

The Baptist Examiner

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

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THE DOCTRINES OF GRACE AND . . .

BIBLE HOLINESS

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

Preached at Calvary Baptist Church Conference, 1966

It is the purpose of this sermon to show that these charges are false and that the doctrines of grace



Eld. Joe Wilson

are inseparably connected with and do produce Bible holiness.

The first question we meet in a subject like this is: What is Bible holiness? There have arisen in the past hundred years or so a multiplied number of religious sects who have usurped for themselves the name "holiness churches." They boast of their usurped name as if they were the only ones who believed in holiness, and brand other groups as not being holiness. Now these false groups base their claims on the extreme emotionalism of their services and a few negatives in their religion. They don't wear make-up, go to ball games or movies and so they think they are holy. The Pharisees, also had a "don't religion but they were so far from being holy that Jesus denounced them as self righteous hypocrites.

Now these groups have some truth. The devil is too wise to start a religious movement without flavoring that movement with some truth. The devil sugar coats his heresies so that they will be (Continued on page 5, column 1)

Evidence Of Unscriptural Origin Of Mission Boards

Those who favor mission boards may question historical evidence referred to in the previous paper by which we showed that mission boards were a modern invention. For the benefit of any who may be inclined to question this evidence, we rejoice to quote the authority cited.

The First Mission Board

"New England Company. In the early part of the seventeenth century the English colonies of New England, headed by the renowned John Elliot, 'the Apostle of North American red men,' began the work amongst the Indians which laid the foundations for the New England Company. The accounts of the work among the red men circulated throughout London in papers called 'tracts,' aroused so much attention in the great city that the needs of the Indians were brought before Parliament, and on July 27, 1649, an act was passed with this title: 'A Corporation for Promoting the Propagating of the Gospel in New England.' In this act was recognized the necessity of work amongst the Indians for the purpose of evangelization and civilization, and provision was made for the expenditure involved in furtherance of the work. This ordinance enacted that there should be a corporation in England, consisting of a President, Treasurer and fourteen assistants, and invested the Corporation with power to acquire lands, goods, and money." — (Encyclopaedia of Missions, Vol. II, p. 1667).

The Second Mission Board

"Society for the Propagation of

the Gospel in Foreign Parts: The Society for the Propagation of the Gospel in Foreign Parts received its first charter in 1701 from King William III, upon application of Archbishop Tenison, one of the committee appointed by the Lower House of Convocation of Canterbury to consider what was to be done for 'The Promotion of the Christian Religion in the Plantations and Colonies beyond the Seas.' The society, as incorporated by the King, consisted of ninety-six members; the charter provided that the two Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner, the Deans of St. Paul's and of Westminster, the Archdeacon of London, and the two Regius and the two Margarte Professors of Divinity at Oxford and Cambridge should always belong to the Society, which was founded for the receiving, managing and dispensing of funds contributed for the religious instruction of the Queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies, and factories of Great Britain, and for the propagation of the Gospel in those parts." — (Encyclopedia of Missions, Vol. II, p. 348).

Without taking time and space to quote, may we instead give here the references to the organization of the third, fourth, and fifth mission societies.

The third was organized in Denmark in 1721. Read of it in the Encyclopedia of Missions, Vol. I, page 332.

The fourth was founded by (Continued on page 8, column 3)

Most Interesting Report As To The New Guinea Mission Work

friends:
While I have been extremely busy this year getting our house ready I have also had some busy in the work of the Lord. 4 months I labored 6 days a week, excepting one Saturday on the house but two days a week I would hold services and work and up to 4 times a week I would hold services and preaching once every week putting in 6 full days a week building our house. I did a day go by when I was so busy but that I had conversations with the native folk, I trained them to make this in with my work. Seldom did I walk from the house were living in to the one I building, alone. The natives would wait until I came out to work or leave my house going to go for a meal and

we would talk while we walked. The sick was cared for in somewhat the same manner. I have trained some of the native boys to help me with the sick and when someone came to the mission with an ailment that they did not know what to do, if the case was not too serious the patient was brought to where I was working and an examination would be made on the spot, the kind of medicine told to be given and on with my work I would go. Only when teeth would have to be pulled, and these would usually wait until I went for my lunch, or someone had to be sewed up would I go to our Mission Clinic. It is amazing what I have been able to do with and through these people in the few years that I have been with them. All through my building program there was nothing that was left off, but we had to adopt the principle found in Ec-

clesiastes 3:1, "To every thing there is a season, and a time to every purpose under the heaven." We not only had to adopt this principle but to make it work we had to stick to it.

New Preaching Points Opened And Buildings Put Up For Worship.

In spite of the fact that I have had little time to visit outlying areas this year there have been many new preaching places open-

ed and in most every case there has been a building put up to hold services in. People would come from these outlying areas and ask me about starting services. My reply was always the same, That is what I have come here for, but as much as I would like to help you I must first get my house built. With that I would invite them to go look at my old house and see for themselves how near it was to falling down. Their reply, likewise, was always one: "Just tell us it is all right and we will be glad to build the house for worship ourselves, send us a native preacher and when you can come to visit us." And so the work has gone on in this manner all this year and at present there are several places of worship that I have not been able to get to, though services go on regularly. The native churches that have been established are carrying on a marvelous min-

istry. They send their pastors and missionaries to these outlying areas on a rotative basis keeping a fresh preacher among them all the time.

Two Large Groups Baptized and Two Churches Organized.

Some time ago I wrote about baptizing a group of people in the jungle and sent some pictures of the baptizing. This place is known as Aienda. The group of people at Aienda are not very large compared to many other places. There were about 20 charter members of this new church. A young fellow who had been acting as their missionary pastor for some time was called as their church pastor the day of the organization. Besides pastoring this church now he has another small group that he holds (Continued on page 7, column 3)

THE CLASP OF CONFIDENCE



November 24, 1966

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FROM THE DUNGHILL TO THE THRONE"

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes, even with the princes of his people."—Psa. 113:7,8.

I have been amazed for the past few weeks, particularly since I have been thinking relative to this passage of Scripture — I have been amazed as to how God's works are always beyond our comprehension. Certainly, everything that God does is beyond our understanding. I say to you frankly, God's works are always amazing to me.

That is especially true as we turn through the Word of God and notice the things that God does. You just can't understand. For example, the Jews built a tabernacle according to God's direction. I am satisfied that there was at least \$2,000,000 worth of gold about that tabernacle. In other words, the gold of the tabernacle, and the cloth, and the curtains, and the acacia wood all put together, plus the workmanship, I am sure was worth far in excess of two million dollars, yet when God got through building this tabernacle with all of its furni-

ture, he told them to take some old cheap badger skins that were not worth ten dollars and make a tent to cover it.

That is not the way that man would do things. If man were to spend two million dollars for a building, he would coat the outside of the dome with gold so that everybody in the country would see it as he drove into town. But God said, "Take badger skins (the cheapest skin there is on the market today), and make a covering for the tabernacle." I tell you, beloved, when that taber- (Continued on page 2, column 3)

NOTHING SAID AGAINST JESUS

A preacher announced a men's meeting in his church, proposing to give the men a chance to air their objections to Christianity. Over twelve hundred were present. The first objector said, "Church members are no better than others." "The ministers are no good," another said. And so the objections were mentioned one after another, and the pastor wrote them down on paper: "Hypocrites in the church." "The church is a rich man's club." "Christians do not believe the Bible any more" — twenty-seven in all. When they were through, the pastor read off the whole list, then tossed it aside, saying, "Boys, you have objected to us pastors, to church members, to the Bible, and other things, but you have not said a word against my Master." How true!

DYING TESTIMONIES

All my possessions for a moment of time!"—Queen Elizabeth

I am suffering the pangs of damned."—Tallyrand Per-

Give me laudanum that I may think of eternity."—Mirabeau

The devil is ready to seduce and I have been seduced."—

I am abandoned by God and I shall go to Hell! O Christ!

Jesus Christ!"—Voltaire

What blood, what murders, evil counsels have I followed! I am lost! I see it well."

Charles IX, King of France

that I was to lie upon the that is quenched a thousand

and be reunited to Him. But it is a fruitless wish. and millions of years (Continued on page 8, column 5)

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

There is no stopping place for those who walk with God, for He is leading them home.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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WHAT WE MEANT . . .

When We Called D. N. Jackson, A Dangerous Neophyte

Of recent date, we referred to Brother D. N. Jackson as a "Dangerous Neophyte." Some of the comments we have had concerning this have been most interesting.

One of Brother Jackson's closest friends, who is also one of our closest friends, said, "I know that he is an Arminian, and the Campbellites especially admit that he is dangerous. However, I did not know that he was that other thing you called him. I had always thought his morals were above reproach."

Of course, the dear Brother was only jesting, though he made out like he was ignorant as to the word "neophyte." Thinking that some of our readers might be confused, let me say that the primary meaning of "Neophyte" is beginner. In other words, what we say in the columns of TBE, is that Brother Jackson is a dangerous beginner in the study of the doctrine of election.

Actually, that is what he is. In all his mature years, he has not actually sat down and studied the doctrine of election. He has only taken what others have said, without allowing his keen and penetrating brain to consider the doctrine. I hope that he is really studying it now. If so, I feel that we should thank the Lord for stirring him up in this respect.

I want all our readers to know that I truly love, admire, and respect Brother Jackson. He is a Baptist from the word "go." He has one of the keenest brains of any man of my acquaintance. His morals have always been unimpeachable. Spiritually, he is a good man, and all who have ever

heard him, know that he is an orator supreme — a great pulpit giant.

But—

He is a rank Arminian! I don't want him to die, and go to Heaven disbelieving the great doctrines of grace. I do want him to become a five-point Calvinist before he dies.

Some of you may not believe it, but actually I grieve because of his Arminianism day by day. I love him, and I want to see him believe the great doctrines of grace, as taught in the Bible. I want to call upon all of our friends to pray that God would open the eyes of this great man, that he might see the Truth, and in his latter years contend for it, just as he has contended for all the great doctrines of the church through the years.

MORE ABOUT THE LIQUOR SALES LADY

To the good church member who was offended by another member who works in a saloon. It was wrong to go to the pastor, or anyone else, with your offence. Matt. 18:15-17 tells exactly what to do. It was in error to send the question to a paper, though you sent it to TBE, the best one.

You should have gone to the offending member alone, in the spirit of love for the brethren. If you had followed the Bible and gone to the party alone and tried, with love and reason, for an agreement, the poor woman might have been rescued without publicity. If you could not get an agreement satisfactory to church authority, the verses tell us how to proceed. The church has all authority on earth, given to her by Jesus in His commission to the church, Matt. 28:18-20.

If the pastor of the church fails on his part, the church should dismiss him and use her authority to call one who is not afraid to follow Bible instructions. He should never be afraid of losing numbers. I know from experience. The church will grow and people will come to understand the authority of the church Jesus built, which was a Baptist Church. People of other denominations came to know what we stood for. After the member was excluded, the house could not hold the crowds. Honest seekers for the truth would tell us how they appreciated knowing the church authority.

As it is now, with you, things are in a mess. You are due a confession to the church. Of course, it appears that you are right and want to see your church protected. So, make the confession and start right, even if it results in dismissing the pastor.

Yours by the Grace of God and the true Church,

L. E. Jarrell,
1421 South Main,
Lordsburg, New Mexico,
88045

"Dunhill . . . Throne"

(Continued from page one)
nacle was covered over with those badger skins, there wasn't anything that would look much more repulsive to the eye than that tabernacle. Imagine those old cheap badger skins — windblown and weather beaten in a few weeks time — imagine how repulsive they were to the eye, yet God did it. God does not want the world in any wise at all to be attracted by carnal means.

Or, if you will notice how amazingly God works, look at the time when He would speak to Moses to go back to the land of Egypt,

Calvary Baptists Need To Borrow \$6000 On Building

Calvary Baptist Church is in the process of erecting a place of worship, and is in need of about \$6000.00 with which to complete our present building program, and as a special inducement to those who have money to lend, we will give 7% interest.

We have placed two such notices in the columns of this paper and our friends have loaned us sufficient money with the exception of about \$6000.00, which we need within the next two months.

Here is a good opportunity for you to invest your money at a good rate of interest in a perfectly sound investment, and at the same time have the assurance that your money is being used now to enable us to preach the truth of God's Word.

We would be happy to borrow any sum from \$25.00 up, and we can arrange to repay the loan, at your convenience, with 7% interest being paid to you every 6 months.

We would be exceedingly happy to hear from some of our friends today who might like to make such an investment and serve the Lord at the same time.

and lead the children of Israel from Egypt, out to the land of Canaan. When He would give a manifestation of Himself, He spoke to Moses out of a burning bush. It is amazing the things that God does.

Or you might notice when He was getting ready to build the first altar, following the pronouncement of the ten commandments. He told the children of Israel to build an altar of unhewn stone. They were not even allowed to use an axe, or a hammer, or a chisel, on any of the stones. They had to use stones that were picked up out of the field — unhewn stones. I tell you, God's ways of doing things are certainly different to ours. To me, this is amazing.

Or we might notice when God would choose a king. The first king had been chosen by man, but when God chose His first king, He chose him differently to the way in which man would.

The first king, I say, of Israel was chosen by man, and they chose a great tall fellow. My, how big Saul was! He stood head and shoulders above everybody else, so the Word of God says. He was a young giant. When the people chose a king, that was the kind of king that the people wanted, but when God chose a king, he passed by Elias, he passed by every one of the sons of Jesse, and He came down to a little red-headed, freckled-face boy by the name of David — just a shep-

LET THE FANCY TWISTERS AND TURNERS NOTE THAT SPURGEON HAS ALREADY ANSWERED THEIR CAVAILINGS.

If Some Are Elect, What Is The Good Of Preaching?

By C. H. SPURGEON

Captious and cavailing persons will object, "You say that God loves His people, and therefore they will be saved; then what is the good of preaching?" What is the good of preaching? When I say that God loves a multitude that no man can number, a countless host of the race of men, do you ask me what is the good of preaching?

What is the good of preaching? To fetch these diamonds of the Lord out of the dunhill; to go down to the depths, as the diver does, to fetch up God's pearls from the place where they are.

What is the good of preaching? To cut down the good corn, and gather it into the garner.

What is the good of preaching? To fetch out God's elect from the ruins of the fall, and make them stand on the rock Christ Jesus, and see their standing sure.

Ah, ye who ask what is the good of preaching, because God has ordained some to salvation, we ask you whether it would not be a most foolish thing to say, because there is to be a harvest, what is the good of sowing? There is to be a harvest, what is the use of reaping? The very reason why we do sow and reap is, because we feel assured that there is to be a harvest.

And if, indeed, I believed there was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be

herd lad that wasn't even considered to be a man yet, and He chose him to be king over Israel. I tell you, beloved, God's works are always amazing to me.

Now I mention these four, and I might mention other illustrations that would show the same. They covered the tabernacle with badger skins. He gave a manifestation of Himself to Moses through a burning bush. He built an altar of unhewn stone, and He chose a shepherd boy to be king, all of which would tell us that the work which God does is different entirely to the work of man.

Now, beloved, if God's work in general, is amazing to us, how much more amazing is His work in salvation. When God gave to the world salvation, it was so different from anything that any nation had ever heard of prior to that time. I have studied rather consistently the history of redemption. In fact, I have studied very seriously all kinds of history, and I have been amazed that there isn't a nation that ever came near to the salvation that God gave us in the Lord Jesus Christ.

There were the Chinese who were much more ancient, and there were the Egyptians who were much wiser than the children of Israel. They never came up with an idea like salvation by grace, that the Son of God did come to this world, and tabernacled among men for 33 years, and then died on the cross for the sins of the world. They never came up with anything like that. Instead, the Chinese, with all their ancient civilization, offered (Continued on page 3, column 1)

saved and I do not care to preach. But now I know that a countless number must be saved; I am confident that Christ "shall see his seed, he shall prolong his days." I know that, if there is much to dispirit me in my ministry, and



C. H. Spurgeon

I see but little of its effects, yet He shall keep all whom the Father has given to Him; and this makes me preach.

I come into this chapel tonight with the assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call someone by the use of the ministry, so why not by me? I know there are not a few souls whom God has given me through my ministry, not only hundreds, but thousands. I have seen some hundreds of those who profess to have been brought to God through my preaching at Park Street, and my preaching elsewhere; and with that confidence I must go on. I know that Jesus must have a "seed." His people must increase, and it is the very purpose of the ministry to seek them out, and bring them into God's fold. Our Saviour tells us the use of the ministry is, that they may "believe on me through their word."

There is one peculiarity about this. Christ says, "They shall believe on me through their word." Have you never heard people call out about running after men? They say, "You are all running after such-and-such a man." What then, would you have them run after a woman? You say, "The people go after one particular man." Whom else shall they go after? Some persons say, "We went to such-and-such a place, and the people there love their minister too much." That would be very dreadful, but it is not so. As for ministers being in danger of being ruined by too much love in any particular place, they get too much of the reverse somewhere else. If we get a little sweet, somebody else is sure to put in much that is bitter. Is it not singular that Christ should say, "They shall believe on me through their word?"

Now, do God's people believe on Christ through the word of the ministry? We know that our faith does not rest on the word of man, but on the Word of God. We do not rest on any man, yet it is through "their" word; that is, through the word of the apostles, and through the word of every faithful minister.

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THE BAPTIST EXAMINER

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PAGE TWO

Treasury of David

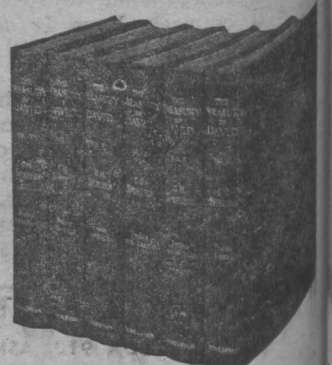
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Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

Dunghill . . . Throne

(Continued from page two)

to the world a religion of forgetfulness. When Confucius would stand in the presence of an individual, he would fold his arms and bow low and say, "Forget the past." That was all that Confucius had to offer by way of redemption.

In Egypt, with their civilization and education that was far ahead of the remainder of the world, the best that they could offer was the worship of snakes, the pyramids, and the mummies in the land of Egypt.

Beloved, when God gave to the world salvation, it was His own Son who came from Heaven, who lived here in this world, who died at the hands of man according to the plan of God, and who rose again according to the power of God, and ascended to the Father. What a contrast between the works of man and the works of God!

I don't know any text that would make manifest this contrast any more than the text that I have read to you, which says, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes, even with the princes of his people."

If I don't have anything else to say to you this morning, I have a great subject — "From the dunghill to the Throne," and you ought to remember my subject if you don't remember anything else.

WHERE THE SUBJECTS OF SALVATION ARE FOUND.

My text says, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill." The dunghill is a place of contempt. You might say, "Cast this waste, this refuse, this which is utterly valueless — cast it on the dunghill." Beloved, the dunghill is a place of contempt.

It is a place for filthy, repulsive things. You might say that the dunghill is a place of condemnation, and we read:

"Therefore I make a decree, that every people, nation, and language, which speak any thing against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made A DUNGHILL: because there is no other that can deliver after this sort."—Dan. 3:29.

In other words, a dunghill was a place of condemnation.

I can go further and say that the dunghill is a place which is in contact with disgusting associates.

Go out to the city dump where the refuse of the city has been piled. See there the cans, the debris and all the waste. It would seem to me that all the things that have been dropped at the city dump, are in contact with disgusting associates among themselves.

Beloved, where does God get the subjects of salvation? Everywhere comes from the dunghills of the world. I tell you, that surely takes the air out of a person. It

surely lets him down. It surely makes a "flat tire" out of him. It surely does reduce him, to make him realize, that he is just as low and as repulsive in the sight of Almighty God as a dunghill.

You wouldn't want to live on the city dump. You wouldn't want to have a house built there. Just imagine a house built there, and everybody coming at all hours of the day and night to cast their refuse and waste from their houses. You wouldn't want to live in a place like that. But, beloved, when God goes to save sinners, God says that He picks us up out of the dunghill.

You know, God's description of the sinner is always amazing. You think this is amazing how low He pictures us in this instance, yet God has never given us a picture of the salvation of a sinner that in any wise at all elevates the sinner. Every picture that God has given us of the sinner is a picture that is equal to this of the dunghill.

Take for example, in the book of Isaiah, the prophet refers to the sinner as an individual suffering with the itch. Listen:

"From the sole of the foot even unto the head there is NO SOUNDNESS in it; but wounds, and bruises, and PUTRIFYING SORES: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:6.

Can you imagine anybody that has the itch? From the crown of the head to the sole of his foot, he is suffering with the itch. Those sores are running. Those sores have not been assuaged, nor bound up, nor mollified with ointment. They are just wounds, and bruises, and sores all over the body. Beloved, whenever you stop to think about it, the thought of it causes you to want to start scratching. Now that is God's picture of sin.

But look again and see us crawling on the ground. We read:

"Fear not, THOU WORM JACOB, and ye men of Israel: I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."—Isa. 41:14.

Beloved, what God said to Jacob is exactly what God would say to us today — "Thou worm," for that is what we are in God's sight.

Go out after a rain and see the sidewalk covered with little angleworms that have crawled up out of the ground as a result of the hard rain, and see where they have been trampled upon, and look at those worms and say, "There I am in the sight of God. That is how God sees me."

During the past few weeks, as I have been thinking about this passage of Scripture, planning to preach on it, I saw a picture of a king. I forgot where it was, and who it was. He was the king in some country in Europe. As I looked at the picture of him, my text came to my mind. and I said, "What is he? He is just a worm with a crown on his head."

Beloved, a man may ride in a Cadillac, or he may have a chauffeured Rolls Royce to drive him backwards and forwards from his work to his home. He may live

in a mansion or a palace. But when God looks at him, God sees a worm riding in that Cadillac. God sees a worm crawling around within that palace or that mansion. I tell you, God surely doesn't make us feel good. God surely doesn't help us, in the sense of boosting our ego. God certainly doesn't lift us up when He describes us spiritually.

God gives us another picture of the unsaved in the 16th chapter of Ezekiel. May I say first of all, that He describes a little girl that isn't wanted, and that was cast out into a field. Can you imagine a child who isn't wanted? Can you imagine a child that has no love shown it by the mother or the father? Can you imagine that child at birth being cast off into a field. We read:

"And as for thy nativity, in the day thou wast born thy Navel was not cut, neither wast thou washed in water to supple thee: thou wast not salted at all, nor swaddled at all. NONE EYE PITIED THEE to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments; thy breasts are fashioned, and thine hair is grown, where as thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee

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November 24, 1966

with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."—Ezek. 16:4-12.

What does this tell us? God sees this little unwanted child that has been born, cast out into an open field, unwanted, unloved, and unattended. Not even the common decencies have been done in behalf of the child. The child had not had any of the ordinary care of life performed for it, but is cast out naked in an open field.

Beloved, that is what God says the sinner is. I say, these are God's descriptions — not mine. God says you have the itch — you are just a bunch of itching sinners, God says you are just a bunch of worms. God says you are just like a child cast out into a field with nobody to love you, nobody to care for you, and nobody to do the ordinary decencies of life in your behalf.

Do you want to see how bad you are? Then get God's description, when He says:

"But we are all as an UNCLEAN THING, and all our righteousnesses are as FILTHY RAGS."—Isa. 64:6.

Every once in a while I give

THE BAPTIST EXAMINER

OCTOBER 15, 1966

PAGE THREE

ARE YOU DOING FANCY TWISTINGS AND TURNINGS OVER THE DOCTRINE OF ELECTION? IF SO, READ . . .

Graves On The Limited Atonement

JACKSON, GARNER, CAUSEY, BISHOP AND WALL WILL HAVE TO REPUDIATE THEIR OWN GIANT GRAVES

In the "Great Carrollton Debate," between J. R. Graves and Jacob Ditzler (Methodist), held at Carrollton, Missouri in 1875, Graves made the following remarks in his defense of the doctrine of Eternal Security.

"He (Christ) did not contract for the lost angels, nor for all men. He only took hold of the 'seed of Abraham,' not of Adam.

"If He had taken hold of the nature of the lost angels, they would all have been saved. If of the seed of Adam, all men would have been saved, and Universalism would have been the true doctrine. But he contracted as surety, Mediator, only for 'the seed of Abraham' — the elect of mankind.

"I know this is death to Arminianism, the natural religion of all natural men. They want to believe that they elect themselves, and then Christ takes them into His Covenant. The Christian's will has been subdued to the will of God, and he is willing for God to be an absolute sovereign — and in his own experience he knows it, if a Christian, and if not, he doesn't know it, and dislikes to receive it. We were made to love God because He first loved us. We elected to choose Him, because He first elected to choose us." (page 1136).

"It was owing to God's Sovereign love," says an Evangelical writer, "and mere good pleasure, that the elect, the seed of Abraham, and not others in the same condemnation, by the fealty of the first Covenant, were represented and contracted for by Jesus Christ in the second, that their names were put in the eternal contract, while those of angels and others were left out. They were the father's choice, and that was enough for Christ, and should be enough for us." "Even so, Father, for so it seemed good in thy sight."

"Infidels may wrest this hard doctrine, more fully developed by Paul than any other Apostle, to their own destruction, but a host of the best and clearest minds that have ever lived on earth have advocated it — as Augustine, Calvin, etc., and Knox, Henry — and it is crystalized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (page 1138).

a literal description of that word, "filthy rags." Do you know what it says literally? It is actually a menstruation cloth. God says, "You are as repulsive to me as a filthy menstrual cloth."

Beloved, surely these verses don't lift us up. They tell us, just like my text, that we are in the dunghill. They tell us, just exactly like my text tells us, that we are down.

I went in the Coffee Shop before Sunday School and a Catholic lady whom I know and whom I speak to every Sunday morning was getting her breakfast. She said, "Well, what are you going to preach this morning?" I said, "I am going to tell you how low down you are and how high God can lift you up." She said, "That ought to hit me. That ought to be true so far as all of us are concerned." I thought to myself, words of wisdom were the words that she spoke. My text does tell us how low we all are, and it does tell us what God can do for us.

Beloved, we are all on the dunghill. We have the itch. We are just a bunch of worms. We are described as a filthy, menstrual cloth. We are just the same as a child that has been cast out

into the open — unloved, unwanted, and unattended. If that isn't enough to tell you where the subjects of salvation are, then come to the New Testament and let's get one picture from the New Testament. Listen:

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

Paul is writing to the church of Ephesus, and he says to these Ephesian Christians, "You are alive now, but you were dead."

An Arminian says to an unsaved man, "Now believe." The Arminian says, "You repent." The Arminian says, "You turn over a new leaf." The Arminian says, "You do these things and you will live." But, beloved, a dead man can't repent. A dead man can't believe. A dead man can't turn over a new leaf. A dead man can't do anything. I tell you, an individual inside a casket can get out of that casket, and walk out of the building easier, without help, than a sinner can turn to God without the supernatural, miraculous working of the Holy Spirit.

I was called upon to preach a funeral of recent date for a lady (Continued on page 6, column 1)

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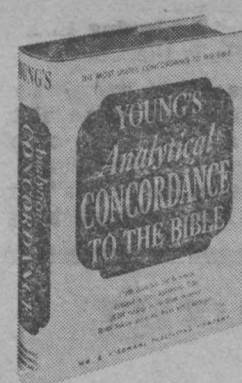
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Please explain Matthew 16:18-20.

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In these verses we hear Jesus Christ speaking to His disciples concerning the church, which He had builded upon Himself. For He said, "upon this rock I will build my church." There is not the remotest hint, that He was building His church upon the Apostle Peter, as the Catholics and some Protestants would like for us to believe. Had He built His church upon Peter that church would now be a dead church, for Peter has been dead for many hundreds of years. The Lord and not the saints is the builder, the saints (including Peter) are the material out of which He builds His church, thus we have a divine builder, a divine foundation for He declares that there is no other foundation. Read I Cor. 3:11. Also this church has a divine supervisor in the Holy Spirit which lives in the church.

"In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

Having founded the church upon Himself the Lord then promises perpetuity to her.

The gates of hell shall not prevail against it. Matt. 16:18.

In this verse the Lord has promised that His church will never die, and it is my firm belief that that church is still alive, and has been alive from the very second that He spoke her into existence, and in order for her to be alive today, she has a link-chain of churches all the way back to Christ. Many try to hide behind the theory of perpetuity of the faith, thinking that God only preserves the faith, not the church. Such a theory could not be true, for the church which was founded by Christ is the guardian of that faith. Read I Tim. 3:15. Therefore to admit the perpetuity of the faith one must also contend for the perpetuity of the church which is the custodian of the faith.

To this church he gave the keys of the kingdom of heaven. V. 19. These keys denote authority to open or to close. Isa. 22:22. So after Christ had founded His church and promised her perpetuity, He then gave to her authority to carry on His work on earth until He comes again.

The church (Baptist) is the only church on earth that has these keys to open or to close. I know that many Protestants declare they have these keys, thus they go forward trying to do mission work, and to open

new mission fields, but they labor in vain for the keys were not given to them. The reason that the Catholics and the Protestants do not have these keys is that they were not around when the keys were handed out.

These keys give to the church of Jesus Christ the authority to baptize in His name, to observe the Lord's supper, to preach the gospel to every creature, to go out into His field (world) to work, and to go into the chamber of God for rest and spiritual food. None other has that authority. What this church does on earth is sanctioned by her Head in Heaven. The reason for His approval of her actions, is that He has placed within her the Comforter, who guides His church into all truth. Read Jn. 16:13.

So, when the Lord gave the keys to the church, He was simply commending the work of the Comforter within the church.

These keys were not given to Peter, but to the church. Many believe that Peter used the keys and opened the door to the Gentiles. Now I will readily admit that Peter did preach to the Gentiles, but I also am aware that the church called him on the carpet to explain his actions, and then the church ratified what he had done. Read Acts. 11:1-18. So that from the action of Peter, and the action of the church, I can say that no man has the keys but rather the church.

Having told them of the church, and having given to them the promise of perpetuity of that church, and having revealed to them that the keys were given to the church to authorize them to carry on His work, He now tells them that they should tell no man that He was the Christ. I believe that the time for the preaching that He was the Messiah was left for the Comforter to declare through the church at Pentecost. Therefore He told them "tell no man."

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Christ is just beginning to give the disciples a special lesson concerning the church. Peter had just proclaimed Christ as the Son of God. Christ says to Peter that he has a special blessing in knowing that He is the Christ.

He goes on to say that even with the blessings, he is a "Petros" meaning a small stone or piece of rock, whereas the church will be built upon the "Petra" a rock or ledge. Peter with all his gifts

and blessings is not the chief corner stone upon which the church is built.

Jesus is the rock, "The Lord is my rock . . ." Ps. 18:2. (See also I Cor. 10:4). "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20.

The church is built upon Jesus Christ and therefore has a solid and perfect foundation. The church in this sense means the local body as an institution. Any local body of baptized believers is considered the church built upon Christ.

"The gates of hell shall not prevail against it." This of course lets us know that His church would stand down through the channels of time. We know that it will stand "unto the end of the world." (Matt. 28:20). This, of course, rules out the teaching that the church died down for awhile and then was revived when Alexander Campbell came along. No, my friends, Christ said the gates of hell shall not prevail against it. The institution that Christ organized has been in existence since He started it and it will remain until He stops it.

I have heard many interpretations as to the keys of the kingdom. They are, of course, interpretations and I have as much right to my own interpretations as they have of theirs. I do not think that the keys to the kingdom are special powers given to Peter and the apostles. I think they are simply the power to preach the gospel to the lost by following the commission as given in Matthew 28:19, 20.

Binding and loosing is the church's power to receive and exclude members. The people were not ready for the teaching that He was the Christ. He had to die first.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



It was somewhere near the close of Christ's earthly ministry, and following Peter's confession of Him as Messiah and Son of God, that Christ promised His church. Note several important things:

1—The apprehension that Jesus was the Christ was not the product of mere reason, but of divine revelation. (v. 17)

2—Christ called Peter a little rock. "Petros" means a pebble or little stone. Certainly he did not mean to found this new institution on a little pebble. Besides in verse 23 Jesus called Peter "Satan."

3—There is a play on words here. "Thou art a little stone, and on this great (Gibraltar-like) ROCK I will build my church." What huge, Gibraltar-like stone was Jesus talking about? Not Peter, the little stone, the vacillating individual, but on the HUGE ROCK—WHICH IS THE DIVINELY APPREHENDED TRUTH THAT JESUS IS THE CHRIST, THE SON OF GOD. This is virtually the same as to say that it will be built on Christ himself. (See Ephes. 2:20)

4—WHAT KIND OF INSTITUTION WAS THIS PROMISED CHURCH TO BE? The term church is ecclesia in the Greek, and is composed of two words "ek" which means "out of" and "kaleo" which means "to call." The term signifies a "called out assembly." The word ecclesia or church was a common word of that day. Jesus did not change the meaning of the word, but merely indicated that this new

ecclesia would be different in that it was HIS assembly. The meaning of the word absolutely prohibits such a thing as a Universal, Invisible Church, composed of all of the saved everywhere, since such is not an assembly. Organization and locality inhere in the term ecclesia.

5—This promised "assembly" did not come into existence on Pentecost, as some assume. It was in existence when Jesus spoke the words (Matt. 18:17) "Tell it to the church." Nothing could be told to a non-existent church, nor could it be told to an Universal or Invisible one.

6—This institution promised by Christ is to continue in existence perpetually. "The gates of hell shall not prevail against it." The term hell used there is "hades," the place of departed spirits. It shall not die nor be put out of existence. Only Baptists have existed from the time of Christ. The Catholic Church did not start for several hundred years. Protestant denominations did not exist for many centuries. Recent sects of course are completely eliminated. Only Baptists have a history that

THE CLASP OF CONFIDENCE



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goes back to Christ. Either they are the fulfillment of the promise or Christ's word failed.

7—Christ promised Peter the "keys of the Kingdom" and the privilege of "binding and loosing." In other words he was clothed with the authority to deliver a message, which believed, would enable people to enter into the Kingdom of God—a message which received would result in their being loosed from their sins. Peter used those keys on Pentecost and later among the Gentiles at the household of Cornelius. People were saved, entered the Kingdom and were loosed from their sins upon both occasions. It should be realized that every called preacher is clothed with similar authority. What a wonderful privilege belongs to those of us who are called to preach the gospel!

E. G.
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BIBLE TEACHER

Philadelphia
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Catholics say the church was built upon Peter, and the words are full of Baptists who say it was built upon Peter's faith. But anything built upon man, or upon his faith could never be secure. If our Lord's church had been built upon Peter, or upon his faith, it would have been reeling and rocking when we come to Mt. 26:29-74. It is true that the apostles were a part of the foundation of the church, but it is also true that Jesus Christ is the CHIEF corner stone, that is, He is the one who gives it stability.

I am unable to find anything that remotely intimates that Jesus built His church upon Peter, or upon his faith. The word "Peter" here in verse 18 comes from PETROS which means a fragment of rock, that is, a small piece of rock. But the word "rock" here upon which Christ built His church comes from PETRA which means the massive rock. The policeman may see a PETROS coming at him from the vicinity of the demon-strators, but not even the mighty Martin Lucifer King can hurl the PETRA

at him. There are many people who believe the church was built upon Peter, or upon his faith through ignorance of what is really taught in this Scripture, but there are those (like the Catholic hierarchy and her priests) who do it knowingly with malicious intent.

Had our Lord meant to say that He would build His church upon Peter's faith He would have used the word PISTIS which means faith rather than the word PETRA which means a huge, massive rock. He did not even mention faith in this verse. And, since Peter, the great Christian that he was, could only be a small fragment of rock, who but the Lord of glory could ever be the huge, massive rock? Had our Lord built His church upon anything other than upon Himself it would have been crumbling in the dust to these many centuries.

When we come to the keys in verse 19 we find a lot of loose thinking and false teaching, some of which seems to be premeditated. The Catholics, as you know, claim that Peter was the first pope and that through him they have those keys. But those who are familiar with the history of the Catholic Church know they are lying, as usual. The Catholic hierarchy knows they are nothing under heaven but the old Babylonian Mysticism with a Christian name. The chief priest of this Babylonian Mysticism (the false religion started by Nimrod) was called pontifex maximus. When this religious empire moved her capital to Rome this title was conferred upon the Roman Emperors. Julius Caesar was elected pontifex maximus in the year 63 B.C. Every Emperor after him wore this title until Theodosius came to the throne in 384 A.D. When he refused the title it was handed down to the next in command in this great religious empire, that is, upon the bishop of Rome. From that time until now the head of the Catholic Church has worn the title pontifex maximus. Today pope Paul's official title is pontifex maximus which declares him to be the head of the old Babylonian Mysticism with a Christian name. And it is my firm conviction that Julius Caesar who died 14 years before Christ and who cared absolutely nothing for the one true God was just as much a true Christian as is pope Paul today.

In verse 19 Peter was given the keys of the kingdom of heaven. Why was Peter the chief spokesman on the day of Pentecost? (Continued on page 6, column 5)

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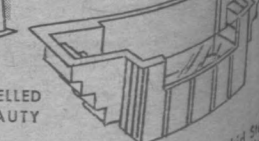
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Bible Holiness

Continued from page one)
acceptable to man. But my friend, the heresies of these holiness groups are all without number. I am not one of those who brag on these things. One well-known evangelist said "if we ever have an revival it will come through the Pentecostals." A known religious editor goes his way continually to these groups. I talked with a Presbyterian minister who had the praise for the holiness and no-called emphasis on spiritual things who became quite "off" when I referred to them as heretics. Well, I say their heresies far outnumber their truths they believe, their churches are a mixture of ignorance of the Bible, hysterical emotionalism, demonism; and that they are thousands of miles from Holiness.

I propose now to give you four marks of Bible holiness as contrasted with false men as to holiness. The first mark of Bible holiness is that it is in strict harmony with the Word of God. "To the law and to the testimony: if they do not according to this word, because there is no light in them," Isa. 8:20. Only the doctrine and practice that can meet the Word of God is called Bible holiness, and doctrine and practice that does not meet this test can most certainly be called holiness. Why, they most certainly do and they are the only ones on earth that can properly be called holiness for they are the only ones that conform their doctrine and practice to the Holy Word of God. Hear me now! I speak, of course, of sound doctrine and practice. Preaching and exercising cannot be a holiness church for the Bible says "Let women keep silence in the church: for it is not permitted them to speak; but they are to be under obedience, as the Lord saith the law." I Cor. 14:34. A church that preaches such heresies of so called holiness falling from grace, error of the sin nature, sinless perfection (I can't name all their errors as space does not permit) is not a holiness church for the Bible says "Preach the word" 2 Tim. 4:2. A church that has disorder and confusion in its ranks, so that their best members when the preacher gets to preach, cannot hear the Word of God, is not a holiness church for the Bible says "but of peace, as in all churches of the saints." And let all things be done decent and in order." I Cor. 14:33. A church that makes a big to-do about Christmas and Easter is not a holiness church for the Bible says "Learn not the way of the heathen" Jer. 10:2. and festivals are twin children of a heathen daddy and mama. They have been rejected by the Protestants and the Baptists but are still sound Baptists. Need I say more? Holiness is that which conforms to the Word of God, and that which does not meet the test of the Bible is not Bible holiness, no matter what it calls

itself.

The second mark of Bible holiness is that it consists of an inner attitude, it is an inward matter. "For the Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart." I Sam. 16:7. Sin has its first existence in the inner man for "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" Matt. 5:28; Salvation is an inward experience for "For with the heart man believeth unto righteousness" Rom. 10:10. All reality in spiritual things is an inward matter for "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. Likewise all genuine holiness is an inner attitude of the soul. "Blessed are they who hunger and thirst after righteousness: for they shall be filled." Matt. 5:6 and Heb. 12:14 "Follow peace with all men and holiness, without which no man shall see the Lord." Show us that holiness is an inward thirst and hunger that leads and causes us to pursue holiness all the days of our life. Preacher brethren, someone someday will preach a great sermon or series of sermons on "The Pursuit Of Holiness."

The third mark of Bible holiness is that this inward attitude consists of a love of righteousness and a hatred of iniquity. These two things constitute the sum and substance of the inward attitude of Bible holiness. This is seen in the life of our Lord who is pre-eminently the Holy One. It was said of him "Thou hast loved righteousness and hated iniquity;" Heb. 1:9. This is seen in the inner life of every truly saved person. "Oh how I love thy law! it is my meditation all the day." Ps. 119:17 and "For I delight in the law of God after the inward man." Rom. 7:22: These are the expressions of holiness in the saved person. I love the Word of God, I love its doctrines. I love its re-

bukes, even when it rebukes me I love it and pray that the Holy Spirit will bless it to my spiritual good. Further, the saved person says "Through thy precepts I get understanding: therefore I hate every false way." Ps. 119:104. I hate false doctrine, I hate false practices, I hate sin even though and especially if it is my sin. This is what holiness is.

The fourth mark of Bible holiness is that this inward attitude will find expression in the outer life. Such an inward attitude cannot be hid and remain simply an inner possession of the soul. It will express itself in an outward obedience to the Word of God and a life of seeking to live by the precepts of this Blessed Book. I keep emphasizing that holiness includes doctrine as well as practice. This is of tremendous importance. We often hear that so and so is such a consecrated Christian, because he seems to live a godly life, but then we learn that he teaches all sorts of heresies such as falling from grace, baby sprinkling and the like. Well, holiness includes doctrine and practice. Now in genuine holiness there will be the inner reality and the outward expression thereof in the life. An outward practice without the inner reality is self-righteous hypocrisy, and the inner reality without the outer life is an impossibility and to the extent it did exist would make one most miserable as we all can bear witness to when our lives are not as they should be.

Let me sum up thus far by saying that Bible holiness is an inward attitude of love for righteousness and hatred of sin that finds expression in the outward life and practice and that these harmonize with the standard of The Word of God.

Now how do the doctrines of Grace relate to the doctrines of Bible holiness. By the doctrines of grace, of course I refer to what are often referred to as the five points of Calvinism, but better called the doctrines of grace. These doctrines are easily remembered by taking the word TULIP and letting each letter stand for one of the doctrines of grace.

Thus we have Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance as the doctrines of grace and these doctrines give us the sum and substance of what the Bible teaches of God's saving grace. Now, I desire to show how each of these relate to the doctrine of Bible Holiness.

Total depravity is the teaching that all men everywhere are perverted, crooked, filthy, in every part of their being. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores, they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:5, 6; "The heart is deceitful above all things and desperately wicked: who can know it?" Jer. 17:9. In Mark 7:21-23 we have God's X-ray of the natural heart "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." What a picture of filth, and what a catalogue of iniquity and this is true of the natural condition of all men. Of you and of me, Rom. 3:10:18 gives us an awful picture, divinely drawn of the wickedness of mankind. Listen to it. "As it is written, there is none righteous, no not one: There is none that understandeth, these are none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes." Man is depraved in his understanding, depraved in his affections, depraved in his speech, depraved in

his actions, and above all, Oh, hear this, man is depraved in his will. Someone says I believe that man is a free moral agent. There are just three things wrong with that statement. Man is not an agent, Adam acted for him, Man is not moral. Read Romans one through three, and man is not free, he is bound by a depraved nature and held captive by Satan. Now how does this depravity relate to Bible holiness. Listen carefully. Total depravity tells us that man by nature is destitute of the least amount of holiness. "The plowing of the wicked is sin." Pro. 21:4. "The sacrifice of the wicked is abomination." Pro. 21:27. Listen to Isa. 64:6 "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Total depravity tells us that man does not have the least desire for holiness. Total depravity tells us that man by nature is utterly unable to produce Bible holiness. Holiness is a beautiful flower, well-pleasing to God that will not grow in the soil of the heart of the natural man. Total depravity tells us that all the holiness a man ever has must be the result of the supernatural work of the Holy Spirit upon and in and through that man.

The second of the doctrines of grace is unconditional election. This is God's unconditional choice of some from among depraved mankind to be made holy by his saving grace. God saw that man was incapable of holiness in himself; and determined that he was going to have a holy people to share Heaven with him eternally; and so he chose some from among mankind and determined within himself that he was going to make them, perfectly and eternally holy. That is election, that is predestination. Look at Rom. 8:29 "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Someone has said that in eternity past God the Father took a look at his Son and loved what he saw so much that he determined to have a large family and every one of them just like Jesus. What are they predestinated to? Just to escape Hell? No. Just to go to Heaven? No. But to be like Jesus. Now being like Jesus is certainly the sum total of Holiness. In I John 3:2 we read of the fulfillment of this purpose "We shall be like him for we shall see him as he is." Look at Eph. 1:4 "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." You see election is unto holiness. Now look at Eph. 2:10 "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are saved by grace, not of or by works, but works are not left out; good works are a part of salvation. Please note "by" in v. 8 of Eph. 2 and "unto" in v. 10. By grace and unto good works. The words before ordained are one Greek word used only one other time in the (Continued on page 8, column 3)

The Clasp Of Confidence....



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RALLY DAY - NOVEMBER 24, 1966

THE BAPTIST EXAMINER

OCTOBER 15, 1966

PAGE FIVE

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"Dunghill... Throne"

(Continued from page three)
 81 years old, whom I have known for the past 35 years. As I stood beside her casket, I told the congregation that it would be just as easy for that dear soul to get out of that casket and lay aside the dress that she was wearing, close the casket lid and walk out of that building as it would be for a sinner to turn to God and be saved in his own strength and power apart from the supernatural, miraculous work of the Holy Spirit of God.

I ask, where does God find His subjects of salvation? He finds them on the dunghill — the place of contempt; the place of filthy, offensive things; a place of condemnation; a place where everything is in contact with its disgusting associates. Beloved, I am trying to say to you that God gets the subjects of salvation from a place that certainly shows us how bad we are in His sight.

That is the tenor of all the Word of God, for the Word of God refers to us as being filthy sinners. We are described as having the itch. He refers to us as worms. He refers to us when He declares that the best there is about us looks like a dirty, filthy menstrual cloth. He describes us in our filth when He tells about a child that has been discarded in a field without love and without care. He describes us fully when He says that we are dead in trespasses and sin.

Where does God get us? He never tells us that He gets us when we are standing on top of a mountain. He never says that He picks us up when we are standing erect before the world. He never tells us that He picks us up when we ourselves are standing firm before Him. Instead, God reaches down in the place of contempt and shame, to the dunghill, to get the subjects of salvation.

III

WHERE OUR LORD SETS HIS PEOPLE.

My text says that He "lifteth the needy out of the dunghill." Beloved, I want you to see how God raises up the subjects of salvation.

There is not a hint in this text that the individual raises himself up. There is not a hint that the individual in cooperation with God raises Himself up. There is not a hint that the individual working with the church and the preacher raises himself up. Rath-

er, my text tells us that God raises us out of the dunghill.

How does He do it? He sends the Holy Spirit, first of all, to quicken us. If the Holy Spirit doesn't come to quicken us, there isn't one of us that would ever be quickened. Listen:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU to salvation through SANCTIFICATION OF THE SPIRIT and belief of the truth." — II Thess. 2:13.

If the Holy Spirit didn't sanctify us — if we were not set apart to God by the Holy Spirit, there isn't one of us that would ever be saved.

One man said, "I think we are saved only because we believe." No, no, beloved, the contrast is true; we believe because the Holy Spirit begins to work within our hearts. We would never believe if the Holy Spirit had not sanctified us unto the Lord.

We read:

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner what repenteth." — Luke 15:8-10.

This is that marvelous story of the woman who lost a piece of silver. The Word of God says that the silver that she wore around her neck had fallen and gotten off into a corner and she couldn't find it, that she swept the house, she lighted a candle, and she kept at the task until she found that lost piece of silver.

That woman represents the Holy Spirit. A woman's work is on the inside. Lots of women today work outside. Lots of women today work elsewhere, but a woman's work primarily is inside. She is typical of the Holy Spirit who works within.

What was done? Did that coin do anything to get back up around the woman's neck? Did that coin cry out and say, "Here I am — over here in a dark corner?" Did that coin look up and say to that woman, "If you will come this way, you will find me." No, no, beloved, the coin dropped, it fell, it rolled, it lay there, it stayed there. She lighted the can-

dle, she swept the house, she sought for the coin until she found it.

Beloved, if the Holy Spirit had not done that very thing for us, every one of us would be as dead to God, and as lost to God, as that coin was to that woman. I am saying to you, for God to raise us up out of the dunghill, He gives the Holy Spirit to quicken us.

Oh, how I thank God for the work of the Holy Spirit. How I thank God today that the Holy Spirit works. If He doesn't work, there can be no work done.

I go back to the Old Testament to that story of David when he would show kindness unto someone of the house of Saul, for Jonathan's sake. When he asked if there were anyone living of Saul's family, it was said, "Yes, there is lame Mephibosheth, who is lame on both his feet. He is the only one of Jonathan's sons that is left alive." David said to Ziba, his servant, "fetch him here," and the Word of God says that Ziba fetched him.

Now Ziba is a type of the Holy Spirit, and God says to the Holy Spirit, "You bring this sinner." Beloved, the Holy Spirit brings him. God doesn't go out and try to save people. God isn't trying to save anybody today. God saves those whom He sends the Holy Spirit after. Every one that the Holy Spirit goes after, comes to the Lord and is saved.

A man may say, "I just can't believe that. I just know that a person can reject the Holy Spirit — that he can turn Him down."

No, no, beloved, you can't. I'll tell you what you can turn down. When your conscience is hurting you because of your sins, you can turn that down, but you can't turn down the work of the Holy Spirit, because that is God.

I remember a man years ago

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November 24, 1966

who said, "Brother Gilpin, I was in church one night and if I ever have the experience that I had that night I will break and run to the front of the church." He said, "Years ago, when I was a young man. I had been pretty wild and had been doing a lot of things that I ought not to do; I went to church one night, and the preacher preached right straight at me, and I knew that he knew all about my life by the way which he talked. When he gave the invitation, I felt that I ought to go forward and make a profession of faith, but I didn't do it."

He said, "I got out of there and I never had that feeling again; but if I ever have it again, I will break and run to the front of the church." I said, "Do you know what is true of yourself? Your conscience was hurting you. It wasn't the Holy Spirit that was dealing with you. If the Holy Spirit had been dealing with you, He would have remained with you until He brought you to the Lord. Your conscience was hurting you, and because you got away from it, proves to me that it was your conscience, because you don't get away from the Holy Spirit."

We read:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." — Phil. 1:6.

If the Holy Spirit begins a work. He is going to finish that work. Whenever God would raise us up out of the dunghill, He sends the Holy Spirit to quicken us.

Then, beloved, He also sends

a preacher with the Word. I know that the Holy Spirit has to work, and I know that the Word of God has to be preached and that nobody will ever be saved unless He hears the Word of God. Listen:

"So then faith cometh by hearing, and hearing by the word of God." — Rom. 10:17.

When I was in college I used to go out on Saturday afternoon to a little country Baptist church to preach. I would catch the train at Georgetown, Kentucky, and ride some 40 to 50 miles along with some other Baptist preachers who stopped at various stations along the way to preach. There were always some Methodist preachers from Wilmore, Kentucky, who would ride the same train and they would drop off at various points along the way to preach at these so-called Methodist churches. I got rather well acquainted with some of those Methodist preachers riding the train Saturday after Saturday with them. One of them told me one day a great lesson that their teacher had given them over at Wilmore, Kentucky, the day before. He said, "The teacher told us that we ought to learn to cry at the right time in the sermon. He said there wasn't anything as effective as to tell a sad story at the end of a sermon, and then to cry, and allow the tears to roll down the cheeks, and let the audience see them — that it had a good psychological effect upon the unsaved that were present." This young Methodist preacher was all ready to go out to preach that week end and to try out this new lesson that he had learned.

Let me tell you something, beloved. All the psychological effect in this world that could be created by one's tears will never bring a soul to God. Instead, I am saying that He picks us up out of the dunghill, He picks us up by sending the Holy Spirit to us and quickening us thereby. He picks us up by sending a preacher to preach the Word; and by the hearing of the Word of God men come to know about Jesus Christ as their Saviour.

What else does He do when He picks us up? Beloved, He calls us.

I cannot agree with the majority of Baptist preachers, for most of them say that there is a general call that comes to men that everybody hears, and then there is an effectual call that only the elect of God hear. Beloved, I believe that general call that men talk about is nothing but man's conscience. I think that God has but one call, and that is the call of the Holy Spirit. He never calls anybody but His elect, and those whom He calls, come. Listen:

"Who hath saved us, and CALLED us with an holy calling." — II Tim. 1:9.

"Wherefore, holy brethren, PARTAKERS OF THE HEAVENLY CALLING." — Heb. 1:3.

Beloved, if you are one of His, you are a partaker of a call that has come from Heaven.

Notice again:

"Moreover whom he did predestinate, THEM HE ALSO CALLED; and whom he called,

them he also justified; and whom he justified, them he also glorified." — Rom. 8:30.

I ask, whom does God call? He calls those who are the predestinated ones of God.

Beloved, where are you this morning? Are you still down there in the dunghill? Young man, young woman, older one or well, how are you going to get out? I can't get you out. You can't get yourself out. God is the only one that can do it. He lifts us, He sends the Holy Spirit to quicken us. He sends the preacher (Continued on page 7, column 1)

The Forum

(Continued from page 4)
 cost? It was simply because I had been given these keys. When was he sent to preach to Cornelius and his household? It was because he had been given the keys to the kingdom of heaven. I began teaching school when I was 20 years of age without a single unit of high school education. We teachers were permitted to buy a key to the problems in the math text books. When the pupils handed in their math papers we could lay that paper down beside the key to those problems and tell whether their answers were correct or not. Today when I hear a preacher preaching to the lost, I can tell whether he is right or not. Peter preached on the day of Pentecost and the one he preached in the house of Cornelius told whether he is right or not. The preacher does not have a copy those sermons, but he has all the elements found in those sermons in his message. Just simply has the wrong answer. In Lk. 11:52 the lawyers were accused of taking away the key of knowledge. That is, they had substituted the commandments of men for the true teaching of God's Word. This old religious world is full of that kind of thing today.

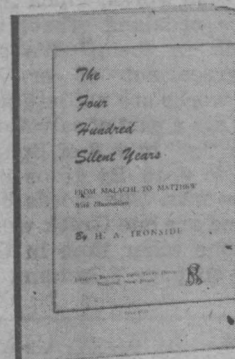
The word "key" in Rev. 9:1 speaks of complete authority but it is the authority of Him who has all power and authority. But in Mt. 16:19 it is responsibility rather than authority that goes with these keys. Peter was held responsible for preaching the gospel on those two momentous occasions and in so doing he gave us an example to follow. Today you and I are responsible too. It is our responsibility to give the gospel to every creature, and through our doing that we loose here in time that which was already loosed in eternity of the past and we loose here in time what has already been bound in that eternity. I am convinced that the grammatical structure of this verse justifies this interpretation. The biblical claim of the authority of the church, they have used to martyr lions of our Lord's saints which they claim to have received through Peter is absolutely ridiculous.

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OCTOBER 15, 1966

PAGE SIX

Dunghill...Throne

(Continued from page 6)
to preach the Word to us
by we can understand how
saved. After we have been
baptized by the Holy Spirit, He
is the one that calls us. Likewise,
the one that justifies us.
The Apostle Paul tells us some-
thing about justification, for we

and by him all that believe
JUSTIFIED FROM ALL
INIGNS, from which ye could
be justified by the law of
—Acts 13:39.

Now, beloved, that sinner is on
dunghill — down there where
in contact with the vilest
associates, in that place of con-
fession and shame and degrada-
tion. How is he going to get out?
How is he going to be lifted up, and
made alive, by the preacher
proclaiming the Word to him after
he has been made alive, so that
we understand that Jesus died
for the sinner. Then, he is called
God, and he is justified by
How is he lifted up? It is
that does it all.

III WHERE OUR LORD SETS HIS PEOPLE.

Notice what God does
when He lifts us up. We

that he may set him with
the princes of
—Psa. 113:8.

Beloved, look. Here is one
on the dunghill now, and over
there is the same one sitting on
the throne? Beloved,
God lifted him up. And what
does God put him in
God lifts him up? He puts
him on a throne with princes.
Do you realize what a re-
markable position you occupy in
this morning!

Notice again:
ye are a chosen genera-
tion, a royal priesthood, an holy
people, a peculiar people."—I Pet.

ye also may have fellow-
ship with us: and truly OUR FEL-
LOWSHIP IS WITH THE FATH-
ER AND WITH HIS SON JESUS
CHRIST.—I John 1:3.

ye are not come unto the
city that might be touched, and
burned with fire, nor unto
Sodom, and darkness, and tem-
pest, and ye are COME UNTO
JERUSALEM, and unto the city
loving God, the heavenly
Jerusalem, and to an innumerable
company of angels."—Heb. 12:18,

ed, I am not down in the
any longer. Instead, I
am with the Father and with
Jesus Christ. I haven't
Mount Sinai, but I have
Mount Zion, and I am
up into an heavenly Jeru-
salem, and to an innumerable
company of angels.

Does our Lord set us? He
sets us with His people. Listen:
we have not an high priest
that cannot be touched with the
feeling of our infirmities; but was
tempted like as we
without sin. Let us there-
fore BOLDLY UNTO THE
THRONE OF GRACE, that we
may obtain mercy, and find grace

to help in time of need."—Heb.
4:15,16.

"And hath raised us up togeth-
er, and made us SIT TOGETHER
IN HEAVENLY PLACES in
Christ Jesus."—Eph. 2:6.

What has He done? He has lift-
ed us up together and made us
sit together in heavenly places in
Christ Jesus. This is not talking
about eternity. After awhile I am
going to be in Heaven itself, but
now I am made to sit together in
heavenly places with Christ Jes-
us. Right now I have fellowship.
Right now He has raised me up
to the extent that I am now on
a throne.

Notice again:
"And hath made us KINGS
AND PRIESTS unto God and his
Father."—Rev. 1:6.

Notice, He has made us kings
and priests. Isn't that wonderful?
He picks us up from the dunghill
and sets us among princes, and
what does He do? He makes us
kings and priests. I am King
John. Yes, I am a king. I am
priest John. I am my own priest.
I don't need any fellow with his
collar turned hind part before,
but I am my own priest. I am a
king and a priest.

I think of this passage of Scrip-
ture to realize what a remarkable
position we occupy. Also, it brings
to my mind what a remarkable
responsibility is ours also. He has
picked me up from the dunghill
and has put me on the throne.
If I have been put among princes,
if that is my experience, then
surely I have a remarkable re-
sponsibility that goes along with
it. I ought to live like a prince.
I ought to live like a king. I
ought to live like a priest.

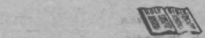
Whenever I think of this, I am
reminded of that experience in
history when in the providence
of God the reigning house of
France under King Louis XVI
came to an end. He and his beau-
tiful wife, Queen Marie Antion-
ette, were taken out to the block
and their heads were chopped off
by a murderous crowd that took
them to the guillotine. Then they
went back to the palace and got
the second son who was destined
to become King Louis XVII, had
he lived. He was what they called
the dauphin in France, be-
cause his older brother who
should have been king had died,
and since he was the second son,
by French protocol, he was called
the dauphin. He was supposed to
be the one that would reign when
Louis XVI was gone. Now when
they chopped off the head of
Louis XVI and his wife, Marie
Antionette, somebody said, "What
are we going to do about the
dauphin?" They said, "To the
block with him!" "No, that
wouldn't be right. He is just a
little child, still in his tender
years of infancy. It wouldn't be
right to kill him, for it would
just send his little soul to Heav-
en. Let's not do that. Let's keep
him alive and make him a fit
subject of Hell." So they took
this little prince that would have
been King Louis XVII had he
lived and had the reigning house
of France continued, and put him
in the hands of a fanatic — one
who was definitely opposed to
the reign of kings in France. They
put him in the hands of this
woman who was called Old Vile
Meg. They said that she was so
vile that it was impossible for

historians to record the villainies
that this woman was guilty of.
She took his princely clothes off
of him. She cut his curly locks.
She clothed him with rags. She
let him go dirty. She fed him on
scraps and the vilest of food. The
individuals who came around the
house were taught to be as nasty
and as ill with this little prince
as possible. Sometimes his tor-
mentors would go too far and this
little lad would shake his curly
head and stomp his feet, and say,
"I dare not do it; I cannot do it;
I was born to be a king and I
must not defile myself."

My brother, my sister, that is
exactly our status in God's sight.
You and I were born kings and
priests the day we were saved,
and we ought not to defile ourselves.
What a responsibility is ours!

Where are you this morning?
Look down at the dunghill. Are
you on that dunghill? Is that your
position this morning? You are
in one of two places — you are
either on a dunghill or you are
on a throne. There isn't any mid-
dle ground. The only one that
comes in the middle is the Lord
Jesus Christ. He picks us up from
the dunghill and puts us on the
throne. Are you on a dunghill?
If you are, then may the Holy
Spirit of God reach down and
pick you up and set you on a
throne. If you are on a throne,
may God help you to realize what
a responsibility is yours to live
for the Lord Jesus Christ.

May God bless you!



Fred T. Halliman

(Continued from page one)
regular services with, some of
which have been baptized. This
church was organized at a regu-
lar time of morning service one
Sunday morning.

A few weeks prior to this day
I had baptized a group of folk
numbering 3 in all. Their loca-
tion is known as Puenda. The
people at Puenda are not too far
from the Aienda folk, but are a
large group of people. After I
had finished the service at Ai-

THE CLASP OF CONFIDENCE



November 24, 1966

enda that morning I came on to
Puenda and organized the church
there also. They called one of the
young men who had been doing
general mission work, some-
times among them and sometimes
at other places, as their pastor.

With the organization of these
two churches that makes 7 in
all that we have organized over
here, all of which are in differ-
ent stages of growth and pro-
gress as a church, and none of
which would pass the standards
set by most pastors back home,
but nevertheless all have been
duly organized according to the
Word of God and upon the au-
thority of one of the Lord's
churches.

The last group that I have bap-
tized has been the largest group
yet, in it I baptized 83 people
one Sunday morning. Perhaps you
remember reading THE BAP-
TIST EXAMINER of the Strick-
land River Patrol that I made
about a year ago, in which there
were 160 professions made at one
place during a 10 day evangel-
istic meeting that I held. It was
at this place, a place called Hai-
ewi, almost at the far end of the
Tumbuda Valley among the primi-
tive Duna people, that this bap-
tizing took place. I don't think
there ever has been or ever will
be a baptizing take place any
more removed from civilization

MY IMPRESSION OF CALVARY'S...

BIBLE CONFERENCE

(Continued from last week)
It was indeed a joy and a priv-
ilege to attend the Bible confer-
ence again this year. The sermons
thrilled my heart and my cup
runneth over. It is wonderful to
meet so many from so many
places who love God and His
Word! We missed the preaching
of Bro. Crider, the singing of
Jerry Caves that were such a
blessing to us last year and were
sorry they could not be here.
There were others that we missed
but also there were people here
for the first time that we were

happy to meet. I thank God for
the blessings I have received in
all of the Bible Conferences I
have attended here and for using
this small church in such a
mighty way! My appreciation and
thanks go to Bro. and Sister Gil-
pin and all the members of Cal-
vary Baptist Church for their
gracious hospitality and for the
delicious food and all the hard
work it took to make it all pos-
sible.

Mrs. Willard Pyle,
Mount Pleasant, Ohio

★ ★ ★

The sermons heard at this con-
ference were better than ever be-
fore. The food was fine and the
ladies who served were very nice.
Every true-to-the-Bible believer
(Baptist, of course) should have
attended and listened attentively.
My complaint? How about more
than one stanza between ser-
mons?

Oscar L. Manuel, Jr.
Bristol, Tennessee

★ ★ ★

This is my first Bible Confer-
ence here in Ashland and I can
say it has been a wonderful ex-
perience. My eyes have been
opened to some wonderful truths.
If the Lord wills I will be back
next year.

Marshall Wise
Indianapolis, Indiana

★ ★ ★

This is our fourth conference to
attend. Each has become better
than the others. The days grow
sweeter and brighter as they go
by, and the coming of Jesus be-
comes more precious. Hope to see
you next year. God's blessings on
all, and to all goodbye till we meet
again.

R. C. Varble
Indianapolis, Indiana

★ ★ ★

I have been coming to the Bible
conference since the first one and
have been reading the Baptist
Examiner for many more years.
I have always received a real
blessing from both. Again this
year the Bible conference has
been a time of blessing and re-
freshing, a time of feasting upon
the good things of God's wonder-
ful word. My heartfelt thanks to
my God, the Calvary Baptist
Church and Bro. John R. Gilpin,
for all that has been done to en-
courage a wayfaring pilgrim
pressing toward his eternal home
and seeking to live for his Master
and take a few souls along with
him.

De Wayne W. Austin
Cincinnati, Ohio

★ ★ ★

I believe this conference to be
one of the most blessed events
that a Christian can enjoy on this
earth. It is truly comforting to
know that all the truths of God's
Word can be brought with-
out fear or favor of man. Truly,
it was a sad day for christianity
when God's people departed from
the truth, and the blessings of the
conference reminds us more than
ever that He, the Holy Spirit, still
presides when the people of God
desire Him to do so. Our sincere
appreciation is extended to all the
people of Calvary Baptist Church
for making an occasion like this
possible. Thank you, Bro. Gilpin,
and all the members of Calvary
Baptist Church. We know it is im-
possible to repay you for all the
kindness shown.

Elder E. W. Parks,
Winston-Salem, N. C.

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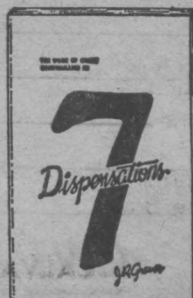
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GIVE US READERS--

We Will Give Them The Truth

Mission Boards

(Continued from page one)
the Moravians. See Encyclopedia of Missions, Vol. II, page 129.

The fifth was founded by 12 Baptist preachers at Kettering, England, October, 1792. See Encyclopedia of Missions, Vol. I, page 133.

In view of the origin of the board system it is no wonder then that John A. Broadus, who was a foe of the mission board system said:

"I don't think we need worry ourselves about organic unity; let Providence take care of that. We are Baptists together . . . Then, mark you, don't get fussy about returning to New Testament ideas of ordination and church government, and stop there, and fail to return to New Testament ideas of missions."—Centenary Missionary Address, p. 20, 21.

Considering its unscriptural and heretical origin, undoubtedly the mission board system today is the most dangerous enemy to Baptist principles on earth, because it is an enemy inside. It is Episcopacy in Baptist clothes; it has gained the confidence of Baptist ministers and churches, it has ridden into popularity on the back of missions, it has established a practical Episcopacy in Baptist mission fields, it has secured control of the missionary treasury, and now is making a secret and well-planned attack on the independence of the churches, the rights of ministers, and is fighting for the goal, the power to direct the energies of the whole denomination, in a word, absolute control of the churches, pastors, and missionaries — as complete an Episcopacy as the world ever saw. It is a peril such as Baptists never faced before. All other enemies fought from the outside at their own expense; this from the inside at Baptist expense. It has captured the mission treasury, the press in the main, the schools, and the majority of the churches. If it can secure these its victory will be complete and it can and will control pastors as absolutely as it now controls missionaries.

Bible Holiness

(Continued from page five)
New Testament in Rom. 9:23 which speaks of "vessels of MERCY, WHICH HE HAD AFORE PREPARED UNTO GLORY." So some are before prepared to be saved by grace and good works are before prepared for them to walk in. Some are predestinated to be saved; the saved are predestinated to walk in good works.

The third doctrine of grace is that of limited atonement. This is the truth that Christ died for and only for the elect family of God. He died to atone, to make payment for their unholiness and to purchase for them a holiness without spot or blemish, and further purchased for them the work of the Holy Spirit to make this holiness a reality in their experience. 2 Cor. 5:14, 15 tells us "For the love of Christ constraineth us; because we thus judge, that if one died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." He died that we might live holy lives unto his glory and this love for us constrains us so to live. Look at Tit. 2:14 "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The purpose of his death was to save from unholiness and promote and produce holiness in his people. I Cor. 6:19, 20, tells us "Ye are not your own? For ye are bought with a price: Therefore glorify God in your body and in your spirit, which are God's. Nothing will so

promote holiness in our lives like a Spirit given view of the crucified Saviour and love to him for saving us.

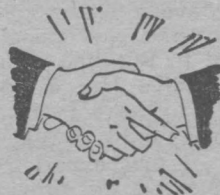
The fourth doctrine of grace is that of irresistible grace. It is the Work of the Holy Spirit whereby the elect of God for whom Christ died will be made willing at the appointed time to come to Christ, to savingly repent of their sins and believe on the Lord Jesus Christ.

Psa. 110:3 "Thy people shall be willing in the day of thy power" Here we have an elect people, an appointed time, and an effectual power resulting in a willing people. Rm. 8:30 "Moreover whom he did predestinate, them he also called." Here we see the elect effectually called. How does this relate to Bible holiness. Well this call is the work of the Holy Spirit whereby he gives the elect a hunger and a thirst for holiness that causes them to desire and come to Christ. He continues this work in them causing them to love holiness, to practice holiness, to grow in holiness until this work is perfected at the coming of the Lord. Look at II Thes. 2:13 "God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth. Oh! what a two-edged sword is this blessed book. The sanctification of the Spirit

possession, not something received after or because of persevering, in other words persevering is the result of and evidence of the reality of the present salvation. "The perseverance is promised. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Job. 17:9 "The path of the just is as the shining light, that shineth more and more unto the perfect day." Pro. 4:18. Those who do not persevere thereby give evidence that they were never saved to start with for the Bible says in I John 2:19 "They went out from us, but they were not of us; if they had been of us, they would have continued with us, but they went out, that they might be made manifest that they were not all of us." This perseverance is guaranteed to us by the glorious doctrine of the eternal security of the saved and is accomplished in us by the blessed Holy Spirit for we are those "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" I Pet. 1:5.

So we see that the doctrines of grace are not contrary to Bible Holiness, do not encourage sin, but that rather these doctrines tell us how God takes from among unholily depraved sinners a great number that no man can number and makes them perfectly and eternally holy to the praise of the glory of his grace. We see in eternity past that he chose a multitude and predestinated them to be conformed to the image of His son, and that in eternity future they all shall be like him for they shall see him as he is. All the praise and honor, and glory to the thrice holy God of the Bible. God bless you all. Amen.

THE CLASP OF CONFIDENCE



November 24, 1966

here is the effectual work of the Spirit and certainly promotes and produces holiness.

The fifth doctrine of grace is Perseverance. Now the Bible clearly as the shining of the noon-day sun teaches the eternal security of the saved. Hundreds of verses could be quoted, I give one "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27, 28. Now Perseverance is a proof and part of security. Perseverance teaches that the truly saved man will, by the power of the permanently indwelling Holy Spirit continue or persevere in holiness and good works all the way through. This perseverance is demanded in the Word of God. I Cor. 15:12 "By which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain." "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" Col. 1:23; and Heb. 3:6 "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Please note that in these three verses the salvation is a present

Fred T. Halliman

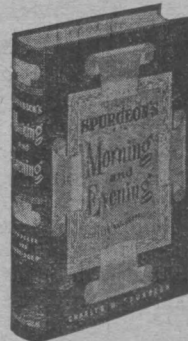
(Continued from page seven)
over the years and for your prayers and the financial help that He has impressed you to send to this work, without which either from you folk or some else, the work would never have reached the stage it has now. Also we are thankful for the trust that you have placed in us as a worthy steward over the Word of God and the financial aid that you send, we use both with the greatest of care and with much prayer. It is our daily prayer that God will continue to bless and use each of you for His glory.

Sincerely,
Fred T. Halliman

Dying Testimonies

(Continued from page one)
will bring me no nearer to the end of my torments than one poor hour. Oh, eternity, eternity forever and ever. Oh, the inferable pangs of hell."—Sir Francis Newport

"I would give worlds, if I but knew, that the 'Age of Reason' had never been published. Lord, help me! Christ, help me. Stay with me! It is hell to be alone."—Tom Paine



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