

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 IMPORTANCE OF THE BLOOD

By FRED W. ROBERTS

he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.



FRED W. ROBERTS

The importance of the blood of Christ is evident, because your redemption depends on it. "In

whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. 1:7. Vine says of redemption, "Forgiveness and justification, redemption as the result of expiation, deliverance from the guilt of sins, Rom. 3:24." Redemption being to buy. Freedom from the penalty of our sins was bought by the blood of Christ. "For ye were bought with a price: therefore glorify God in your body, and in your spirit, which are God's," I Cor. 6:20. We were literally bought by the blood of Christ, therefore we belong to Christ. We are a servant by purchase and we should do as our Master says.

His blood is important, because there is no peace without it. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven," Col. 1:20. The Bible tells us there is no peace to the wicked. (Continued on page 8, column 5)

A Letter To A Student Troubled By Evolution

By BOB NELSON
Saline, Michigan

Dear George:

I am writing you this letter to give you a word of encouragement because I understand that your high school biology teacher has been poking fun at your belief in God. It is true that any teacher is a "power figure." If you happen to embarrass them by defending your beliefs, they can retaliate by lowering your grade. Also, since they have more formal education than you, it is easier for them to make you look ridiculous. But on the other hand, your biology teacher is in all probability nothing but a "brain-washed" product of some state university. He has freely accepted atheistic evolution without question, or without having been presented the insuperable problems that it cannot solve, and the great host of problems that it creates.

Usually there are two main reasons for accepting atheistic evolution. First, it gets rid of God, thus frees them from having to give an account to a sovereign God and Creator. To maintain the idea of a personal God means that some day they will have to give an account to Him. Secondly, most folk accept evolution, not because they have investigated the matter but because "everybody else believes it." Evolution has become a present day tradition and to openly reject it will mark you as an odd ball. Sociologists will tell you that this matter of "being accepted" is the most

powerful influence in any society.

George, in order to get your teacher to start thinking, ask him which one of the evolutionary theories he holds to. If he holds to the Darwinian or Lamarckian theories, then he holds to views rejected by all modern scientists. Then by all means you should investigate the theories of evolution. You will be surprised to



ELD. BOB NELSON

find out that most encyclopedias reveal the weakness of evolution. Also, please remember that more research scientists reject evolution than accept it. This was shown by a popular magazine a few years ago. This publication showed that young scientists accept the atheistic evolution while (Continued on page 7, column 4)

Why One Preacher Left The Southern Baptist Convention

ELD. JAMES WILLINGHAM
Elston, Missouri

On Sunday evening, September 25, 1965, the title of my last sermon as pastor of the Elston Baptist Church, Elston, Missouri, was this: "Why I Left the Southern Baptist Convention." At the conclusion of the message, the Scriptures concerning the plan of salvation were presented, and there was one profession of faith by a young man in his early thirties

Our text is a very solemn question: "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16). It suggested itself, because such a message as this may be somewhat painful to brethren who are still affiliated with the convention. Thus, it will serve as a reminder of the purpose and as a healing balm for the sores which the sword shall open.

The text is, indeed, a very solemn question. It should have a serious effect upon any one who has a deep respect for the Written Word of God. It should make any man pause before he becomes angry at the answers given in this sermon as to why any one should leave the Convention.

By way of introduction, it must be said, that the speaker did not leave the SBC because of ill will or mistreatment. To the contrary! Workers with the Missouri Baptist Convention, associational missionaries, and fellow pastors have been very kind and helpful. Several leaders in the state (Continued on page 6, column 3)

DID YOU FORGET US ON RALLY DAY?



We are more than gratified over the great number of letters and contributions we received for Rally Day. Our thanksgiving to God and to our readers is great today. We realize there are hundreds and hundreds of our readers though, that we did not hear from, it is to this latter group we direct this appeal. Even though for some reason you may not have been able to send an offering to reach us in time for Rally Day, that offering will be just as acceptable today, and we invite you (Continued on page 4, column 3)

Why I Am A Missionary And Not A Hardshell Baptist

PREACHED AT 1965 CONFERENCE IN ASHLAND

By PASTOR GORDON BUCHANAN
Griffin, Georgia

First of all, I want to call your attention to the infallible word of God. Please read these specific passages of Scripture as they are listed.

Isaiah 42:1-7; Acts 10:34-36; Acts 10:44-48; Luke 13:1-5; Acts 1:8-9; Acts 8:4; Romans 8:29-30.

You may say, preacher, that's too much Scripture to read and expound in fifteen minutes. Well, beloved, if I don't say anything else outside of just reading God's word, I consider it time well spent.

First of all, I want to quote a few statements that were made by Bro. Joe Wilson during the 1961 Bible Conference, pertaining to the Hardshell Baptists, which are also referred to as the Primitive Baptists. He stated that the Hardshell Baptists had been started no more than two centuries. I have heard others state that it was during the 1800s when they were founded. Beloved, we find that they have the wrong founder, seeing they were found only two centuries ago. They also believe the following erroneous doctrines. They believe in the Invisible Universal Church theory.

They do not believe in a paid ministry, which is plainly taught in I Cor. 9:7-14 as well as many other places throughout the New Testament.

They are also wrong on the doctrine of predestination. Seeing they do not believe that God uses different means in bringing the elect into a position to be saved. They believe that the elect are going to be saved without fervently preaching the word. Fervent preaching of the word of God is imperative. (Matthew 28:19-20). They believe in no mission work. They have no real assurance of their salvation.



GORDON BUCHANAN

It is a "hope-so" matter with them, seemingly. There are many things I am sure that would cause us to be a Missionary Baptist and not a Hardshell Baptist. But we shall only deal with a few reasons.

One of the main reasons that I am a Missionary Baptist and not a Hardshell is because they have the wrong founder. Jesus Christ started his church during His public ministry here on earth, therefore, the Hardshells had their start many centuries afterwards.

Then, the second reason I am a Missionary Baptist and not a Hardshell is because of their error on the doctrine of predestination. I not only believe in God's divine decrees, (orders). His foreknowledge (based on His (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"AT THE FEET OF JESUS"

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."—Rev. 1:17.

To be stationed at anyone's feet is to be in a subservient, lowly position. There are many instances in God's Word which show this. We read:

"I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city AT THE FEET OF GAMALIEL, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all this day."—Acts

22:3.

This tells us that Gamaliel was the teacher, and that Paul was the student, and that he took a subservient position in learning from Gamaliel.

Paul, in writing to the church at Rome, tells how Satan is soon to be bruised under our feet. Listen:

"And the God of peace shall BRUISE SATAN UNDER YOUR FEET shortly."—Rom. 16:20.

Notice that the position of Satan is to be one of subservience so far as the children of God are concerned.

We have the story of Ruth's

courtship with Boaz, and the Word of God says that she lay at his feet. Listen:

"And she LAY AT HIS FEET until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor."—Ruth 3:14.

This would indicate that Ruth was ready to do whatever Boaz might require in order that their marriage might take place.

So in each of these instances (and I might refer you to many others in the Word of God), you can see when we talk about be- (Continued on page 2, column 1)



JAMES WILLINGHAM

late twenties came, weeping, to see Christ as Lord and Saviour. He appeared to be God's seal of joy in him sometimes gives to a servant whom He has made obedient by Grace. Sharing the news with Bro. R. Gilpin, editor of the Baptist Examiner, resulted in a request that message be prepared for the Baptist Examiner that all and sundry know the truth. This is, in spite to that engaging petition, an attempt to present a succinct, sufficient and satisfactory statement concerning such action of separation.

is sent forth with the desire that it be used of God to glorify His name, and, as a result, touch the

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JOHN R. GILPIN Editor

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"At The Feet Of Jesus"

(Continued from page one)
ing at the feet of someone, it means that you are in a subservient position so far as that individual is concerned.

My text very definitely shows this to be true. John was on the isle of Patmos. He was banished there by the authorities because of his preaching. Patmos was a little island of about 30 miles circumference in the Mediterranean Sea. They wouldn't let John off the isle of Patmos, but God had something bigger for John than Patmos. God looked down and said, "John, if they won't let you off the isle of Patmos, I'll just take you up to Heaven. I'll give you a vision and tell you some things that you need to know. You write them in a book, and send them out to the seven churches. That message that you send forth to these seven churches will be a message that will thrill them, and inspire them, and help them, and encourage them for the days that are before them."

You'll notice that all this took place on the Lord's Day, for we read:

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."—Rev. 1:10.

I have often contended that the man who doesn't have a Lord's Day isn't apt to be in the Spirit, and isn't apt to have any revelation from God. Here is a man who on the Lord's Day found himself in the Spirit, and found God making a revelation to him. And what a revelation it was — the revelation of Jesus Christ! He saw the Lord Jesus Christ walking in the midst of the seven golden candlesticks. He saw Him holding the seven stars in His hand. The Word of God would thus indicate that the Lord Jesus Christ was walking in the midst of His churches and He was holding His preachers in His hand. What a blessed position for a preacher to be in the hand of the Lord Jesus Christ! And what a marvelous honor for us to know that the Lord Jesus walks in the midst of His churches!

The picture that we have of Jesus is a marvelous picture. Like fine brass He was ready to stomp out the evil that was beginning to creep into the churches, and the Word of God says that out of His mouth went a sharp two-edged sword. That, beloved, would indicate something of the Word of God going forth from the Lord Jesus Christ. His voice was as the sound of many waters; not just the sound of a babbling brook — not just the sound of a trickling stream, but the sound as of many waters — the voice

Florida Pastor Loves Doctrine Taught By TBE

Now Bro. Gilpin, I know that I cannot say enough about the Bible Conference of Calvary Baptist Church, THE BAPTIST EXAMINER, you, or your dear wife. But our Lord, who knows our



ELD. HOWARD SHEPPARD
Oneco, Florida

heart, knows that we love each of you, and we praise and thank God for each of you, and for the truth of God's Word that you so contend for. I find myself each day praising God more and more for Calvary Baptist Church — THE BAPTIST EXAMINER — Elder John R. Gilpin, who stands so fearlessly upon the great truths of God's Holy Writ, and for each one who stands with you.

We are praying that you of Calvary Baptist Church will have the greatest Rally Day offering yet. We regret that we cannot be with you for it, but thanks be unto our gracious Lord, we can help a little in getting the truth to others by supporting THE BAPTIST EXAMINER as our Lord gives to us to do so.

We whole-heartedly say to all, THE BAPTIST EXAMINER is not only the greatest Baptist paper in print today, but so far as we know, it is the only Baptist paper in print. It exalts our Lord as no other so-called Baptist paper does and it puts man where he belongs, in that you are fired upon by these depraved men who want all the glory for their own selfish ego. Keep it up Bro. Gilpin. We love you for it, for our gracious Lord deserves all the glory, and He gets it in THE BAPTIST EXAMINER.

of authority. When John saw all this, he said, "I fell at His feet." Certainly we can see that he is taking the position of subservient at the feet of Jesus Christ.

This morning, I want to show you from the Word of God a number of things that take place at the feet of Jesus.

I SALVATION AT THE FEET OF JESUS.

We read:

"And stood at his feet behind him weeping, and began to WASH HIS FEET with tears, and did wipe them with the hairs of her head, and KISSED HIS FEET, and anointed them with the ointment."—Luke 7:38.

If you will read the verses before and the verses that follow, and also read this same story as it is recorded elsewhere, you'll find that this is the story of the Lord Jesus in the home of Simon. While there in the home of Simon, there came a woman who was evidently a notoriously bad character in the city of Jerusalem. In fact, the word that is used to describe her is "sinner." That word "sinner" is a particular word. It is a word that means one is not only a sinner in the sense of being unsaved, but immoral in her sinning. So this woman was a notoriously bad character, but the Lord Jesus Christ wrought a work in her life.

As Jesus sat at meat, or as He dined in the home of Simon, this woman came up behind Him, and took a box — a box of ointment — a box which was about as fragile as a matchbox, and crushed it. Then as the ointment fell upon the body of the Lord Jesus Christ, and as she stood there weeping, her tears flowed over his feet and she washed His feet with her own tears, and took her hair, which the Word of God describes as a woman's natural glory, and used that for a towel that she might dry the tear-drenched feet of the Lord Jesus Christ.

This Pharisee in whose home Jesus was dining, looked upon all this and thought within himself, "He is not the man I thought He was. If He were the man I thought He was, He would not have allowed this, because He would have known what kind of woman she was, and He wouldn't have permitted this to take place in my respectable home."

But, you know, beloved, Jesus knows the thoughts and the intents of one's heart and mind. He knew how Simon was reasoning, and so He said, "Simon, when I came into your house, you didn't even do me the simple courtesy of giving me a bowl of water, that I might wash my feet, but this woman comes into your home and washes my feet with her tears, and dries them with her hair. You didn't even give me a kiss of greeting, but this woman has not ceased to kiss my feet."

Then He said, "Simon, I have a question to ask you. If two individuals owed a debt — one a tremendously big debt, and the other a tremendously little debt, and they were forgiven of their debts, which one of them will love Him most?" Simon spoke up and said, "I suppose the man of whom the most was forgiven." Jesus said, "That is exactly the story. This woman whose sins are great has been forgiven. She loves because she had much forgiven." Then He turned to her and said, "Thy sins are forgiven. Thy faith hath saved thee."

Here was a woman who was a depraved, unchaste, sinful woman, but she found salvation at the feet of Jesus. And look how her heart overflowed with joy when she found that salvation. That alabaster box of ointment is described in the Gospel of Mark as worth about 300 pence, which means that it was worth about 300 times 17c, or about \$51.00, or about the equivalent of a man's wages for one year in the land of Palestine in that day. This woman undoubtedly came with all of her earthly possessions wrapped up in that one box of ointment, and she broke that box and anointed the Lord Jesus Christ thereby, all because of the love in her heart for the Son of God.

Look at those tears as they flowed profusely from her face, to the extent that they actually drenched the feet of the Lord Jesus Christ. Then when she realized what she was doing, in order to cover over her shame of having cried in His presence, and drenched His feet with her tears, she quickly unloosed her hair, and fell down and used her own hair — her natural glory, in order that it might become a towel for the drying of His feet.

I ask you, can't you see salvation in this experience? Can't you see in this, how this woman loved her Lord, because He had saved her? Don't you begin to understand a little of what salvation is, and how it becomes a reality, when Jesus turned to her and said, "Thy sins are forgiven. Thy faith hath saved thee." I say, beloved, whenever you read this Scripture, you can see, first of all, salvation at the feet of Jesus."

II ADORATION AT THE FEET OF JESUS.

We read:

"Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, SITTING AT THE FEET OF JESUS, clothed, and in his right mind; and they were afraid."—Luke 8:35.

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The first instance (the woman in Simon's home) not only tells of salvation, but also of adoration, and I am ready to grant likewise that this instance not only tells us of adoration but also of salva-

tion. Here is a man in the country of the Gadarenes, of whom it is said that he was out of his mind—a lunatic. He is referred to (Continued on page 3, column 1)

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Body of Divinity—Gill	\$8.00
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Mercies of a Covenant God—Warburton	\$3.95
The Biblical & Historical Faith of Baptists on God's Sovereignty (paper)50
3 copies	\$1.00
50 copies	\$15.00
(No discount on these prices)	
Epistle to the Romans—Hodge	\$5.50
Calvin's Calvinism	\$3.50
Sermons From Job—Calvin	\$4.50
The Seven Dispensations—Graves	\$3.25
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Lectures To My Students ..	\$ 5.95
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Sermons on Sovereignty ..	\$ 4.95
Exposition of Matthew	\$ 2.95
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The Soul Winner (Paper) ..	\$ 1.75
Christ's Words From The Cross	\$ 2.50
The Treasury of the Bible (Old Testament—4 Vols) ..	\$29.75
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Plain	\$15.75
Cruden's Complete Concordance	\$ 4.95
Cruden's Unabridged Concordance	\$ 5.95
Young's Analytical Concordance, Indexed	\$15.50
Plain	\$13.75

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Smith's Bible Dictionary ..	\$ 3.95
Davis Dictionary of the Bible	\$ 5.95
Faussett's Bible Dictionary ..	\$ 5.95
Zondervan Pictorial Bible Dictionary	\$ 9.95

(Continued from page two)

Gadarene demoniac, meaning that he lived in the country of Gadara, and that he was possessed with demons. The Word of God says that one day Jesus came by where this man was. He was in a bad condition physically. In that day, there were no hospitals for those who were demented, and when a man was demented, or when an individual had lost his mind, the only thing they could do was drive him away from civilization and from his home. This meant for this poor fellow, a home in a cemetery, among the tombs, for that was the only place that he could live. The Word of God said he would put himself, and would cry night and day, and that he was a disturbance to everybody, all because of the fact that his mind had played a trick on him—he had lost his mind.

One day the mother looked out and saw him coming home. She said to the children, "Hurry, hide, for your daddy is coming home." She can see the children as they crawled under beds and hid behind boxes, and ran out of the house to get away from him. But when he came up to the door, there was a different look on his face to what had ever been there before. There was a different expression in his eye to what she had ever seen before. When he stepped up onto the porch to walk into the house she realized that her husband had come home a changed man. Why? He had been the feet of Jesus. But before he came into his house, the Word of God says that the crowd went out to see what was done, and they found this man sitting at the feet of Jesus, clothed and in his right mind.

Oh, what a picture this presents to us! It is not only a picture of salvation, but it is a picture of glorification. When this man who had the demons cast out of his body, and his mind restored, and who is made well and healthy again, realized that Jesus has been his benefactor, he sits at the feet of Jesus in loving adoration. I am wondering as to the experience of this man. He was in a terrible condition, for he himself admitted that there was a legion of demons within him. When those demons left his body, they were sufficiently strong that they caused 2,000 head of hogs to run pellmell into the water, and drown themselves. Oh, what a condition he had been in! How liable was his condition! Now look at him. There is a different look in his eye and a different expression on his face. Now that he sits at the feet of Jesus, with others on, and in his right mind. Beloved, every man outside of Jesus Christ is out of his mind. Every man has a right mind until he comes to know Jesus Christ as his Saviour. A man may have his mind degree—He may have all kinds of degrees from college, but until Jesus Christ becomes his Saviour. Listen:

"For God hath not given us the spirit of fear; but of power, of love, and of a SOUND MIND."—II Tim. 1:7.

When do you get a sound mind? When you are saved. How do we get it? God gives it to us, just as God gave such to this demoniac. Here is this man now—dressed, in his right mind, sitting at the feet of Jesus, adoring the feet of God.

III

INSTRUCTION AT THE FEET OF JESUS.

We read:

"And she had a sister called Mary, which also SAT AT JESUS' FEET, and heard his word."

—Luke 10:39.

This is talking about Martha. That a wonderful soul Martha had. She tried to take care of the teachers as best she could. She tried to keep house the best she could.

(Continued on page 4, column 3)

THE BAPTIST EXAMINER

DECEMBER 3, 1966

PAGE THREE

The Baptist Examiner FORUM

"If it is unscriptural, contrary to our church covenant and morally wrong for a church member to be a sales person in a liquor store, how can we approve the practice of churches obtaining the wine for the Lord's Supper by purchasing it in a liquor store?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Such is not at all necessary. Here is how my own church solved the problem.

There was a Jewish owned store not far from us in the city, that handled various food articles that are preferred by Jewish people. This store also handled articles used by Jews in their religious observances. Among other things was unleavened bread, and "sacramental" wine, as it is termed. The sale of this wine was allowed even in prohibition days. This store was a very convenient place to procure wine for use in the Lord's Supper. But apart from such a store, it is not necessary to go to a liquor point for wine for the Lord's Supper, since it can be had from most any big super market.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



It would be best if the church could get the wine somewhere other than a liquor store. I have heard of some churches that have members make the wine for the Lord's Supper. That is good. Other churches have contacts where they can buy the wine through other means than a retail liquor store.

However, if there is no other way for the church to get it, then they must buy it the best way possible. God told us to use unleavened wine in the Lord's Supper because it represents the sinless blood of Christ, therefore we must use it and that means we will have to get it the best way possible.

If you object, then I suggest you pray to God and ask Him to provide a better way of obtaining it. (Notice I did not say to substitute something else for the wine. There is no substitute and if you use anything but wine and unleavened bread you are not observing the Lord's Supper).

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



It is so important that we guard our reputation with all that is within us. It is just impossible for us to be too careful about our reputation. Several years ago a person came to me and said, "I saw one of your deacons come out of the liquor store the other day."

When I pressed him for the name of the deacon, I found that it was a man who had never been considered for the deaconship, but he was a member in good standing. He later moved away and was granted a letter to the effect that he was in good standing with the church. This letter was granted in spite of the fact that it was common knowledge that he was a frequent visitor to the liquor store, and that he refused to pay his honest debts. The time has come when you have to earnestly contend for the faith once delivered to the saints in order to be kicked out of most Baptist churches.

A church of the Lord Jesus Christ should not have to go to the old devil's supply house in order to get wine for the Lord's Supper, and neither should the church have to endanger the reputation of one of her members by sending him to a liquor store for the wine. The enemies of Christ, and of His people do not know, and neither do they care why he is there. They only desire to tell everyone that they saw this Baptist deacon, or Baptist member come out of the liquor store. I believe it would be well for Brother Gilpin, or someone else who has the information to tell our churches through The Baptist Examiner where they may obtain the wine without their having to go to the old devil for it.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



It seems to me that the querist is gagging at a gnat and swallowing a camel. Read Matt. 23:24. I cannot see how that one working in a liquor store, where liquors are sold for over-indulgence, and a church buying wine at such a place for the observance of the Lord's Supper has any connection.

The Bible does not condemn the use of wine, but the abuse of it. One selling liquors knows that he is selling this for the over-use of it; therefore, it would constitute sin. One who works as a salesperson could not have a pure and God-honoring motive behind his work, whereas, if one were to go to a liquor store to buy wine for the Lord's Supper could not you say that his motive was pure, and also God-honoring in so doing.

"Shall not God search this out? for He knoweth the secrets of the heart." Ps. 44:21.

Surely, He who made our hearts knows the motive behind our actions; therefore, our motive would be vitally important in going into a liquor store at any time. If we were to enter this place with the motive to abuse the use of wine, then it would be evil; but for us to enter so that we might secure wine for the Lord's Supper, then our motive would be right therefore, it would not be wrong.

Furthermore, if one is condemned by going into such a place there are other places where one may secure wine for the Lord's Supper; for instance, drug stores oftentimes sell wine for religious use. In this part of the country it is sold at most all large grocery stores, such as A&P. Though I go to these stores (drug or grocery) it does not mean that I am going with the motive to

partake of evil.

If one so wished, he could make his own wine and thus take away any doubt in his mind.

A FEW WORDS ABOUT OUR BIG BOOK SALE

In the issue of last week we printed a large number of books, Bibles, hymnals, and greeting cards that we are offering at 20% discount during the month of December.

Here is a opportunity for our readers to stock up on the very best of Christian literature and at a price considerably lower than what you would pay elsewhere.

Please remember that we sell for cash, and don't ask us to extend credit during this sale nor at any time. This is no reflection upon anyone. We don't employ a bookkeeper, and to sell orders on credit would force us to do so. If we had to pay for a bookkeeper, we couldn't sell at the prices, at which we sell.

In this sale transportation is extra. Ordinarily, we pay parcel post charges, yet during this sale, at this fabulous discount, we cannot afford to pay the transportation charges. Therefore please add sufficient money to pay the parcel post charges.

(Continued on page 6, column 3)

Did You Forget Us?

(Continued from page one) to have a part in our written ministry in this manner.

Please don't forget us, nor ignore us.

"At The Feet Of Jesus"

(Continued from page three) could. But she was much more concerned about housekeeping and cooking than she was in listening to Jesus teach.

I can see Martha as she comes from the kitchen and says, "Master, why don't you send my sister out to help me with dinner?" Mary was sitting at the feet of Jesus. She was being instructed of the Lord Jesus Christ. Martha was concerned about preparing a meal for Jesus, while Mary was concerned with what she could learn from Him. I can hear the Lord Jesus as He said to her, "Martha, you are burdened, weighted down, and worried about getting some food ready to feed the body, but so far as Mary is concerned, she has chosen something that is better than what you have chosen. She is sitting here at my feet. She is being instructed."

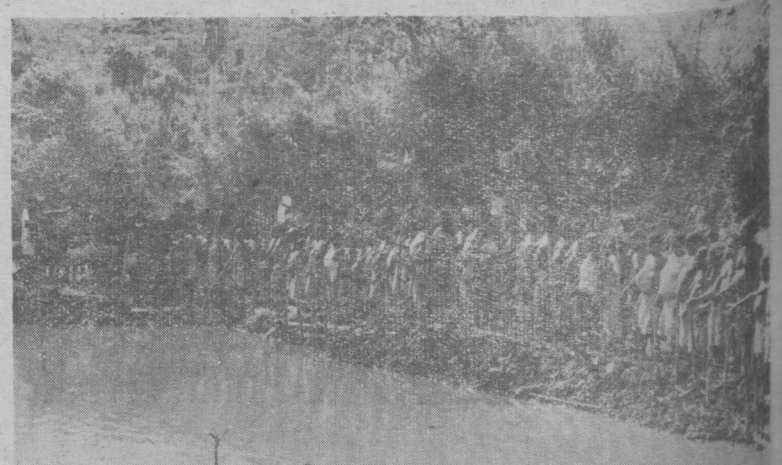
I ask you, beloved, where do you go to get your instructions if you don't get such at the feet of Jesus Christ? I contend that you'll never learn this Bible if you don't learn it at the feet of Jesus. You can sit down and read it, and study the history, and the geography, and the literature of it, and forget all about Jesus. You can learn the history, and the geography, and the literature without Jesus' aid. I'll grant you that you can take books on top of books that have been written about the Bible and you can learn things out of the Bible that other people have learned spiritually from the Lord. You can learn them from man, but it won't amount to anything at all to you, for you'll just have a head knowledge and you won't really believe it in your heart. When the time comes, you can shuffle it off, and push it to one side, and forget about it, and go exactly contrary to what you stood for in the past, since all you had was a head knowledge that you learned from reading books about the Word of God.

Beloved, you can't get instruction at the feet of Jesus, and ever be the same again. You can't shuffle it off. You can't push it to one side. When you once get instruction at the feet of Jesus Christ, it becomes a part of you, and you stand for it, you contend for it, and you live for it

New Guinea Photo Story

By FRED T. HALLIMAN

In this series of pictures, I show you the pictures of two different baptisms. The first four pictures are of a group not too far from our Mission Station, while the other four pictures are of a group about three days walk from the Mission.



IN THIS PICTURE can be seen a portion of the 72 people that I baptized one Sunday morning. I have been working with this group of folk almost from the very start of our work here, however, from the human point of view, they have been the hardest group of folk to get the message across to of any I have worked with. There would probably be about 300 to 400 in this tribe. For a good while at first I had to meet with them out in the open and then finally they put up a building to hold services in. It was a long time after that, perhaps two years, before any of them ever made a profession of faith in Christ. Now about half of them are professed believers.



HERE WAS THE FIRST one of the group that I baptized, the leader of the tribe who is also a village constable now. The custom of most of these men or at least it used to be, was to take as many wives as they had pigs to buy them with and especially was this true with the head man. This man came to me after he had professed to be saved but before he was baptized and asked if it would be all right for him to take his second wife. My answer was that I could not control his life insofar as his marital status nor anything else when it came to material things, but that if he elected to take his second wife knowing that God forbids such actions that he could not be baptized. So I left the decision for him to make. The evidence of his decision is seen in this picture.



THIS PICTURE SHOWS a young fellow that had just been raised from the water to walk in newness of life.

from day to day.

IV

CONSOLATION AT THE FEET OF JESUS.

We read:

"When Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died."—John 11:32.

This took place in the city of Bethlehem. It was a wonderful name where Jesus loved to go.

There were not many homes like this one where Jesus could feel at home.

Beloved, that is true with us today. There are not many places where we can feel at home.

Years ago, an individual became furious with me. He said, "You don't come to my house as much as you go to somebody else's house," and called me somebody else by name. I said, "That is right." He thought I was going to deny it. I said, "Do you want to go to my house?" (Continued on page 5, column 1)

More Pictures Of Work Of FTH In New Guinea



IN THIS PICTURE can be seen a fellow in the process of being buried. This group of folk have since been organized into a Baptist Church and there are several more professed believers now awaiting baptism.



BEGINNING WITH THIS picture and including the next three, is a different group of folk. This group of folk live at the far end of the Duna tribe, about 3 days walk from our Mission, and it is the same group where professions were made in a 10-day evangelistic meeting that I held at one of the places on the five weeks patrol that I made just over a year ago. There had been several more that had professed to be saved during the year and in this group, 82 were baptized one Saturday morning. Due to the size of the group, the dense jungle growth, and the limited space, it was impossible to get them lined up so as to photograph most of them at the same time. In this picture can be seen a man about to be planted in the water.



ANOTHER SCENE of a burial according to the Scriptures. How anyone can read the Bible and then sprinkle or pour for baptism certainly shows a degree of ignorance and lack of being in possession of the New Birth, for God said that saved folk would not HEAR, but DO that which He said and then to do. He has never told anyone to be sprinkled, but He has certainly commanded them to be immersed, there is no other baptism.

At The Feet Of Jesus"

(Continued from page 4)

Why I don't enjoy coming to your house as much as I enjoy going to the other fellow's house?" I said, "When I come to your house, you pick over everything in the church, and in the home, and by the time I leave, I look like an old turkey carcass three or four days after Thanksgiving." I said, "I go to your other home that you say I go more often, and I enjoy it. There I get some fellowship and the Word of God. It is there that I find homes I enjoy going to more than others, and that is not one of them."

I want to tell you, this is the kind of a home that Jesus enjoyed. Mary, Martha, and Lazarus lived there. Evidently all three of them knew the Lord. It was a home where Jesus enjoyed going, a home that home, just like all other homes, has sadness brought to it. I heard that Lazarus was sick. I didn't do a thing about it. After he had

been dead for four days, Jesus came to the home. Martha, always bustling about doing something, rushes out to see Him. Mary, the one who had sat at His feet for instruction, doesn't hurry out to see Him, but when Jesus comes in, she falls at His feet. Why? For consolation. She said, "Lord, if you had been here, you wouldn't have let him die." She is seeking consolation, and what she sought for, she soon had, for the Lord Jesus went out and cried, saying, "Lazarus, come forth," and Lazarus came out of that grave and was delivered back to the family. The very thing that Mary sought at His feet she soon received — consolation at the feet of Jesus.

Isn't that the best place to go for consolation? When you have troubles, whether it is death or whatever it may be, isn't the best place to find consolation at the feet of Jesus?

I read in the Bible of the death of John the Baptist. Herod had his head cut off and put it on a plate, and brought it around,

HERE IS ANOTHER one of God's trophies of His marvelous grace. This old man has since passed out into eternity and according to his testimony just before he died, he is now resting with his Lord, no more fears and worries for him. He was perhaps 70 years old when he died and had spent about 69 years and 10 months of that 70 in superstitious fear, as well as fear of dying in a tribal fight or from starvation. He lived under the influence of another mission for nearly five years before he died without ever hearing the gospel. At the height of my house building, this old man sent word across two mountains that he was soon going to die and would like to see me before he died. He asked if I would come to see him. At first I told his messengers I could not go for at least a month, for I was in a position that I could not let the work go just then. They said the old man wants to see you very badly and will not last a month. I asked if he was saved and they said that he had never professed to be saved, but they thought he wanted to talk to me about the Lord. This was on a Friday, so I told them I would be ready to go at 7 a.m. the next morning. After eight hours walk, I reached him about 3 that afternoon. Several people were there, and the first thing I thought of was having a preaching service. So we did, and after the service, the old fellow told me he had received the Lord as his Saviour. He was happy and rejoicing about being ready to die and not afraid any more. I spent the night there and the next morning walked back across the mountains, preached once on the way, was back here in time to preach the evening services at the Mission and back at building early Monday morning. While the trip was extremely difficult to make, I have never regretted going. Friends, I ask you to take a second look at this man who lived in complete and total heathenism until two months or less before he died, and thank God that He gave you a burden for this work so that you could have a part in helping me to be able to cross those two mountains and preach the unsearchable riches of Christ to him before he died. While there have been hundreds of people that have professed to be saved under my ministry over here, if this were the only one it would have been worth all my time and trouble and your money. Amen.

showing it off, as if to say, "This is the way we treat the folk who talk about the king." What did the disciples do? Listen:

"And his disciples came, and took up the body, and buried it, and WENT AND TOLD JESUS." —Mt. 14:12.

While that crowd was having fun, and enjoying looking at the head of that first Baptist preacher, the disciples took up that decapitated body — that headless body — and carried it away and then they went and told Jesus.

I tell you, beloved, the place to go when you need consolation is Jesus. Friends may do all within



IN EVERY BAPTISM all the men are always baptized first. Here in this picture shows some of the women about to be baptized. The man that you see standing in the water is the Missionary that works with these people.



IN THIS PICTURE can be seen several of the natives milling around the place where the baptism took place. Several trees had been cut and a stream dammed up to provide a place to baptize.

their power, yet they are so powerless to do anything. Friends may do their best to be of help, yet they are so helpless in times of grief. Beloved, the place of consolation is, as in the case of the disciples when John the Baptist was beheaded, and as in the case of Mary when Lazarus died — the place of consolation is at the feet of Jesus.

V INTERCESSION AT THE FEET OF JESUS.

We read:
"For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and FELL AT HIS FEET." —Mark 7:25.

This woman was a Syrophenician. This means that she was from the countries of Tyre and Sidon — someplace on the eastern coast of the Mediterranean Sea. She was outside the realm of Jewish blessing, and was far removed from the covenants of God, but she had a daughter that was possessed with a demoniacal unclean spirit, and knowing that the only place that she could find help for her daughter was with Jesus, this woman came and fell at His feet, and prayed in behalf of her daughter.

It is highly conspicuous the way Jesus handled the situation, for the Word of God tells us that Jesus said, "You have no claim on me. You are a Syrophenician. I came only in behalf of the Jews. I haven't come as yet in behalf of Gentile people." He even went so far as to say, "It is not meet to take the children's bread, and to cast it to the dogs." You say Jesus was terribly unkind to her when He used that expression — that He will offend her and drive her away. Did He? No, beloved; instead, she clung to Him all the more. He was merely testing her to see how genuine her faith was, and she clung to Him all the more. She said:

"Yes, Lord; yet the dogs under the table eat of the children's crumbs." —Mark 7:28.

Beloved, she was willing to take the position of a little dog under the Master's table if only she could get the blessing that she besought in behalf of her daughter.

Notice the play on words — that word "dog." Jesus said, "It

is wrong to take the children's bread and give it to dogs." Then He used the word for a big dog. When the woman answered, she said, "That is right, but the dogs under the table get some food," and she used the word for little dog. She was willing to take the position of a little dog that she might get the cure for her daughter.

I tell you, beloved, this is a remarkable passage of Scripture — this woman's intercession. She was willing to take the position of a cur, in order to get the cure for her daughter. She interceded in behalf of her daughter.

How little of that you and I do! It may be because we don't spend more time at the feet of Jesus. It reminds me of Abraham in the Old Testament. When God made a revelation to him that the city of Sodom was going to be destroyed, Abraham knew that his nephew Lot was in that city, and he didn't want to see Lot burned up with the wicked Sodomites. He said, "Lord, I'd like to ask a favor. Show mercy to me, since you have shown me what is going to take place. If you can find 50 righteous people in the city of Sodom, will you destroy it?" God said, "No, if you can find 50 righteous people, I won't destroy it." Abraham immediately said, "Well, Lord, it might lack 5 of being that number" and God said, "I won't destroy it for 45." Then Abraham dropped down to 40, and 30, and 20, and then 10. I suppose Abraham stopped praying when he got to 10 — not because he was ashamed to go any lower, but I think he must have thought that since Lot had been living there for a long time, surely he must have won 10 people to God. I am satisfied that Abraham quit praying just because he thought Lot must have done something in Sodom — he must have gotten a few people saved in this length of time, and he didn't go any lower than 10. However I want you to notice how Abraham interceded.

Beloved just as Abraham interceded in behalf of Lot and just (Continued on page 6, column 1)

THE FANCY TWISTERS AND TURNERS SHAMEFULLY AND MODERNISTICALLY SET THEMSELVES AGAINST THE WORDS OF JESUS, THE STATEMENTS OF THEIR OWN GREAT LEADERS OF YESTERDAY, AND EVEN THE . . .

TESTIMONIES OF BAPTISTS OF THE PAST

(As quoted in A SYSTEMATIC STUDY OF BIBLE DOCTRINE by T. P. Simmons).

J. W. Porter, eminent preacher, editor, author, and scholar:

"1. Election took place in eternity. 2. It was an individual election. 3. It was based wholly on the good pleasure of God, and not on the foreseen merit of the elect" (From a letter to the author).

John Clark, founder of the first Baptist church in America:

"Election is the decree of God, of His free love, grace, and mercy, choosing some men to faith, holiness, and eternal life, for the praise of His glorious mercy."

R. A. Venable (1849-1933), president, Mississippi College, Clarke College:

"I cannot agree with them (Methodists) as to the doctrine of election and predestination. They hold that God's election unto salvation was based upon His foreknowledge; that God foreknew that some would believe and as many as He knew would believe He elected to salvation. The sovereign will of God had nothing to do in deciding His electing grace. This I believe to be contrary both to reason and revelation." (Why Baptist and Not Methodist, in Baptist Why and Why Not, p. 123, published by Baptist Sunday School Board, Nashville, Tenn.).

Robert Watts, Belfast, Ire., in articles written of the request of T. T. Eaton and published in the Western Recorder during Eaton's editorship, and later published in book form by the Baptist Book Concern:

"On behalf of Calvinism, it can be claimed that it is the doctrinal system deduced from the Scriptures."

And further, in speaking of the Arminian notion that election is based on foreseen faith:

"Is it not manifest that it takes the government of His moral agent out of the hands of God? and does it not represent Him as occupying the position of a mere spectator, whose line of action is determined by the creatures of His hand" (Sovereignty of God, pp. 63, 128).

J. B. Moody, author of more than

forty books, when ninety-five years old, said:

"Election to salvation is sovereign, eternal, unconditional, with predestinated means and agencies to secure the betrothal of a bride-to become the Lamb's wife, vicariously redeemed" (The Plan and Way of Salvation, p. 5).

D. F. Estes, in "New Testament Theology," p. 180:

"Upon what this divine choice depends we have no basis for assertion, but we note that the divine choice is never made to depend on a previous choice of God by men, but is made to anticipate their action."

D. B. Ford, in comment on Rom. 8:29:

"That . . . election . . . does not depend on God's foreknowledge of our faith for goodness is also evident from the declaration of the . . . apostle, that we are chosen in Christ before the foundation of the world that we should be holy." See Eph. 1:4. (An American [Baptist] Commentary on the New Testament).

Alvah Hovey, general editor of the above commentary, as quoted by Strong:

"The Scriptures forbid us to find the reasons for election in the moral action of man before the new birth, and refer us merely to the sovereign will and mercy of God, that is, they teach the doctrine of personal election" (Systematic Theology, p. 427).

E. C. Dargan in "The Doctrines of our Faith," page 128:

"Are there conditions to God's choice? Does He choose because he foresees that men will repent, or on the condition of faith? No; in choosing men to save men God is sovereign, free, untrammelled, gracious; acting on His own initiative."

A. H. Strong, in Systematic Theology, page 427:

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation."

"At The Feet Of Jesus"

(Continued from page five)

as this Syrophenician woman interceded at the feet of Jesus in behalf of her daughter who was suffering with an unclean spirit, I would to God that you and I might do more of this intercessory work. I would to God that you and I had more of an intercessory passion.

VII

WORSHIP AT THE FEET OF JESUS.

We read:

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."—Mt. 28:9.

This was on the first Sunday after the resurrection. Jesus had been raised from the dead about 6:00 on Saturday evening. On the first day after the resurrection Jesus showed Himself alive, and as He revealed Himself to them, the Word of God says that they held Him by the feet and worshipped Him.

A little while before this in the beginning of His ministry, the Lord Jesus was taken up on a mountain and was shown all the kingdoms of the world, and all the glory thereof, and the Devil said in substance, "If you'll bow down and worship me, I'll give you all this, and you can by-pass Calvary." What did Jesus say? Listen:

"Get thee hence, Satan; for it

is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Mt. 4:10.

Beloved, whom are we to worship? We are to worship only God.

When we come to the book of Revelation we find a disciple attempting to worship an angel. Listen:

"And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellowservant."—Rev. 19:10.

This angel said, "I am just a servant; I am your servant." That is what the Word of God has always revealed about angels, that they are ministering spirits sent forth to minister to the heirs of salvation. The disciple John made a mistake when he fell at the feet of this angel to worship.

Beloved, we are not to worship the Devil, and we are not to worship an angel but rather, we are to worship God, and we are to be careful when we come to the feet of any individual lest we worship that individual, and not God.

One day a man tried to worship Peter. We read:

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."—Acts 10:25,26.

Some people say that Simon Peter was the first pope. I don't say it, and the Bible doesn't say it. Nobody that has ever studied the Bible ever said it. But heretics say that Simon Peter was the first pope. Well, what an "unpopely" pope he was!

When that fellow who lives in the house of 1400 rooms over on the banks of the Tiber in Rome came to this country in October

of 1965, he had everybody in the country licking his hand, and pawing over him, and kissing his ring, and not one time did he say, "Stand up; I myself also am a man." When he flew through space over Canada, he gave a greeting to the Canadian people and pronounced a blessing on them, as if he had brought Heaven direct from Rome to Canada. All day long, they tell me, in New York, he blessed everything he came in touch with, just as if he had brought Heaven right to New York City from Rome. Everybody pawed around over him, and they bowed before him, and they licked his hand, and they kissed his ring, and they called him "Holy Father," which in itself was contrary to the Word of God, for the Bible says to call no man your father upon the earth.

Beloved, I wouldn't call a Catholic priest "Father" if I knew he was a daddy 500 times. I just wouldn't do it. The place of worship is not at the feet of the pope, but at the feet of Jesus. When we read this story in Matthew 28 of the disciples, how they worshipped Jesus at His feet, I say that the place of worship for us is at the feet of the resurrected, ascended Christ who has gone into the sky.

CONCLUSION

Let's notice. At the feet of Jesus is the place of salvation; it is the place of adoration; it is the place of instruction; it is the place of consolation; it is the place of intercession for others; and it is the place of worship. May God help you to immediately come to the feet of Jesus. If you need salvation, you'll find it at His feet. Bow in submission to Him. If you need consolation or instruction, you'll find it at the feet of Jesus. You adore Him, you intercede for others, and you worship at the feet of Jesus. May God help you, whether you are a sinner or a saint, to find your way now to the feet of the Lord Jesus Christ.

May God bless you.

Book Sale

(Continued from page 4)

Let me suggest that you keep the pages which appeared in last week's issue or those which appear in this week's issue. This is the only catalogue we print. It will be of value to you in the future to reserve this particular issue on account of this listing of books.

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Left The SBC

(Continued from page one)

convention, men who work in the Baptist Building in Jefferson City, Missouri, could be mentioned as having been exceptionally helpful.

Nevertheless, these men are part and parcel of something that is unscriptural and unspiritual. What they are a part of is illogical, irrational, unreasonable, contradictory, and absurd. In short, it is not the will of the Lord for His churches to enter into any such organization as that of the SBC, the state convention, or local association of the nature of those now existing among the churches of the SBC.

1. Am I therefore become your enemy, because I tell you the truth THAT THE SOUTHERN BAPTIST CONVENTION IS UNSCRIPTURAL IN ITS ORGANIZATIONAL ASPECTS?

The proof of this is found in the Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16,17). If the written Word of God is sufficient for faith and practice, if nothing else is needed, if it is inerrant in these matters, then the convention stands

condemned automatically. Why? Because there is no convention with officers and boards and committees mentioned in the Bible! THERE IS NOT ONE SINGLE SOLITARY EXAMPLE OF THE CHURCHES IN THE NEW TESTAMENT ORGANIZING INTO CONVENTIONS AND ASSOCIATIONS WHICH THEN ELECT OFFICERS TO OVERSEE THOSE SAME CHURCHES. And, of course, there are no boards or committees which handle the missionary work or the educational work or the financial gifts of the churches. The nearest thing to it is where the churches sent their offerings to support the missionary work of Paul and to aid the persecuted brethren in Judea. But THAT CERTAINLY IS A FAR CRY FROM AN ESTABLISHED ORGANIZATION WHICH ELECTS BOARDS AND COMMITTEES AND DELEGATES POWER TO DO THE THINGS MENTIONED. Remember! If the Bible is the only sufficient rule for faith and practice, THEN ALL THAT IT PERMITS TO THE CHURCHES IS ALL THAT IS PERMITTED. To deny this is to deny the authority and sufficiency of the Bible. This argument alone ought to end conventionism now and forever.

But a second one — and one that is even stronger — is that Jesus ordained one, AND ONLY ONE, ORGANIZATION FOR THE FURTHERANCE OF HIS WORK, AND THAT IS THE LOCAL CHURCH. It was the local church (Matt. 16:18) — a called-out, local, visible, autonomous assembly — that Jesus built upon Himself. The word is ecclesia in the Greek, and it was used to designate the governing assembly of called-out citizens which ruled over a Greek city state. The New Testament always uses the word in this sense, except when it uses the word in a figurative sense — that is in a figure of speech. It is used in its original significance in Acts 19:39-41: "But ye enquire any thing concerning other matter, it shall be determined in a lawful assembly . . . And when he had thus spoken, he dismissed the assembly." Stephen used it in reference to the assembly of the Israelites in the wilderness. "This is he, that was in the church in the wilderness . . ." (Acts 7:38). Neither the New Testament or the Old Testament ever uses the word to apply to a whole group of Israelites or Christians in one territory, or country. Ninety-three times, according to George M. McDaniell, one time president of the SBC, now deceased, the word ecclesia refers to a particular, local congregation. All other times (16 or more) it is used in a figurative or institutional sense.

It is to this organization, the local church, that Christ gave the Great Commission. And it was the local church that sent out Paul and Barnabas (Acts 13:1-4). The local church investigated Peter's first contact with the Gentiles (Acts 10 & 11). A local church is called a pillar and ground of the truth (I Tim. 3:15). SO THEN, THE SENDING FORTH AND THE CONTROL OF THE MISSIONARIES IS THE TASK OF THE LOCAL CHURCH. THE CONTROL OF THESE MISSIONARIES IS THE RESPONSIBILITY AND DUTY AND OBLIGATION OF THE LOCAL CHURCH — NOT OF ANY MISSION BOARD. AND CHRIST NOWHERE GAVE HIS CHURCHES AUTHORITY TO DELEGATE THIS POWER. Hence, CONVENTIONISM, AND ITS BOARDS, HAS NOT ONE SCRIPTURAL BASIS. IT IS UNSCRIPTURAL.

In the first three centuries all of the churches were local, visible, sovereign, autonomous bodies. They did not organize into conventions, and no convention or board or society was known among Baptists until the 1800s (the first society was organized in the 1790s).

Thus, Southern Baptists have not only gone against the Bible (which is most important of course), but against 1800 years of church history. How did God get along for 1800 years without a convention? How did He get along without it in New Testament times, if it is so Scriptural? The answer, of course, is that it is unscriptural. IT IS NOT ONLY UNSCRIPTURAL, BUT ANTI-CHRISTIAN. WHY? BECAUSE IT GOES AGAINST THE PLAIN TEACHINGS OF CHRIST.

2. Am I therefore become your enemy, because I tell you the truth THAT THE SBC IS UNSCRIPTURAL IN ITS DOCTRINAL ACTIONS?

All one has to do here is to compare the Southern Baptist Confession of Faith adopted in 1963 with the

Missionary In Caribbean Area Likes Conference

HAMZA MOHAMMED
Trinidad, West Indies

It has always been my desire to attend one of these conferences, especially after reading the messages that were preached, through the Baptist Examiner, and the statements of the many who wrote saying how richly they were blessed by being there. Well, my coming to the U.S.A. and attending the conference was



HAMZA MOHAMMED

made possible through the generosity of the Woodlawn Terrace Baptist Church, of Memphis, Tennessee, whose Missionary I am, labouring in Trinidad, and her worthy pastor, Elder Wayne Cox. To them, I am indeed grateful for this privilege.

It was truly a blessing and a thrill to be there and listen to the various preachers, who magnified the Lord in every respect. It was also good to see the large number that attended the conference. It was encouraging to see so many whom the Lord has reserved to contend for the Faith. The messages were Baptistic, and therefore Biblical in every respect. I believe that Brother Gilpin is to be highly commended for the good job done in seeing that we were well fed both with material food, which was very good, and spiritual food which was excellent.

I also believe that The Baptist Examiner is worthy of the support of every Baptist. First, because of the truth for which it stands, and secondly, because it was through this media, many of us were brought together to enjoy the fellowship of sound Baptists.

I am sure I cannot in words express the blessings I received by being there, so it would be good, to plan, the Lord willing, to attend one conference for your self.

Pastor Hamza Mohammed
Calvary Baptist Church
Nelson Street, Arima
Trinidad, West Indies.

Baptist Confessions of Faith adopted since 1600 in order to note that UNCONDITIONAL ELECTION, LIMITED ATONEMENT, AND IRRESISTIBLE GRACE SOUTHERN BAPTISTS HAVE CHANGED THEIR POSITION. Surely, if the Gospel is the same, these must be the same. Unless the are false doctrines . . . and imagine Baptists saying that? If one wishes to be more specific, he may compare the Baptist Confession of 1963 with the beliefs of such great Southern Baptist leaders of the past as J. A. BOYCE, FIRST PRESIDENT OF THE SOUTHERN SEMINARY, JOHN BROADUS (NEEDS NO INTRODUCTION), B. H. CARROLL, FOUNDER AND FIRST PRESIDENT OF SOUTHERN WESTERN BAPTIST SEMINARY, JESSE MERCER, AND J. R. GRAVETT. Carroll's commentaries can be purchased in any Southern Baptist Book Store. Thus, one can quickly change up on him. But all of these men were on unconditional election, limited atonement, and irresistible grace. (Continued on page 7, column 2)

Left The SBC

(Continued from page 6)
 What is wrong? Those brethren of yesterday or these of today?

Furthermore, these brethren of today, holding to free will, conditional atonement, and universal atonement — short, a rank Arminianism — have their denomination men preaching old Calvinism (a better term is Sovereign Grace) that the above men preached. Arminianism and Calvinism do not mix. So Southern Baptists have a new doctrine: fellowship of different doctrinal viewpoints. THEY HAVE FELLOWSHIP THOSE OF LIBERAL VIEWPOINTS. Observe that the Southern Sunday School Board published Dr. Elliott's book on Genesis. Observe that he was not fired for what he taught or wrote, but for requesting re-publication. Observe that there are right now liberals — men who have published liberal books — teaching in the seminaries and colleges of the SBC. I know. I have sat under some of them. I have had friends who sat under them, in the seminaries. I have checked up on some of their writings. Now this is a doctrine: that is the fellowship of people with different Gospels. Arminianism is one kind of Gospel. Calvinism or Sovereign Grace is another. And Liberalism is a third kind though somewhat related to the others. BUT IT IS NOT AN OLD DOCTRINE, BECAUSE THE OLD DOCTRINE, THE BIBLE DOCTRINE IS: "BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU

DOCTRINE, RECEIVE HIM NOT INTO YOUR HOUSE, NEITHER BID HIM GOD SPEED: FOR HE THAT BIDDETH HIM GOD SPEED IS PARTAKER OF HIS EVIL DEEDS." — (11 Jno. 9-11).

Another ill-applied precept is the matter of not listing the salaries which the officers of the SBC and the various state conventions are paid (I mean the salaried employees). Why isn't it done? Could it be, that if the size of those salaries were known, many dear brethren who earn less than the poverty level would quit giving? And those salaries range from \$6,000 to \$20,000. What a shame that so much of the Lord's money is wasted on fat salaries for big officials.

And then there is the North American Committee formed for a closer alliance of the SBC, the American Baptist Convention, and other Baptist groups. I used to get the quarterly from Andover Newton Seminary (one of the ABC's Seminaries). In one of them, one man plainly and blatantly denied the bodily resurrection of Christ. How can the SBC work with the ABC? HOW CAN IT EVEN SEND FRATERNAL MESSENGERS TO IT?

4. Am I therefore become your enemy, because I tell you the truth that THE SBC IS UNSCRIPTURAL IN ITS BIBLICAL ACCLAMATIONS?

The SBC claims to be a Bible believing group. Yet in a Training Union magazine for 1963 (which I still have), there was an article by the President of Midwestern Baptist Theological Seminary denying that the Bible was accurate in its history and science. Now the cooperative program pays this man's salary. No one has done anything about it. How then, can the Convention call itself Scriptural?

In 1960 or 1961 I heard Ernest Campbell say that a pastor of a church in the St. Louis Baptist Association got up in the ministerial meeting and bragged about not believing in the Virgin Birth. Not one thing was ever done about that pastor or his church — which is a liberal church. What was Biblical in doing nothing about a man like that.

The truth of the matter is that Southern Baptists just claim to be Biblical.

Look at the way Southern Baptist churches fail to exercise church discipline. Look at the way you can buy almost any kind of literature in their book stores, from extreme liberalism to extreme fundamentalism. All the profits, so they say, go to missions. But is it right to do evil in order to do good? Why not sell pornography in order to finance missions? That's really radical one might say? BUT THE TRUTH OF THE MATTER IS THAT FALSE DOCTRINE WILL SEND A MAN TO HELL AS QUICKLY AS ADULTERY.

It is all right for the world to sell that stuff (meaning liberalism), but not for an agency of the church. Look at the way the book stores of the Convention promote the *Interpreters Bible*, one of the great liberal commentary sets. THE BIBLE SAYS, "BEWARE OF FALSE PROPHETS, WHICH COME TO YOU IN SHEEP'S CLOTHING, BUT INWARDLY THEY ARE RAVENING WOLVES." — (Matt. 7: 15). Selling the false prophet's writings, is not being wary of him. No wonder the wolves are getting our young preacher boys. No wonder that one young ministerial student, who attended Southwest Baptist College (an okay school), Union University (no good), and Quachita Baptist University (??), and Midwestern Seminary (1 1/2 years), sneered at me for believing in the Virgin Birth.

5. Am I therefore become your enemy, because I tell you the truth that THE CONVENTION IS UNSCRIPTURAL IN ITS SPIRITUAL AD-MISSIONS.

The Convention admits in its charter that it is unscriptural: "Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is hereby enacted by the authority of the same, That from and after the passage of this Act, that William B. Johnson, Wilson Lumpkin, James B. Taylor, A. Dooley, R. B. C. Howell, and others, their associates and successors, be and they are hereby incorporated and made a body politic by the name and style of the Southern Baptist Convention, with authority to receive, hold, possess, retain and dispose of property, either real or personal, to sue and be sued, and to make all by-laws, rules and regu-

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lations necessary to the transaction of their business, not inconsistent with the laws of this State or of the United States; said corporation being created for the purpose of eliciting, combining, and directing the energies of the Baptist Denomination of Christians, for the propagation of the gospel, ANY LAW, USAGE OR CUSTOM TO THE CONTRARY NOTWITHSTANDING."

This is a usurping of the Holy Spirit's place as the One who guides the churches: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." (Jno. 16:13). We see the Holy Spirit leading a church to carry out the Great Commission (Acts 13, etc.). But we do not see Him leading the churches in the New Testament to form a Convention Organization. He guides, and Christ, the head of the church (a synecdoche, hence of the local assembly) guides his local church, each church individually. NOW THE CONVENTION USURPS HIS PLACE AND THE HOLY SPIRIT'S PLACE. They guide the churches... no one else is supposed to do this or can do this... AS BAPTISTS HAVE SO CLAIMED THROUGH THE AGES. If the Holy Spirit is personally present in the churches to guide them, why should there then be a convention? There is no need for one. There is no authority for one. There is no Scriptural precedence for one. There is no historical support (prior to 1790), for one. There is no leadership of the Holy Spirit for one.

But the convention is unscriptural. It exists by authority of the state — not Christ. It is called a corporation. Furthermore, this corporation arrogantly claims for itself something specifically reserved to the Holy Spirit and to Christ in words that are as unchristian, unscriptural, and ungodly as any ever uttered by Rome — here it is again lest you doubt it: "... said corporation... for the propagation of the Gospel, ANY LAW, USAGE OR CUSTOM TO THE CONTRARY, NOTWITHSTANDING."

THIS DOES AWAY WITH THE BIBLE AND SPECIFICALLY WITH THE LAW CONCERNING CHRIST AS THE HEAD AND DIRECTOR OF THE CHURCH. IT DOES AWAY WITH THE BIBLE LAW OF THE CHURCH AS A SOVEREIGN, AUTONOMOUS BODY, FOR IT PRESUMES TO DIRECT AN AUTONOMOUS BODY. Every church, Southern Baptists say, directs its own affairs, but the Convention Charter (see any Convention annual of the SBC) says it is to direct the Baptist Denomination of Christians for the propagation of the gospel — and this denies the autonomy of the local church.

Further, the constitution reveals that the churches are not autonomous bodies equal to each other, for it sets

the number of messengers a church may have according to size and gifts to the program. Hence, the obvious conclusion that the churches are not equal bodies.

Further, it claims to be independent and sovereign in its own sphere. Article IV of the Constitution: "While independent and sovereign in its own sphere..." It is true that the Convention claims to exercise no authority over any church, yet it does indirectly by its claim in the charter and by its rules concerning messengers. It does it by not seating messengers or by its (Continued on page 8, column 3)

Evolution

(Continued from page one)
 older ones accept divine creation.

There can only be two interpretations of the universe. Either it is the result of mere chance or else the result of design. It is either that of an accident or by a divine personality. The evolutionists feel that by some mysterious spontaneous generation, life sprang into being. In other words a one-celled animal called the amoeba, appeared on the scene. It just spontaneously leaped into existence. The atheistic evolutionists cannot tell you why, when, or where, but they prefer to believe that such happened than to accept the idea of a personal God as creator. Evolution is not a scientific fact because it does not have "demonstrated truths" or "observed facts." It is a speculative theory. It is the result of a scientist trying to be a philosopher. When a person reads articles on evolution he is amazed at the speculative suppositions like: "we think," "presumably," "probably," "there may have been," "in all likelihood," "or

perhaps this happened," and other vague statements.

Strangely enough, evolution does not agree with the science of genetics and thermo-dynamics of the physicists. (1) In genetics we are told that mutation changes are harmful, while evolutionists have changes moving to a better form. Also, the Mendelian law of heredity marks out definite limitations while the evolutionist say there is no limitation as to what can be produced. The Darwinians say that you could inherit an acquired characteristic. For example if you should lose one of your limbs in this life, would your children be born with one limb? Could an ape by less tree swinging get so his tail would drop off and his offspring be the same? (2) The First Law of Thermodynamics states that "energy can be transformed into various ways, but neither can it be created nor destroyed." The Second Law of Thermodynamics (entropy) states that in all energy transformation there is a tendency for some of the energy to be transformed into non-reversible heat energy, that it wears out or runs down. Evolution does not agree but has the order of things increasing and improving.

Last of all, George, let's consider the practical benefits of evolution. When your biology teacher is sick, dying, or in desperate straits, whom can he call on? I rather doubt that he will appeal to the evolutionary processes. Can your teacher name some schools, colleges, orphanages, that evolution has built? Or can he name some people whose lives have been helped because of the truth of atheistic evolution.

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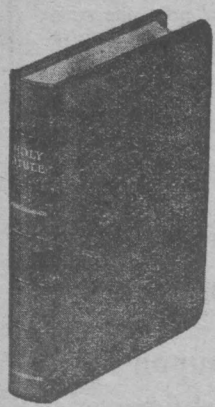
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Not A Hardshell

(Continued from page one)

decrees), his election of specific people unto salvation, but I also believe in the doctrine of predestination, which doctrine I believe to be different ways and means of bringing God's chosen ones to the appointed time and to the appointed place to be saved.

Stephen Charnock said: Sin entered into the heart of Eve by the word of the devil, but beloved, grace enters into the heart of a person by the word of God.

We also find that Thomas Manton said: "Without grace I could not be saved and without the word I could not have grace."

We find that some of the Primitive Baptists say they believe in preaching the gospel only unto the elect. Well, beloved, I've often wondered how they know who God's elect are. Now I heard not too long ago about a man that went hunting east of Griffin, Georgia, and on the way back from his hunting trip, he stopped at a filling station in Jackson, Georgia, a small town 20 miles east of Griffin and the man that was operating the station or either a bystander, asked would it be all right if they looked at the deer, and naturally, as all boastful hunters would say, "No, I don't mind if you look at it." So the man made it possible for the inquirer to see his kill, and lo and behold, instead of a deer he had a billy goat to show off rather than a deer. Now, I don't know how true this report is, but if it were true and this man could not tell the difference between a deer and a goat in a physical sense, I just wonder how the Hardshells tell the difference between a sheep and a goat in a spiritual sense.

Beloved, the word of God has taught us that we must preach the gospel to every creature, and that's what I intend to do, because God's word teaches us that. I'm not a Missionary Baptist this morning because Bro. Gilpin is. I'm not a Missionary Baptist because Bro. George Duncan is, the instrument that God used to preach the gospel whereby I was saved. Beloved, I'm not a Missionary Baptist because of the grace of God. I believe in the prevenient grace of God. That is, I believe that before I was born, and after I was born, God prevented anything that might have harmed me that I might result into just exactly what I am right now, a Christian, and a Missionary Baptist along with being a Christian.

Beloved, when a person is first saved he doesn't know anything about the Bible, he doesn't know Bible doctrine, he doesn't understand Bible doctrine. But beloved, by and by through the grace of God he does understand it and I will not say that it was by accident that I came to know what I know this morning, but by purpose. I truly believe that state-

ment.

I feel that what I have already said is reason enough to be a Missionary Baptist and not a Hardshell, but we shall proceed to the more definite reasons.

First of all, I want to call your attention to the first named passage of Scripture that we gave at the outset of our sermon found in Isaiah 42, reading verses 1-7. If you would like some help upon interpreting verses two and three, please read Matthew 12:15-21. Beloved, I believe that the words of the Old and the New Testament are the words of God and the only rule of faith and practice. Believing this, one of the main reasons that I am a Missionary Baptist in a Biblical sense is because I believe that the prophetic writings of the Old Testament must come to pass. There is not one prophetic quotation that will go unfulfilled.

Isaiah said that Jesus was a servant of God. It is proven in Philipians Chapter 2. We also find that Isaiah said that Jesus was to bring light unto the Gentiles, and he did bring light unto the Gentiles, through Himself, his disciples of yesteryear, and even of his disciples of today.

Beloved, prophetically I'm a Missionary Baptist because I believe that the Old Testament prophecies must come to pass. And, may I ask, how can they come to pass if the gospel is not preached far and wide?

Seemingly, the Hardshells have the idea that the gospel is to be confined to the group they think to be God's elect and preach it to them and those of other places will become Christians without the gospel being carried to them, but beloved, nowhere in the Bible is this error taught. They often quote John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is everyone that is born of the Spirit."

They say the Holy Spirit goes where He wills to go. Yes, that is true, but the Bible teaches that the Spirit deals through God's people in carrying the gospel of Jesus Christ and then the Spirit convicts the sinner and he is saved. Yes, I believe the Old Testament prophetic writings must be fulfilled. They were fulfilled through the preaching of Jesus, the apostles, the other disciples, yes and even through us today.

Beloved, as we look to the second named Scripture reading we find the prophetic sayings of Isaiah coming to pass. Jesus said in Matthew 5:17, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill."

So we find in Acts 10:34-36, Jesus being a light unto the Gentiles.

Then, turning over to Acts 10:44-48, please consider this passage also pertaining to the Gentiles. Do not think that I am over emphasizing the fact that the Old Testament prophecies must be fulfilled, because this is very important. They were fulfilled in the preaching of Christ, as well as the preaching of his earlier day and latter day disciples.

The next reason that I am a Missionary Baptist and not a Hardshell is because of the illustration of the

life of Christ, the life of the Apostles and the life of his Biblical disciples. We find that they were definitely Missionary minded for they went everywhere preaching the word of God. Now, Hardshells don't believe that you have to carry the word of God but brother I do. Please read I Corinthians 1:21. Then turn in your Bible to Luke 13:1-5 and read what is contained in the Scripture there. We find Jesus here preaching the word fulfilling everything that the Old Testament prophets had spoken. Even down to the time that Jesus was hanging upon the cross he was not forgetful of anything that was to be fulfilled. You may say, well since His pain was so great maybe he could have forgotten something. No, my beloved friend, it was not possible for Jesus to forget, but rather he came to remember. If Jesus had forgotten one saying, or one deed, then it would have been possible for him to forget many others.

We find also an illustration in the life of the Apostles in Acts 1:8,9. We find confirmed in verse two that Christ was giving a direct command to the ones whom he had chosen to be witnesses unto Him. Please read Acts 1:8-9.

Now, beloved, I believe that when Jesus said, "Ye shall be witnesses unto me," I believe that these Apostles fulfilled exactly what Jesus Christ had said, lest he be found a liar. And beloved, the Bible says in Isaiah 42, that Jesus Christ was to be a light unto the Gentiles, so we find by and by this was precisely fulfilled.

Yes, beloved, I believe in ways and means of Almighty God. I am one hundred per cent Missionary Baptist. Do you know what the Missionary Baptists are doing though? A lot of the time we let our believing in God's decrees, foreordination, foreknowledge, election and predestination cause us to get lax and set back and say, "Well, I'm feeling like a Hardshell today. I'm not going to visit too much." Beloved, we will find ourselves a lot of the time in this shameful position.

Beloved, I believe we must preach the word. Not in just one locality, but throughout the earth. Please turn now to Acts 8:4. We find here the persecution in 1st Church of Jerusalem was very great. Christ had already said that the disciples were to be witnesses unto him, and beloved, He wasn't wasting his breath. They may have been content in Jerusalem with eight, ten or fifteen thousand members, but if you will notice Acts chapter 8 and verse 4 said, they were scattered abroad. That is for the purpose of being witnesses unto Jesus Christ.

Then, beloved, last of all please look to Romans, chapter 8 and read verses 29-30. The Scripture says, "Whom God foreknew He also predestinated, and whom he predestinated he also called, and whom he called he also justified, and whom he justified he also glorified." Now, beloved God did just that. Now I wonder how a Hardshell can read these two verses of Scripture and deny the fact that the word of God must be preached EVERYWHERE.

So beloved, these are the reasons I am a Missionary Baptist and not a Hardshell Baptist. I believe in the prophetic writings, and I believe they must be fulfilled through preaching the word. I am a Missionary Baptist because of the illustration of the life of Christ, the Apostles, and the early disciples. And, last of all, I am a Missionary Baptist because I know the only way to fulfill all of these predetermined things is by preaching the word everywhere.

Christ, the Apostles, and the early Disciples did not confine their ministry to one locality, or one congregation, but they went everywhere preaching the good news of Jesus Christ, that faith in Him would save men from their sins.

Left The SBC

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programs concerning missions. It does it by propaganda (Sunday School and Training Union Literature), educational institutions (seminaries and colleges). The most effective dictatorships are those that are not open and pronounced. What has changed the theological climate that once obtained among churches of the Convention? The Elston Church where I was pastor had a Statement of Faith that was definitely Calvinistic.

Churches in nearby Boone County were — 100 years ago — strong believers in Sovereign grace. The Elston Church was 139 years old. One article of its statement denied that man could do anything by his own free will or ability to save himself. When I preached on that part of the Statement, some of the brethren were upset — to put it mildly. I say the Convention had a lot to do with changing the climate.

Suppose the Convention does let a church supervise its own programs? That does not justify the Convention's existence. It is still unscriptural.

Answer this dear friend. If Christ has stated that He is in His churches, and He nowhere claims that He is in any other organizations as He is in them, how then can the Convention be the body to guide the churches when Christ is not in it? Perhaps some one may say the Convention represents the churches. But WHERE IN THE NEW TESTAMENT DOES ONE FIND THAT THE CHURCH HAS THE RIGHT TO DELEGATE ITS AUTHORITY TO ANOTHER ORGANIZATION? NOWHERE! One will find that messengers are sent by NT churches to carry funds for benevolence or to missionaries for Gospel work. And one finds that some were sent to confer with the first church in Jerusalem regarding a matter of doctrine, but no one can find in the Bible where messengers were given the authority to meet together in any one place from all the churches to form an organization to guide the missionary effort of the churches involved. If someone may say, "Well, the Bible is silent on it so we can do it." Luther and some of the other leaders of the Reformation used that same argument to justify infant baptism! IF THE BIBLE IS SUFFICIENT, THEN THERE IS NO NEED FOR THE CONVENTION. IT ISN'T IN THE BIBLE. CHRIST IS IN HIS CHURCHES, BUT HE ISN'T IN THE CONVENTION.

In conclusion, I must say that this does not mean that the churches affiliated with the convention are not true churches. Some of them are. Some are not. It does not mean that no one is not saved who is in the Convention. I believe there are numbers who are truly saved. It does not mean that there is no one in the Convention preaching the truth any more. There are still some. BUT IT DOES MEAN THAT THE TRUE CHURCHES HAVE ENTERED INTO AN UNHOLY ALLIANCE. The Convention is not scriptural. It is an unscriptural organization, because (1) it isn't in the Bible and (2) all the powers that it claims were originally given to the church by Christ Himself. And He never gave the churches the right to delegate these powers. If the Scriptures are sufficient, then whatever it does not permit (in so far as the churches are concerned) is not permitted. AND TO SAY THAT IT IS — IS TO DENY THE SUFFICIENCY OF THE SCRIPTURES. It is unscriptural in its doctrinal confessions. It denies Unconditional Election, Limited Atonement, Irresistible Grace. It has a NEW DOCTRINE OF FELLOWSHIPING ARMINIANS, CALVINISTS AND LIBERALS, AND THAT IS DEFINITELY AGAINST THE BIBLE (11 John 9-11); (Gal. 1:8-9). It is wrong in its practical applications. It pays money to the National Council of Churches. It permits liberals to speak in its seminaries. It pays big salaries just like big business. It fellowships with Liberal Baptist denominations. It is unscriptural in its Biblical acclamation. It acclaims the Bible and itself as a Bible believing group of people. But it is hypocritical to the nth degree, for it denies the Bible by having liberals in its schools, by sending fraternal messengers to the American Baptist Convention, by retaining churches in it that have pastors who deny the Virgin Birth — and other things. It is unscriptural in its spiritual admissions. It admits to having the power to guide the churches — something reserved to Christ and the Holy Spirit. It admits to being sovereign in its own sphere (that of guiding the denomination of Baptists in the propagation of the Gospel), which is tantamount to claiming a position like that of the Pope. Whereas the Bible makes the church the sovereign institution in which the Holy Spirit dwells . . . that is the local church.

The case is made out. The Convention is unscriptural. Therefore any one who loves and believes the Bible should leave it. If it is unscriptural, then it is unspiritual (all pious claims to the contrary notwithstanding).

The only spiritual organization ordained and established by Christ was the local church. If it is unscriptural and unspiritual, then its origin is not of God. If its origin is not of God, then it is of only one other being — the Devil. Christ never gave His churches the right to establish such an organization. The men who founded the convention did not have the authority of God. Thus, they were not led of God. They departed from the Biblical pattern, and that certainly is wrong. The CHARTER CLAIMS THAT THE CONVENTION — which is called a corporation (and a corporation is a modern invention of the system of capitalism) — EXIST BY THE AUTHORITY OF THE STATE. There it has its power and authority and origin — in the recognition of the state . . . BUT NOT IN THE BIBLE. Thus, it is of the Devil by origin. And it produces devilish fruits, for its churches preach mainly an Arminian Gospel — denying what Baptists once believed. And it permits liberalism — maybe it even disseminates it.

Ah! Dear friend Spurgeon left the Baptist union of Great Britain over the downgrade movement. Surely, it is right to leave the convention. THEREFORE COME OUT FROM AMONG THEM AND BE YE SEPARATE.

Dear friend, one word of the Gospel. You are a sinner. If you have never been saved, you are spiritually dead and powerless, and lacking in ability to help yourself. Only God can save you. How? BY OPENING YOUR HEART SO THAT YOU CAN RECEIVE THE THINGS OF THE GOSPEL. BY CHANGING YOUR NATURE, YOUR HEART. And there is hope that He is doing it to you, if you have any sense of sin, if you feel any need for a Saviour. It is God who has brought those about, and that for the purpose of saving your soul. MAY HE NOW GIVE YOU THAT CRY FROM THE HEART: "GOD BE MERCIFUL TO ME A SINNER." "MAY MY SINS BE UNDER CHRIST'S BLOOD." IF YOU FEEL THAT YOU CRY THOSE WORDS IN PRAYER, THEN DO SO "FOR IT IS GOD WHICH WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE." (Phil. 2:13)

The Blood

(Continued from page one)
ed. It is no wonder that we have so many people who commit suicide — they can not find peace. We who are saved have the peace that passes understanding, because of the shed blood of Christ. The blood is important, because justification depends on it. "Much more then, being now justified by his blood, we shall be saved from wrath through him," Rom. 5:9. Christ has done all to satisfy the demand of God's justice, that we might have a complete pardon. It is wonderful to be able to say we have this pardon through Christ, because we can look forward joyfully to meeting Christ.

The blood of Christ is important, because the Church was purchased by it. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood," Acts 20:28. Christ not only started the Church in His personal ministry, but He died for it in a special way. In the present time there seems to be a great falling away from the Church truths. If Christ thought enough of the Church to die for it, then every saint should be a member of it. In this day there seem to be many who enjoy the merits of Christ's death, but they are not willing to do as He has commanded. I would like to state here that I do very much believe in the Bride of Christ, and I know that no one will be in the Bride who is not a member of His Church.

I would conclude that without shedding of blood there is no remission of sins. Christ's blood is important, because by it we have a redemption, peace, justification, access to God, daily cleansing and the grace which is sufficient to uphold us in our daily walk.