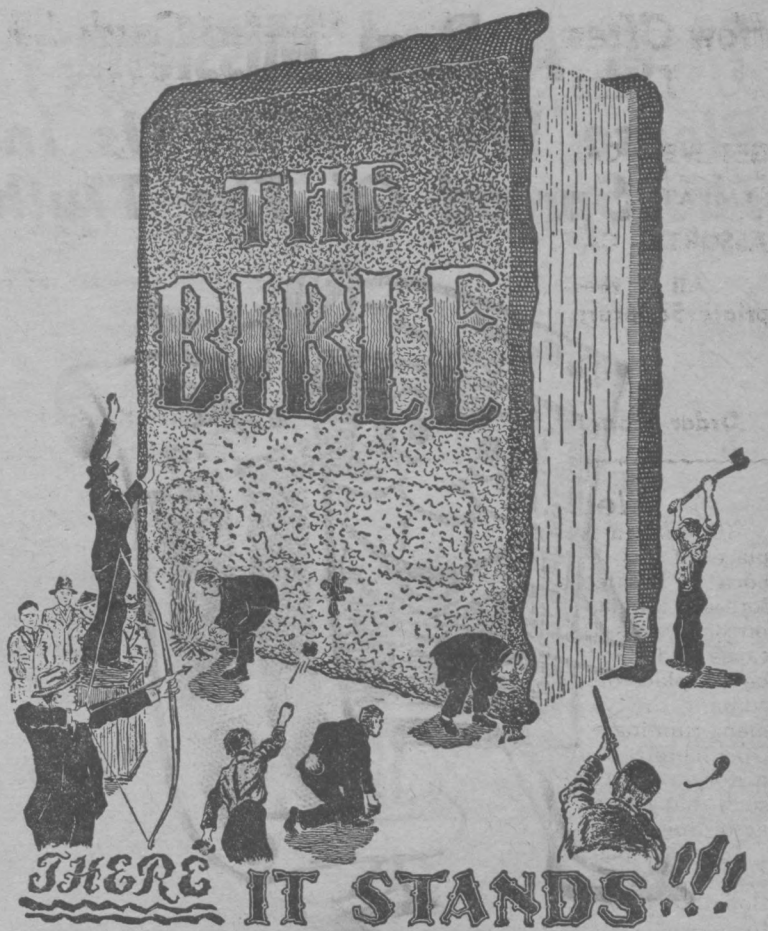
Surely no one will deny that  
the grace which God bestows  
upon His enemies is unmerited,  
but what of the grace He be-  
stows upon His own? Is it merited  
in any way? No, in no wise. As  
we think upon the grace which  
God bestows upon His own, let  
us again go back to the begin-  
ning of our race. If there has  
ever been a man who had reason  
to seek the Lord, and to beg  
and plead for salvation from his ru-  
ined condition, it was Adam. Not  
only had Adam been placed in  
an earthly paradise, he had been  
given dominion over it. He had  
walked and talked with God. They  
had enjoyed sweet fellowship to-  
gether with an unbroken com-  
munion. He had been given the  
most beautiful and lovely wife  
that has ever lived. You and I  
may think we have the most  
beautiful and lovely wife in the  
world, but we must admit that  
our wives were born with the  
marks of sin upon them. They  
are imperfect whether we can see  
the imperfections or not. But  
Adam's wife was the direct pro-  
duct of God's own hands, and all  
His works are perfect according  
to Deut. 32:4. The lost sinner  
today knows absolutely nothing  
of sweet fellowship with God,  
but Adam knew what it was to  
have that fellowship because he  
had experienced it. So I repeat,  
if there has ever been a lost  
person on the face of this earth  
who had reason to seek the Lord  
and to pray and plead for salva-  
tion, it was Adam. But instead

of seeking the Lord and pleading  
for salvation we find in Gen. 3:7  
that "they sewed fig leaves to-  
gether and made themselves  
aprons."

Down in Birmingham there is  
a building supply firm that has  
a do-it-yourself department  
where you can buy tools and ma-  
terials to mess up anything from  
a chicken coop to a dwelling  
house. Well, the religious world  
has its do-it-yourself department  
and it had its beginning here in  
Gen. 3:7. Adam and Eve, no  
doubt complimented each other  
on their handiwork. For a time  
they felt that their beautiful fig  
leaf aprons would serve the pur-  
pose. But in verse 8 we read, "And  
they heard the voice of the Lord  
God walking in the garden in  
the cool of the day, and they hid  
themselves from the presence of  
the Lord God amongst the trees  
of the garden." I can just see  
those old fig leaf aprons flapping  
and fluttering in the wind as they  
ran from God. And I am persua-  
ded that by the time they were  
hidden behind the trees their  
beautiful aprons were torn to  
shreds by the limbs on the bush-  
es. Oh! how fragile are the works  
of man's hands when it comes to  
our salvation. If Adam had run  
to meet God and had pleaded  
with him for salvation from his  
awful condition, I would be an  
Arminian today. But, since Ad-  
am's totally depraved condition  
would not permit him to seek  
salvation, how, under Heaven,  
can we expect his offspring  
who have that same totally de-  
praved condition to seek after  
salvation? It is absurd for us to  
even think they can so much as  
desire salvation. Had Adam de-  
sired salvation, he would not have  
run from God. The offspring of  
Adam are just as content with  
their fig leaf aprons as were  
Adam and Eve until God takes  
the initiative, and quickens them.  
Surely no one will say that Adam  
deserved, or merited the grace  
that was bestowed upon him since  
he ran from it. That grace was  
unmerited to the nth degree.

But what of us? Do we in  
this age deserve the grace that  
is bestowed upon us any more  
than did those in Old Testament  
times? No, not in the least. Let  
us take a good look at a man  
we see in Acts 9. This man hated  
the ground that Jesus of Nazareth  
had walked upon. And he hated  
with a passion the ground our  
Lord's saints were walking upon  
at that time. In fact, he was  
breathing out that hatred rather  
than the air around him as he  
walked down that road. But,  
when unmerited saving grace  
was bestowed upon Saul the next  
thing we hear out of him was  
"Lord, what will you have me  
to do?" Is it any wonder then  
that he said in I Cor. 15:10, "By  
the grace of God I am what I  
am?" If you feel that you de-  
serve whatever you may have, I  
assure you it is not grace.

Since we do not merit the  
grace we receive in this life, what  
of that we receive in the next  
one? In 1 Pet. 1:13 we read,  
"Wherefore gird up the loins of  
your mind, be sober, and hope  
to the end for the grace that is  
to be brought unto you at the  
revelation of Jesus Christ." We  
have been the recipients of so  
much grace here in this life,  
none of which we deserve, or  
merit, but still we are told that  
more grace is to be brought to us  
at the revelation of our Lord.  
This grace is to be manifested by  
His resurrecting those of His who  
have died, and by changing those  
of His who are still living at that  
time. It is to be manifested by  
His clothing us with bodies like  
unto His own glorious body. In  
Isa. 61:10 we read, "He hath  
clothed me with the garments of  
salvation, He hath covered me  
with the robe of righteousness." You  
and I deserved to be clothed  
in the garments of utter destruc-  
tion, and to be covered with the  
fires of hell, but in spite of all



our unworthiness He has clothed  
us with the garments of salva-  
tion and has covered us with the  
robe of righteousness. Who, O,  
who could dare ask for more?  
But in Phil. 3:21 we are told  
that He "shall change our vile  
body that it may be fashioned  
like unto His glorious body." And  
in I Jno. 3:2, John says,  
"Beloved, now are we the sons  
of God, and it doth not yet ap-  
pear what we shall be; but we  
know that when He shall ap-  
pear, we shall be like Him." Who  
of us feel that we are worthy  
to be clothed in bodies like unto  
His own glorious body? But not  
only are we to be clothed in  
bodies like unto His own glorious  
body, but in I Thes. 4:17 we are  
told that we are to ever be with  
Him. Who, O who, can compre-  
hend the unmerited grace of God?

This is the time when we will  
experience the literal fulfilment  
of Gal. 1:4. There we are told  
that He "gave Himself for our  
sins, that He might deliver us  
from this present evil world." So  
when we are caught up in the  
clouds to meet the Lord in the  
air to ever be with Him, we will  
be completely delivered from  
this present evil world. In order  
for us to really appreciate this  
we need to know something of  
this evil world that our Lord is  
to deliver us from. The Greeks  
have two main words for evil.  
One is KAKOS which means that  
a man is evil and corrupt, but  
he is content to just rot in his  
own corruption. He does not care  
whether you are like him or not.  
In some cases he may even warn  
you not to become like him. The  
other word is PONEROS which  
means that a man is evil and  
corrupt, but he is not content  
unless he is corrupting everyone

else. This is the word for evil  
in Gal. 1:4. This old religious  
world is not content unless she  
is corrupting even our Lord's  
elect ones. And when we come  
to see what a good job she has  
done with her Christmas, her  
Easter, her T-shaped cross and  
her many perverted ways of sal-  
vation in which God is dethroned  
and man enthroned, we can really  
appreciate the unmerited grace  
of God that has done, and will  
do all these wonderful things  
for us.

Then this grace that is to be  
brought to us is to be manifested  
by our Lord's taking unto Him-  
self those of His people who have  
made themselves ready (Rev. 18:  
7) to be His bride. And after  
this His abounding grace is to be  
manifested by His permitting us  
to reign with Him for ever and  
ever. (Rev. 22:5). O! the wonder-  
ful things that are ours because  
of God's unmerited grace. But,  
to me, one of the most astound-  
ing things found in the whole  
Bible is that found in I Cor. 1:8.  
Here we are told that we are to  
be "blameless in the day of our  
Lord Jesus Christ." Just think of  
that! What but the unmerited  
grace of our great and Almighty  
God could ever make you and  
me blameless at any time? And  
how we should thank Him, and  
sing His praises continually for  
His unmerited grace. For had He  
died ten thousand deaths on  
Calvary's Cross, and had He suf-  
fered the pangs of hell six thou-  
sand years instead of the six  
hours on that cross, it would have  
availed you and me absolutely  
nothing were it not for His won-  
derful, marvelous, amazing and  
unmerited grace.



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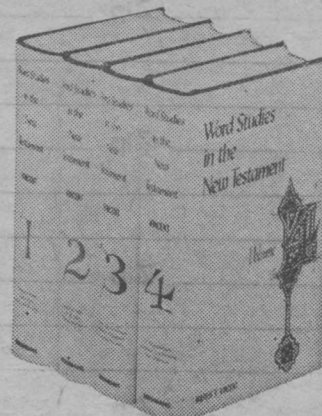
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### These Brothers

(Continued from page one)  
Then he bowed his head on his hand and sat down weeping.  
Moody's Brother — When a brother of D. L. Moody died, representative men from New York came to say great words at his funeral. D. L. Moody, leaning on his elbow on the coffin, with his face bathed in tears, said, "Friends and neighbors, I thank God that He gave me a brother. I thank Him also that He permitted me to lead him to Jesus. I thank God that I can now look down into his face and know that I shall see him again." Then he stood a moment with hands uplifted and eyes looking into the eternities until suddenly he shouted in such triumphant tone that the multitude around him could not fail to hear him: "O death, where is thy sting? O grave, where is thy victory?"—Selected.

### Election Consistent

(Continued from page two)  
he had an eye to them, if by any means he might provoke to emulation them that were his flesh, and might save some of them." And though he taught believers from among them to ascribe their salvation entirely to electing grace, and spoke of the rest as being blinded, yet he represents that blindness as being their own fault, to which they were judicially given up of God, Romans 11:7-10.

### Bro. Fred Roberts

(Continued from page two)  
yet these brethren have an entirely different background than the Hallimans have. Although these natives are saved and many are church members, yet they are living in a stone age culture far different than what Bro. Halliman and his wife are used to. Bro. Doty seemed to have a concern for the work in New Guinea and an infectious zeal that strangely began to affect me also. After our discussions about the work in New Guinea, I was never able to forget Bro. Halliman and the needs of the field there. I felt like the Apostle Paul must have felt after he had seen the vision in which the man stood and called, "Come over into Macedonia and help us."

From those days spent with Bro. Doty in Fossil, Oregon, the field in New Guinea has never left my mind. When I got down to Bro. Gilpin's, I studied the bound volumes of The Baptist Examiner and read everything Bro. Halliman had ever written about the work in New Guinea and after much time in prayer, I have come to firmly believe that the Lord has providentially brought all of these things to pass to show me His will and to lay on my heart the work in New Guinea. My wife, Karen, is just as anxious to enter into this field of labor as I am.

—Fred W. Roberts

### Mission Boards

(Continued from page 6)  
other day for the dishonor of Christianity." In Tennessee Baptist, December 25, 1858.  
"Our missionary organism originated with our English brethren at the time of the missionary zeal through the influence of Cary, Marshman, and Fuller... Let it be borne in mind then, that our missionary organism is of human origin, and of a very recent date entirely outside and independent of the churches, and not known in the primitive ages of the church."—Tennessee Baptist, Sept. 8,

1860.

"The churches of Christ have never heard of such a consolidated missionary machinery as we now have until a few years past. Brethren, stop, think of it, is it Scriptural? Was it known in the age of the world when missions were most successful?"

"The first radical fault in our missionary scheme is that it is a centralization—a centralizing operation. It takes out of the hands of many of our churches and places our missionary operations in the hands of a few. Such has never been the character of our missionary organizations and they have failed; the present is a failure; all future ones of a similar kind will be. The churches are called upon to surrender all intimate concern in the management and planning for, and directing the missionaries and the mission work into the hands of a central board; and content themselves with supplying the funds when called upon by the agents.

"In this article we shall maintain that these organizations in their present form are not only contrary to the letter, but also to the genius of the gospel, and also to the usage of the Baptist denomination."—Tennessee Baptist, May 12, 1860.

6. H. C. Holcomb:

In conclusion, we give briefly two objections to the missionary organizations of the present day:

"1. They are dangerous to the independence and rights of the churches. I would give instances and proof of what I say, but presume they will not be disputed.

"2. And lastly, they detract from the honor and dignity of the church of Christ; they rob God in the house of His friends. He has designated that His church shall be the beauty and praise of the whole world, and finally that it shall fill the world with His glory. We sometimes hear some Christians say that some of those societies of men are ahead of the church in benevolence and charity. Such sentiments do but too plainly prove that the church of Christ is robbed of its honor, and the glory of God is given to men. Now, brethren, let us return to the ancient order of things. Let us confess our departures from the word of truth before God. Let us anew consecrate ourselves with all our possessions, talents and influence to God in His church. And to His great name, Father, Son and Holy Spirit, Amen."—In Tennessee Baptist, Sept. 7, 1859.

7. J. N. Hall, Editor, American Baptist Flag:

"Surely no such an organization (the convention) has no sort of right to take absolute control of the mission

work of the churches, for the churches have no sort of control over the convention. The whole thing (Mission Boards) as now constructed is in direct contradiction of genuine Baptist policy, and the wonder is how the fathers ever consented to the organization of such a convention. Let the churches get into the saddle, and with reins in hand, let them manage the mission work as the Lord directs."—Baptist Flag, May 26, 1898.

"J. R. Graves, N. M. Crawford and a host of others in the fight contended for just the same things the Flag now contends for."—Baptist Flag, May 19, 1898.

"There were no mission and Bible societies in the days of the apostles."—"On Campbellism," p. 56.

### Rally Day

(Continued from page one)  
and are able to make some money thereby, all the profit from the shop goes toward the publishing of our paper. However, much of the time we do not have enough job work to keep the shop in thriving and prosperous financial condition.

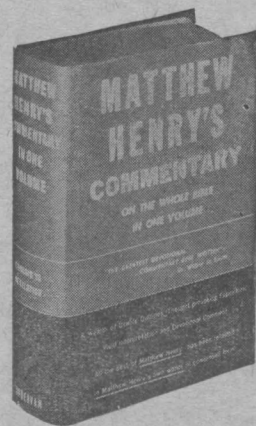
To make up the deficit that naturally accumulates through the year, we have a Rally Day where by through the gifts of our readers and friends we hope to receive sufficient funds to pay our accumulated deficit of the preceding year.

Briefly, this is Rally Day, and we have set November 24 for such a day this year.

It is thus that I appeal now to all of our readers as we look forward to this Rally Day. I would ask that if God impresses you to do so, you will send a liberal offering to our paper. We have been happy to give my paper and effort in an attempt to present to you the best paper possible. Thousands of unsolicited testimonials from every state have been received, whereby the value of the paper has been seen and its praises have been sung. I know that it is being used by God in the salvation of the soul and the edification of the church.

In view of this, I know you won't think I am asking too much of you when I ask you for your special support, and for your contribution on Rally Day. We are setting our goal at \$5,000.00 for this offering. We need that to continue through the paper to you weekly through out the remainder of this year. Therefore, I am personally appealing for this amount, and will be all of our readers to join me in prayer, and with your generous contribution, trusting that God will make Rally Day gloriously victorious for the truth.

May I ask you to write us and assure TBE of your prayerful concern as to its ministry. I know you know without my saying that we will be looking forward with sincere thanks to God, to you, for both your letter and your offering.



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