

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1712

THE REAL DISSENTERS

By MILBURN COCKRELL
Dorsey, Mississippi

(Continued from last issue)

The celebrated historiographer of France, Mezeray, in his abridgment of Chronology speaking of the Waldenses said: "They hold nearly the same opinions as those who are now called Calvinists."

Gualtier, a Jesuitical Monk, in his chronological tables declares that the Waldensian creed was in accordance with the Calvinistic views.

Pope Pius II (Aeneas Sylvius) said the doctrines taught by Calvin were the same as those of the Waldenses. (These last three authorities are quoted from A Concise History of Baptists, p. 296).

In Toplady's Historical Proof, Vol. I, p. 151 I read: "Calvin's doctrines were more conformed to the Anabaptists in the valleys, than Luther's."

Lindanus, a Catholic bishop, asserted that Calvin inherited the doctrines of the Waldenses (Jones Lect., Vol. II, p. 456).

Does not this last statement reveal the absurdity of the charge made against sovereign grace Baptists of being the followers of John Calvin? Calvin inherited

the doctrines of the Waldenses. He did not inherit their belief about baptism or some other truths, but he did inherit their



MILBURN COCKRELL

belief of election and predestination. On these points Calvin followed the Waldenses as do sovereign grace Baptists today and all Baptists who follow the Bible. Call us Waldenses if you

must.

NINTH CENTURY

The doctrines of grace were not lost even in this dark age. Two bright stars appeared upon this dark horizon. Mosheim in discussing the controversies of this century wrote: "The subject of this new contest was the doctrine of predestination and divine grace, and its rise is universally attributed to Godeschalus, an illustrious Saxon. This eminent ecclesiastic, upon his return from Rome in the year 847, took up his lodging for some time with Count Eberald, one of the first noblemen at the court of the emperor Lothaire, where he discoursed largely concerning the intricate doctrine of predestination in the presence of Nothingus, bishop of Verona, and maintained that God, from all eternity, had preordained some to everlasting life, and others to everlasting punishment and misery" (Ecclesiastical History, Vol. I, page 206).

For believing this he was treated barbarously and cast into prison in the monastery of Hautvilliers, where he ended his misery and his days in the year 868, maintaining to his last breath the doctrine for which he had suffered.

His doctrine brought a schism in the Latin Church. Mosheim further comments upon the views (Continued on page 8, column 1)

Friend, Be Honest, Is It Ever Right To Utter Falsehoods?

By ROY MASON
Aripeka, Florida

A minister of my acquaintance sent out a questionnaire some years ago, and the questionnaires were mailed to many ministers of prominence as well as others. This questionnaire asked the question, "Is it ever right to tell a lie?" He was amazed at the answers he



ROY MASON

received. Nearly every one who replied said he thought that it was permissible to tell a lie under certain special circumstances. They seemed to be very much like the boy who erroneously quoted what he thought was the Bible when he said, "A lie is an abomination in the sight of the Lord, and a mighty help in time of trouble."

In what ways do people often lie and feel that they are justifiable in so doing? We suggest some instances.

When They Tell A "Little White Lie."

"It's no harm to tell a little white lie" we have heard people say. They were strongly opposed to lying in regard to BIG things, but to tell a lie in regard to minor matters, they didn't think that a sin. Such as sending a child to the door to greet an undesirable caller with the words, "Mama isn't in." That is an ideal way to teach a child to lie, and parents may well expect children to lie to them when they teach them such. Besides—there are no

"white lies" in the sight of God. The Bible says that the Lord "hates a lying tongue." (Prov. 6:17).

The Acted Lie

One can act a lie as well as speak a lie. A doctor riding a horse on an emergency call dash-up to the forks of a road. He saw a boy standing there so he asked the way to a certain man's house. The boy didn't say a word—he just pointed up one of the roads. He thought it was fun to misdirect the man and gleefully pictured him discovering his mistake. But the misdirection caused the doctor delay and the patient was beyond recovery when he finally arrived. An acted lie cost a life. A lie acted out is as bad as a lie spoken.

Lies By Inference

Gossips are fond of telling things—passing on rumors, with an inflection of voice or a manner that infers that the victim of their gossip is guilty of more than the facts warrant. Then the (Continued on page 8, column 4)

Don't Forget Us!



In last week's issue of TBE we made an appeal for your financial support by way of a Thanksgiving offering, and enclosed a self-addressed envelope for your convenience in reply.

We ask that you please do not forget us, but make this the best Thanksgiving offering we have ever had, as God may lead you. God knows that such an offering is needed greatly and I trust that He leads you to be most liberal in this respect.

ABOUT THE HOLY SPIRIT

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE
ELD. AUSTIN FIELDS
Coal Grove, Ohio

"For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." — Acts 1:5.

In recent years, there has been a great revival concerning the ministry of the Holy Spirit, and especially His manifestation on the day of Pentecost. This rapid growth has been among the Pentecostals the Nazarenes, and certain sects of the Holiness movement. This has caused a great deal of confusion relative to the baptism of the Holy Spirit. Therefore, I believe it is imperative that you and I, as Baptists, re-evaluate and re-examine this doctrine to find out its effect upon us as Baptists—a Missionary Baptist people.

In fact, a few years ago an Apostolic woman told me that unless I was baptized with the Holy Spirit and spoke in tongues, there was no hope for me. I replied to her that I didn't speak in tongues, that I only spoke in the English language, and I am surely not a scholar in that; furthermore, I was not baptized by the Holy Spirit. Of course, to her people, that settled my doom for time and eternity. In Hell I'll be, according to her doctrine.

If one really needs to be baptized with the Holy Spirit to be saved, then I hold no hope for any person. In fact, Hell will be the habitation of every one of us without exception, if baptism with the Holy Spirit is essential to salvation. There's not a person here who has been baptized with the Holy Spirit.

I realize that many, today, con-

tend that this baptism is by the church, but the proof that it is not true, is found in my text, when the Lord said that "ye shall be baptized with the Holy Spirit not many days hence." At that time, no one had been baptized with the Spirit; therefore, it could not be the work of the church.

Furthermore, baptism is the



ELD. AUSTIN FIELDS

work of a Missionary Baptist church. It is not the work of the Holy Spirit, for the Holy Spirit is not the baptizer. The church that Jesus founded is the baptizer, and they baptized in water—not with the Holy Spirit, for that is the special work of the Spirit given by God on the day of Pentecost.

Baptism with the Holy Spirit is definitely not regeneration. Here again, there is a great deal (Continued on page 6, column 5)

Bro. Joe Wilson Tells Of A Revival Held By W. Gregory

Three times in a row, at Grace Baptist Church, we have had to go to our bench for a pinch hitter in our revival meetings. Three times in a row, the pinch hitter has hit a home run. The latest person involved in this, is Wayne Gregory of Windsor, Illinois.

Our church had scheduled brother Wayne Cox for a meeting in October. We all think most highly of Wayne Cox as a fine Christian gentleman, and a great preacher of God's Word. We were looking forward with great anticipation to having him in our pulpit for a week. Several visitors had been lined up to come to hear this man preach. On Friday night, before the meeting was to begin the next day, Brother Cox called me, and due to his health, and other serious circumstances, he was unable to come for the meeting.

You can imagine what this did for me. Well, in the providence of God, I had feared that Brother Cox's health might not permit him to preach for us, and had a

substitute in mind all the time. I immediately got Wayne Gregory on the phone and asked him to come and hold this meeting for us, if possible. Well, God had ordered all this in His purpose from eternity, and things fell right into place for Brother Gregory to be with us.

Wayne Gregory arrived in the great and noble state of North Carolina the next day, about three hours before time to begin the meeting. Assembled at our church that night were folk from Appalachia, Va., Blountville, Tenn., Bristol, Tenn., Raleigh and Cary, N. C. They were there to hear the old soldier, veteran of many battles, highly honored in God's work, Wayne Cox. You can imagine how this young boy—Wayne Gregory felt as he stood before us that night.

But brother, God is not dead. He has many soldiers who are valiant for truth. Surely, few are more able than Wayne Cox, but God does have many others. And how God did bless Brother Gregory and anoint him with the Spirit, and use him mightily in our pulpit that night. A brother from Raleigh confessed to me after the service: "I was disappointed when I arrived here and learned the news, but I am not disappointed now." I think that this was the feeling of the folk in our church. They hated to not get to see our dear Brother Cox, but we all agreed that God, in His providence, had sent us a right able substitute.

Brother Wayne Gregory did a great job for us all week, even the night he lost his notes during his introduction and could not find them until after the service. This young man is a very sound man. Surely, it would be hard to find a man more straight on the great doctrines of God's Grace, and the truth about the Lord's Church. Wayne Gregory has a (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SANCTIFICATION"

PREACHED AT KING'S ADDITION BIBLE CONFERENCE, SEPTEMBER 1971

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption."—I Cor. 1:30.

From the very earliest dawn of my recollections as a boy, long before I was saved, I heard of sanctification, and it is one of the first of the doctrines of God's Word that I began to meditate upon, and to ask the meaning thereof.

When I was just a wee lad, I remember attending a meeting

held by some Holiness people. I think I was about ten years of age. One woman stood up to testify and she said, "I've been sanctified; I've been glorified; I've been glorified, and praise God, I've been mortified." I didn't know the meaning of those big words then. They were all unknown, strange, hard terms to me. Maybe she had been mortified.

As I say, the word "sanctified" was pressed upon my memory as a lad about ten years old. As

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JOHN R. GILPIN.....Editor

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"Sanctification"

(Continued from page one)

him, how his old nature was such a curse to him until the power of God began to burn within his soul. He said that one day as he was praying, God just burned and burned and burned until finally out it came, and he hadn't had a sinful thought, and hadn't done a sinful act, and hadn't uttered a sinful word from that time to this. I thought to myself, "You old liar, you had better apologize to God."

I remember a woman that I visited some forty years ago. I said to that woman, "Are you saved? Are you sure you know the Lord Jesus?" She said "Bro. Gilpin, I am saved. I am living a good life. I am living just as good as Jesus Christ, and, praise the Lord, I am getting better every day."

Beloved, you have to admit that is pretty good. When you get to the place that you are just as good as Jesus Christ and getting better every day, you are certainly well on the way to being a good individual.

I find that the experience of these folk who say that they have gotten rid of their carnal nature, and the testimony of the Word of God do not coincide. I find that in the Bible, the closer men came to God, the more they abhorred themselves.

Isaiah cried out unto the Lord and said:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." — Isa. 6:5.

Isaiah had seen the Lord, high and lifted up, and His train filled the temple. He had seen the seraphim (the burning ones) who were so holy that they burned in their own holiness. He had seen them as they covered their eyes that they might not look

upon the Lord. When Isaiah saw that, he said, "Woe is me! for I am undone."

I see John on the isle of Patmos, when, in a vision, John was brought face to face with our Lord. I see John as he falls on his face before the Lord to declare his own sinfulness.

Beloved, the nearer men came to God in the Bible, the more they realized what sinners they were.

There are individuals today who brag and boast about their goodness, and tell how they have gotten rid of all their carnal nature and that the old Adam has been eradicated from them. That, in the light of the Word of God, just proves to me, not how good they are, but how far removed they are from the Word of God.

I stood some years ago on a street corner in Ashland and heard the Salvation Army sing:

"Some folk I know don't live holy,
They battle on with unconquered sin;
Not daring to consecrate fully,
Or they full salvation would win.

With malice they have constant trouble,
From doubting, they long to be free.

With most things about them, they grumble
Praise God, this is not so with me!"

As I heard them, I thought, "What a crowd of liars to sing a song like that."

I praise God for a sinner saved by grace, who is still a sinner in the sight of God. Beloved, none of us have ever come to the place that we have gotten that sinful nature eradicated and moved out. I say sanctification does not mean the removal of the old carnal nature.

I hear the prophet of God as he says:

"If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways." — II Chron. 7:14.

I tell you, beloved, you might as well face it. God says that you and I and every person who is a child of God has wicked ways. You may not admit it, and you may not like it, but it is what God says.

The Apostle Paul, talking about his own experience says:

"For I know that in me (that is, my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not; but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." — Rom. 8:18-20.

Paul had been a Baptist preacher for thirty years, and he said that sin was in him. It's too bad that some of these Holy Roller sinless perfectionists hadn't gotten hold of the Apostle Paul before he messed up this 7th chapter of the book of Romans.

I tell you beloved, every word

that Paul said was just as much inspired as the words of the Lord Jesus Christ. That is why I will not use, nor sell, a red-letter Bible, because it puts the words of Jesus at a premium above the words of the Apostle Paul. To me, the entire Word of God is inspired of God, from Genesis 1:1 to Revelation 22:21.

Paul tells us, by inspiration that this is his experience, that he was a sinner. I say the same to you today.

I say then that sanctification doesn't mean the removal of the old carnal nature.

Notice again:

"The thought of foolishness is sin." — Prov. 24:9.

I ask you, do you ever have any foolish thoughts? It would probably be better if I asked you if you ever have any sensible thoughts. Do you have foolish thoughts? The Word of God says the thought of foolishness is sin.

You say, "Brother Gilpin, surely a man can get good enough that he can live above sin."

When I was in college, I was an athlete. I took part in college athletics. I might say I did a lot of running in those days. In those days I weighed about 125 pounds. That was a long time ago. Today, I am not built for speed; I am built for endurance.

Anyhow, when I was in college, I used to take part in college athletics. I used to jump considerable. I can still jump. I can still jump over a house. Do you

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believe that? I can still jump over a house — that is, if you let me build the house. I'll build it just about knee high, and when I build it that high, I can get over it.

Beloved if you let me tell you what sin is, I can live above sin; but if I go by what God says in His Word, I cannot live above sin. Listen:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned we make him a liar, and his word is not in us." — I John 1:8-10.

Nearly fifty years ago, when I first became pastor of the First Baptist Church in Russell, Kentucky, we held a tent meeting in Raceland, Kentucky. Another man did the preaching, but our church sponsored it.

I always liked to take a part in the services and one night I saw a fellow who seemingly was listening very intently as the message was being preached. After the sermon was over, I stepped over to him, and I said, "Are you saved?"

I weighed in that day about 128 pounds and he was a great big fellow. I wouldn't say he was 6 feet tall, but he was about 5 feet, 16 inches. When I looked up at him and said, "Are you saved?" he looked down in a contemptuous manner and said, "I'll have you to know that I was saved on the third day of January of this year, and I haven't sinned in

word, thought, nor deed from that day to this."

That was July 13. I said, "Brother, you are a liar."

You know, I have actually seen the Devil a few times. I have seen him in preachers, and singers, and in choir leaders and Sunday School teachers, and I have seen him in lots of us, but I never have seen the Devil as big in any man as when I told him he was a liar. He pulled his coat off right then. He was going to whip this Baptist preacher right there in the tent.

I said, "Now wait a minute brother, I haven't called you a liar; God has." I pulled him down into a seat and began to read him this passage of Scripture. I said, "In the first place, if getting mad enough to want to whip a Baptist preacher isn't sin, what is it?" He said, "Oh that's a mistake." I said, "It sure would have been if you had taken that coat the rest of the way off."

I talked to that fellow for a long period of time. I said, "Man, you're lost. The Bible says that 'his word is not in us.' If you say you haven't sinned, His word is not in you. If the Word of God is not in you, you are not a saved man."

I never saw that man again for ten years.

One day I was preaching in a paint shop at the New Car Shops in Raceland. I got up on one of the great big wash basins, about 6 or 8 feet across, and stood in that basin and preached to the men while they were eating their lunch. While the service was going on, there was an awful lot of noise around behind the cabinets. I always had the most perfect attention in that shop of any place I preached around those railroad yards, and I wondered what could be wrong that day that there was so much noise.

After I had finished preaching, I stepped down and looked around the corner, and there was this fellow and two others down on the concrete floor with cards in their hands and money laying there, where they were gambling on one side of the clothes cabinets while I was preaching on the other.

I said "Well, hello there! I haven't seen you for a long time. How are you getting along?"

"Not doing so good."

I said, "It doesn't look to me like you are either. I thought you couldn't sin."

"Oh, that was a long time ago. Get away from here."

Beloved, do you mean to tell me that a man can be so good today that he can't sin and tomorrow he has sinned so much that he has lost his salvation and wants to get rid of a Baptist preacher, who wanted to talk to him in the terms of the Lord Jesus Christ? I say to you, that is a funny religion.

The first thing I want to emphasize to you is that sanctifica-

tion does not mean the eradication of the old nature, and the man who thinks that his old nature is gone and thoroughly eradicated, that man is in bad shape.

There was a woman in our church some years ago who decided she couldn't live with her husband any longer and she got a divorce from him. The day she got her divorce, she got on the bus at Russell to go to Greenup, that the divorce might be granted, and the man whom she was divorcing got on and sat in the same seat with her, and they rode to Greenup together.

They went into the court house together. The divorce was read to both of them. All the paper work was taken care of. They came back out. She started to get on the bus, and he got on too, and sat down beside her. When she got off the bus and started to her house, he got off too and went right along beside her to her house.

He was a railroad man. He would go out one day and maybe back the next. As soon as he came back, he would go right back to the house. That went on for about a month.

One day she was talking to me and she said "Brother Gilpin, I am going to have to do something about this. Everybody is talking about it. I am divorced from him, but he is living here in my house, and he has made it, by his living here, to look just as though he were still my husband."

Do you know what she did? She finally had to marry him again to get rid of him. She said, "I am going to have to marry my old man; I can't get rid of him."

Paul talks about our carnal nature as the "old man," and beloved, I have never been able to get rid of my old man either. I have tried to divorce him. I have tried to get rid of him. I have tried everything in an attempt to make him behave himself, but the old man that I have on the inside of me is just as devilish and corrupt and depraved as he was before I was saved, and yours is too, if you will tell the truth.

When Paul wrote to the Corinthian church, he said:

"Ye are sanctified." — I Cor. 6:11.

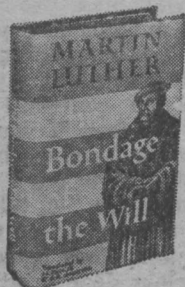
Carnality, divisions, one man living with his father's wife — there were all kinds of sin within that church of Corinth yet Paul said, "Ye are sanctified." That certainly doesn't sound as if sanctification means the removal of the old sinful nature.

Jesus said:

"For their sakes I sanctify myself." — John 17:19.

Beloved, if sanctification means the removal of the old sinful nature, then the Son of God was a carnal sinner while He was here within this world. Jesus was the sinless, perfect Son of God, God in the flesh, yet He said, "I sanctify myself."

(Continued on page 3, column 5)



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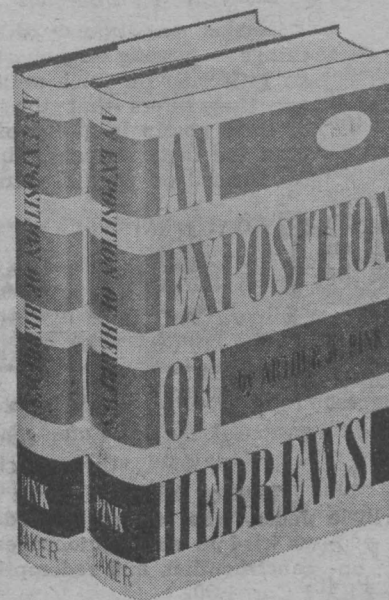
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PAGE TWO



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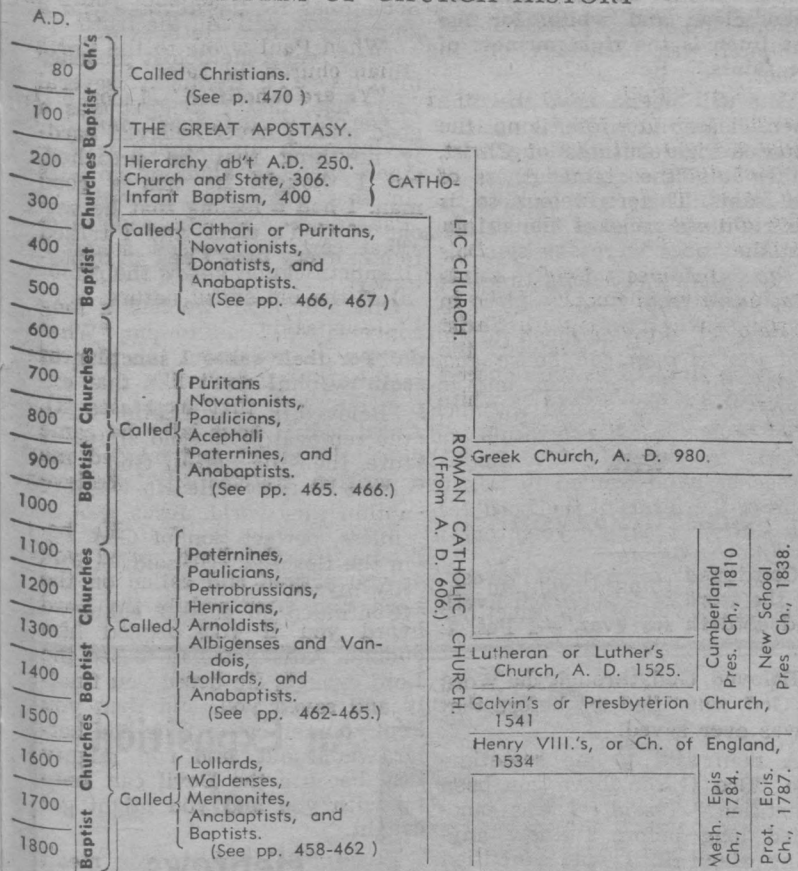
(Continued from last week)

"But now let us suppose, for a moment, that all the Waldenses had from the first been Pedobaptists; then it would follow of necessity that there were some other people who had existed and been persecuted all the time as Anabaptists; for Cardinal Hosius, the Roman Catholic president of the Council of Trent, expressly recognizes the existence of some such people, and his authority in the matter is unquestionable: 'If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists; since there have been none, for these twelve hundred years past, that have been more grievously punished.' This was in 1570, and twelve hundred years back carries us to the very year in which the first infant baptism is recorded. And Mosheim says, 'that when the Mennonites (or Dutch Baptists) assert that they are the descendants of the Waldenses, Petrobrussians, and other ancient sects, who are usually considered the witnesses of the truth in the times of universal darkness, they are not entirely mistaken; for, before Luther and Calvin, there lay concealed in almost all the countries of Europe many persons who adhered tenaciously to the doctrines of the Dutch Baptists. Some of the followers of Menno, who had collected and reorganized the ancient Waldensian Baptists, settled in Holland. After the Reformation in England, some who embraced Baptist sentiments, but had among them no one whom they considered as authorized to baptize, sent to Holland one of their number to be baptized and qualified; and thus true baptism came into England again from these Mennonite Churches. And it was from these Churches, and not directly from England, that the first Baptists came to this country and formed the Churches at Swansey and Boston, as we have seen.

"It does not follow that because some in England sent to these ancient Churches for their baptism, they might not have found it nearer home. There is, to say the least, a very strong probability that the original, pure Christianity brought into England in the apostles' days was never quite extinguished, but that true Churches have existed, at least in Wales, from the very first; and it is certain the Lollards found a lodging there. In this country we have had ministers from England and Wales, and from Germany and Holland, all bringing with them the baptism which came down from the ancient Churches."

"I think," said Mr. Percy, "I could make this matter plainer by means of a diagram, or chart, which will bring the prominent facts before the eye at one view. Thus, let the straight lines upon the left of the page show the succession of true Churches, and those on the right the several departures from them, while on the margin we may put the dates of each important change."

DIAGRAM OF CHURCH HISTORY



EXPLANATION OF THE DIAGRAM

The period which has elapsed since his Church was organized by the Lord Jesus shortly after A. D. 30 down to the present time, we have divided into five great historical periods, as indicated by the braces () in the left-hand column, which represent the succession of the Baptist Churches.

The 1st of these periods, it will be seen, extends from the year 80 to 250, during which time almost all the Churches had the marks required by our tablet. The figures after pp. refer to the pages of this work in which their history is briefly recorded.

The 2d period extends from 250 to 650. P. 466.

The 3d from 650 to 1150. P. 465.

The 4th from 1150 to 1500. P. 462.

The 5th from 1500 to the present time. P. 458.

In each of these periods we have distinctly, though very briefly, shown the existence of the genuine and true Christian Church, conforming in all things to the Scripture pattern, and called by the names indicated in the Diagram. If our space would permit, we could make their history much more complete. Our object is merely to prove their existence.

The GREAT APOSTASY, foretold in the Scripture as the Mystery of Iniquity, the Man of Sin and the Son of Perdition,

and Antichrist, is represented by the lines that go off at right angles from the year 250 to 400. This Apostasy was of gradual growth, and was mainly characterized by the substitution of the Hierarchy, or the rule of the bishops and councils, for the independence of the Churches, by the union of Church and State under Constantine, and the introduction of unauthorized members of the baptism of infants, or rather of minors. It claimed to be the Holy Catholic or Universal Church, and from the first became a bloody persecutor of those in the left-hand column.

A little after 1500 it gave off, during what was called the Reformation, the bodies which were organized respectively by Luther, Calvin, and King Henry VIII., since known as the Lutheran Church, the Presbyterian Church, and the Church of England. These have each given off several others, only a few of which are indicated on the Diagram, with the dates of their organization.

"Now, if you, or any one else, should feel dissatisfied with this brief but comprehensive history of the Baptist Churches, let me commend to your reading, Jones's Church History, Robinson's History of Baptism, De Anvers' History of the Baptists, Ivimey's History of English Baptists, Crosby's History of the English Baptists, and last, and best of all, because they contain the essence of their statements in a smaller compass, those monuments of historical industry, Orchard's History of the Foreign Baptists, and Orchard's History of the English Baptists. These works are the result of thirty years of careful and earnest study by one who had opportunities which very few possess of learning all that can now be known concerning these so long despised and persecuted people; and it is hard to say whether he deserves more credit for what he has written than for what he has left out. For if he had recorded all, his work would have been too large for many to read, or any to remember; but, with most admirable judgment, he has selected what was of most importance, and has arranged it with so much skill, and authenticated every statement by such abundant references to the most unexceptionable authorities, that it will be difficult for any candid mind, after reading these two works, to doubt that there have been Baptists all the time, from the day that Jesus was baptized (eis) into the river of Jordan, as recorded by Mark, in the beginning of the gospel of Jesus Christ, down to the present time.

"Now, as the present Baptists hold the same doctrines, have the same organizations, the same officers, and the same ordinances with the first Churches, and as we have traced such all the way, independent of the great apostasy, we may give them the last mark also. And therefore Mr. Percy may now finish his diagram of the Baptist Churches."

"I do not know so well about that," said Theodosia, smiling. "I well remember when my husband, for a little time at least, had very serious doubts as to whether these were true Churches of Christ, upon a ground very different from any you have mentioned. He will recollect that one of his friends almost persuaded him that those could not be the Churches of Jesus Christ which starved his ministers, or, what is the same thing to the Churches, compelled them to forsake their sacred calling and engage in other labors for their subsistence."

"Yes, indeed," said Mr. Percy, "I do remember it; and though, for my own part, I have found nothing to complain of, yet, to this day, I cannot help felling a sort of doubt as to any Church which I find pursuing this suicidal and ignoble policy. They may be right in doctrine, but they are surely very wrong in practice."

"If you will take the trouble to observe a little more carefully," replied Mr. Courtney, "you will find that whenever and wherever a minister has had the faith and courage to risk all and give himself entirely to his proper work, he has been provided for. The Lord does not intend that his ministers shall get rich; and when they leave their work to engage in money-making, he often blasts all their hopes, in various ways of his providence. But he does intend and has plainly and repeatedly promised that they shall have enough for the supply of their necessities; and this they will have in the ministry, if they will devote themselves entirely to it. I am ready to assure any young man whom the Lord has qualified and called to preach, a comfortable support, provided he will give up all his powers of body and mind to the one work of his calling. I can do so because I have been watching for years, and have not found his promise fail to any one who kept himself within the order of God's providence—that is, who was ready to go and labor wherever God by his providence seemed to call him. I could, for the encouragement of such, relate the personal history of several, the beginnings of whose ministerial life were most unpromising, but who had determined to know nothing but Christ, and do nothing but preach; and are now enjoying in a green old age as many comforts as their neighbors, who have made it the business of their lives to get rich. But while I say this, I know very well that our Churches are most shamefully negligent of their duty. They give nothing near what they should give for the support of the ministry; but for this there are two reasons besides the parsimony of the brethren. I grant that this is one; and if it is not repented of, God will shortly take our candlestick away and leave our Churches to die out, as some Baptist Churches are already doing, and many others have done in the last thirty years. But I do not believe this is the principal reason. That is to be found in the early history of our Churches, when we were taxed to pay other preachers than our own, to preach another gospel which we did not believe. The people felt the injustice of such taxation; our ministers declaimed against it; and, to show that they were of a different class, that they did not care for the pay, so that they had their love and saved their souls, they took a pride in preaching without compensation,

(Continued on page 5, column 4 and 5)

"Sanctification"

(Continued from page two)

What does the word "sanctify" mean? If it doesn't mean the removal of the old carnal nature, what does it mean? I'll tell you; it means "to be set apart for the service of God."

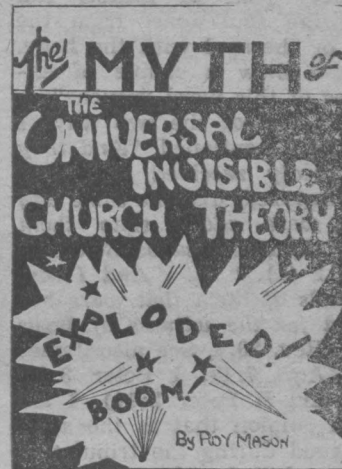
In Genesis 2, God said, "I sanctify the sabbath." What did He do, take the carnal nature out of the sabbath? No; He set the sabbath apart to His service.

In Exodus 19, in getting ready to give the law from Mount Sinai God says, "I sanctify this mountain." What did He do to the mountain? Take the carnal nature out? No; He set it apart to His service from which to give the law.

In Exodus 29, God speaking about the tabernacle and all the vessels thereof, said, "I sanctify the tabernacle." Did He take the old sinful nature out of it? No; He set it apart for Himself.

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Revelation, sanctification literally means "to be set apart for service to Almighty God," and God has three methods whereby He does it.

I
WE ARE SANCTIFIED BY THE SPIRIT.

We read:

"But we are bound to give thanks alway 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.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." — I Pet. 1:2.

I say to you, God sanctifies every individual that was chosen of God in Christ Jesus. God sanctifies every individual through the Spirit.

God chose me before the foundation of the world. If it had been left up to me, I wouldn't have chosen myself. After He chose me He predestinated the way I was going to be saved — the way that salvation was going to come to me and He sanctified me by the Spirit. If He had never sanctified me and set me apart, I never would have been saved.

God sanctifies by His Holy Spirit (that is, through the Word and the Spirit working together) for we read:

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

"Being born again, not of corruptible seed, but of incorruptible, (Continued on page 4, column 4)

THE BAPTIST EXAMINER
NOVEMBER 6, 1971

PAGE THREE

The Baptist Examiner

FORUM

"Please discuss the 'white robes' which are given to the 'souls' under the altar in Rev. 6:9-11. How can a 'soul' wear a 'white robe'? Does this not require a 'body'? Does this compare in any way with 2 Cor. 5:1-4?"



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This portion of God's Word is dealing with the martyrs of the tribulation period. The Rapture of the saints is over and the tribulation has started. There will be some saved during the tribulation.

The question is whether these saints are still in the spirit or do they have the glorified body. The word "soul" is a Greek word that corresponds with a Hebrew word that can mean a breathing creature. This, of course, can mean the soul apart from the body or the soul with the body. Let me show a couple of examples of this word "psuche" as used in one of the two ways I have just mentioned. "And they that gladly received His word were baptized; and the same day there were added unto them about three thousands SOULS." (Acts 2:41). "... And I saw the souls of them that were beheaded for the witness of Jesus ..." (Rev. 20:4; See also James 1:21; Acts 7:14; I Peter 3:20; 4:19; and II Peter 2:14). I am of the opinion that as the souls are saved during the tribulation they are killed and immediately taken to be with the Lord. I also believe that they are raptured and glorified as they are taken to be with the Lord.

If this is the case then the robes of verse 11 would be a garment that God has prepared for us. If they are not glorified at this time then the robes would have to be symbolic of the garments of salvation and purity with which God dresses all of us.

Yes, I think that this does compare with II Corinthians 5:1-4.



ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

This is a difficult passage to discuss at length, for it deals with things that we are not acquainted with. Most of any discussion must be in the nature of conjecture and opinion, and opinions and conjectures may differ.

The white robes would seem to suggest holiness. These are persons who have been cleansed by the blood of Christ, and their

devotion to Christ is such that they willingly suffer martyrdom for His sake. In view of this, they are given white robes. People commonly think of souls as wholly disembodied — as floating around like ghosts. The questioner wants to know how a mere soul could wear a white robe. I would like to know that too. It would seem to me that some kind of a "body" would be required. Yes, I would think that this would compare with 2 Cor. 5:1-4. Paul in this passage speaks of groaning in this "tabernacle" — this temporary body. He expresses the wish to be out of it. Then he says, "Not that we would be unclothed." He doesn't want to be a mere naked spirit, and he doesn't expect to be, for he says, "desiring to be clothed upon with our house (body) which is from heaven." It would seem to me that the spiritual part of one, at death, is given some sort of habitation — a medium of expression, that shall be merged with the glorified resurrection body at the Rapture. Otherwise there is no escape from the idea that we shall drift about as unclad spirits during the time that elapses from death to resurrection. Personally I shrink from such a thought, even as Paul seemed to do when he said, "Not that we would be unclothed." I believe that the intermediate state is far better than the one we now know, and that whatever habitation God furnishes us with, will be far better than this present body with its ailments, all the way from toothache to toe ache. We don't understand too much about all this now, but as we sometimes sing —

"We will understand it better
bye and bye."

E. G. COOK

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Birmingham, Ala.



Maybe I should just say, I don't know and let it go at that, because you will probably find it out anyway. The Greek word PSUCHE that is translated souls here in this Scripture has several different meanings. And it is not always possible for me to determine just which meaning I should use in a particular place. This word is translated "life" in Mt. 2:20 and in Lk. 12:22. And in both places it definitely means the natural life. Then in Acts 2:41, 43 and in I Pet. 3:20 it is translated "soul," and here it definitely means the invisible person, the real person that lives in the natural body that we see.

When the word soul is used in this sense it is hard to distinguish

between the soul and the spirit. But the soul and the spirit are not one and the same thing, because in Heb. 4:12 we learn that they can be separated. So, as you can see, we can very easily get into this subject over our heads. And that is exactly where I am at this moment.

W. E. Vine says this word PSUCHE here in verse 9 means man. But I get the idea that our querist has the idea that it means the disembodied person, the life that continues after the death of the body. And I believe the context bears that out. As I see it, the word soul in Rev. 6:9 simply cannot mean people in their bodies as it does in Acts 2:41 and I Pet. 3:20. So, if these souls are disembodied souls as I believe they are, then I cannot answer your question. However, we are not told that these robes were put on the souls. We are simply told that these robes were given to them.

I can see absolutely no comparison between the house which is from heaven in II Cor. 5:2 and these white robes. This word "house" comes from OIKETERION which means a habitation. It speaks of our glorified body that we are to live in throughout the ceaseless ages of eternity. But this word "robes" comes from STOLE which means a long garment that reaches to the feet. The house speaks of the body, the robe speaks of a garment to be worn on the body.

AUSTIN FIELDS

PASTOR,
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Coal Grove,
Ohio



The white robes which are discussed in Rev. 6:9-11 are the symbols of their justification before God — not justification as to spiritual life, rather as to their works which were performed while on earth. Spiritual life (regeneration) is the work of the God head. The Father elected, the Son died, and the Spirit quickened (resurrects), but the robes which were given to these souls were given as the result of their being obedient even unto the death of the body, for we read:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were SLAIN FOR THE WORD OF GOD, and for the testimony which they held."—Rev. 6:9.

Thus, the robes with which these were covered were rewards for faithfulness in line of service for the master. The Scriptures in referring to these robes always picture the recipient as being faithful to the revealed will of God. This statement is substantiated by II Cor. 5:1-4 which I believe refers to the same robe as mentioned in Rev. 6.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest, and he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." — Rev. 7:13-14.

These robes mentioned in these verses are referring to the same ones mentioned in Rev. 6. This great multitude washed their robes and made them white in the blood of the Lamb. The words, "they washed," denotes action and works on the part of those who were wearing the robes. Here once more we must point out that eternal life does not come to us by washing ourselves, rather we are washed,

bathed and made clean by the precious blood of Jesus. These came out of great tribulation, or out of great trials, because they were faithful. Thus, they were rewarded as being before the throne because they washed their robes in the blood of Christ or by being contenders for the word of God. Therefore, the robes mentioned are in connection with rewards.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." —Rev. 3:5.

Again He limits these robes to those whose lives were lived in faithfulness to the Scriptures. One must be an over-comer to have the white robe of justification as to our life's works. There will be many souls in glory who will not have bestowed upon them the honor of overcomers, or white robes. I believe that such a one is pictured in Matt. 22:1-14. This friend of the father didn't have a wedding dress (white robe). Because of his failure, he was cast out of the wedding, not out of salvation. This is also true in the parable of the 10 virgins — Matt. 25:1-13. The door to the marriage (not door of salvation) was closed to the five foolish virgins; thus they were rejected and not allowed to reign with Christ. Therefore, they were saved so as by fire. Read I Cor. 3:9-15.

To place a capstone on this discussion, let us look at the bride of Christ as she is presented to Him, and as we look at her, we find her to be dressed in the white robes of manifested righteousness, thus pure and free from false doctrine, clean as to her position as espoused to Christ and never forsaking Him for others. (Protestantism).

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."—Rev. 19:7-8.

You will notice that the fine linen, clean and white, is not the imputed righteousness of Christ, rather it is the righteousness of the saints. This righteousness, is the righteous acts of the saints, and the robes were the symbols of the faithfulness of God's saints which entitles them to a place in the bride who reigns with Christ over the earth. Therefore, the souls are pictured as the honored ones which is symbolized by white robes.

"Sanctification"

(Continued from page three)
by the word of God which liveth and abideth for ever."—I Pet. 1:23.

Beloved, God, through the Word of God, sanctified me before that I was ever saved.

A man said to me sometime ago "Bro. Gilpin, have you been sanctified?" I said, "I was sanctified long before I knew anything about it. I was sanctified before I was even born into this

world. I was sanctified by the Spirit."

Suppose here is a man careless, unconcerned, who never had any interest in the things of God, and has never been interested in His church. He goes down the street one day and maybe hears a song. Something causes him to pause outside and listen. He listens as he hears the preacher preach, and something happens. The Spirit of God pierces his soul. The Spirit of God takes that Word of God that is being preached, and it becomes a dagger to that man's soul. Right then, that man is sanctified by the Spirit.

He may go six months, six years, a long time, before he is saved, but he'll never get away from that experience. He'll never again be the same careless sinner he has been before. He'll never again be the same kind of man he has been in the past. The Word of God, by the Spirit of God, has been carried into his heart. The seed has been planted there. He is now sanctified by the Holy Spirit and what has been sanctified by the Holy Spirit is sure to come to birth.

Sometimes in the realm of nature, we have an experience which we refer to as a miscarriage, by which some woman conceives a child and that child is later stillborn. A miscarriage takes place and the child never is born.

I want to tell you, beloved, there will never be a spiritual miscarriage with the God of the universe. Everyone that has been spiritually conceived will be born. You can call it regeneration; you can call it an impartation of the Holy Spirit; I could give you a dozen names you could call it. But I'll tell you one thing: the day that takes place, you'll never be the same careless sinner you have been in the past. Ultimately, God will bring you to salvation.

David said to Ziba "You fetch him." "Fetch" is a good old English word. When God's Spirit starts to work in your heart, He is going to fetch you, and He'll never let up until He does it. Sometimes He has to take you a long way before He does it.

There was a Methodist preacher in Russell, Kentucky, several years ago, that I thought was a good man. I never believed hardly anything that he preached, but I thought he was a good man. I had a feeling that he was one of God's elect and I talked to him every time I had an opportunity.

One afternoon, we had a long conversation. I said to him, "What do you believe about the plan of salvation?" (I don't like that expression, but that expresses it). About a half hour later he came down the street and handed me a written statement: "I believe ..."

What did he believe? He believed that the Lord saved you as you prayed and called on the Lord, and after awhile the Lord heard you if you begged him enough. After you had teased the Lord enough, He heard you finally and saved you, and then you kept yourself saved. You had better watch out and run mighty fast, because the Devil can keep up with you and you might get caught.

I said, "Beloved, do you mean (Continued on page 5, column 3)

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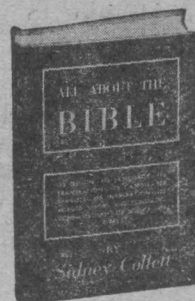
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"FEAR NOT"

"Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour."—Isa. 43:1-3.

The times in which we live are fearful times. We as women, probably have as many things to be fearful of as any generation gone on before. And yet, we hear, "Fear not!" There is the fear that our sons will have to go to war. That our daughters will be attacked on the streets. The air is polluted and the water, also. We fear there may not be enough money for our children to go to college. Then we fear for them if they do. Will they be involved in rioting and sin? We fear the races are trying to destroy each other. Millions of people are starving to death, and much of the food we have is contaminated with poison. Cancer and heart disease are at an all time high, and thus in the light of the fact that millions of dollars are spent each year in research. Sin is so rampant that it is hardly safe for our children to play in their own yard. Dope is found even in the elementary schools.

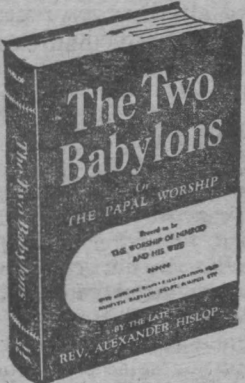
Besides these major issues, it seems that our lives are filled with small fears. We fear we can't meet our family budget. We fear the dark, the storm, the dogs, and the unknown. We fear for the security of our husband's job. And on, and on, and on.

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Fear is of the flesh and therefore, sinful. We need to recognize it as such, and pray that the Lord would deliver us from it. We need not think it strange when we fear, as if this never happened to anyone else. It seems that the greatest of the saints had to be exhorted by the Father to, "Fear not." He has encouraged His people to fear not. Let's look at some of these "Fear Nots" in the Scriptures. Notice if you will, the promise that follows each one. In our text we are told to fear not. And why? Because the Lord has redeemed us. He has called us. We belong to Him. When we believe in the God Who controls all things, we need not fear. We may have troublesome times but the encouragement is that He will go with us through the deep waters and fiery trials. He doesn't promise to take them out of our way. But He does promise to be with us IN the problem. We are more than conquerors through Him Who loves us. Wouldn't you rather have troubles with the Lord Jesus there with you, than to have smooth sailing all alone and without Christ?

Gen. 15:1: "... Fear not, Abram: I am thy shield, and thy exceedingly great reward."

This is the first time we see the expression "fear not" in the Bible. And it is given to none other than father Abraham, the father of the faithful. Notice the blessing that follows. I am thy shield, I am thy reward. The Lord promised Himself to Abram.

To Isaac He said, "Fear not, for I am with thee." And then He gives the promise. "And will bless thee, and will multiply thy seed." Though Isaac was having many problems with his water wells, the word of the Lord brought him hope. Gen. 26:24.

To Jacob, He said, "I am God, the God of thy father: FEAR NOT to go down into Egypt." And then the promise, "for I will there make of thee a great nation: I will go down WITH thee into Egypt: and I will also surely bring thee up again..." Sister, aren't you glad that our Father always keeps His promises?

There are many more of these "fear nots" in the Old Testament. Then there is a long silence between the Old and the New Testaments. The last words that we read in the Old Testament are solemn and fearful. "Lest I come and smite the earth with a curse."

But oh, how we rejoice in the opening of the New Testament with "Fear not, Zacharias, for thy prayer is heard." And then the promise, "Thy wife Elizabeth shall bear a son: and thou shalt have joy." Shortly after, we read of the fear not that means so much to us personally. The Lord spoke to Joseph through an angel and said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." And then the promise, "And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." How this causes our hearts to bow in adoration to our great God and King, Jesus Christ.

From the lips of Jesus we hear these same words "fear not." Jesus Christ of the New Testament is the Jehovah of the Old Testament. He speaks to His church, "Fear not, little flock" and then the promise, "For it is your Father's good pleasure to give you the kingdom." Imagine that. It pleases the Father.

Sister, the Lord's message to us is, "FEAR NOT." It doesn't matter what deep water we may be passing through right now, fear not. He will not let them overflow thee. Peter exhorts us to cast all our care upon Him, for He careth for you. (I Peter 5:7).

I John 4:1: "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3:5,6.

"Sanctification"

(Continued from page 4)

to tell me you really believe that?" He said, "That is what I believe."

That was Wednesday afternoon at 5:00 o'clock. I went home and went to prayer meeting. After prayer meeting, the phone rang, and somebody said "Brother — is stricken with appendicitis and is in serious condition in the hospital."

Two days later, I went to see him, and they told me he was dying. I stood on one side of his bed and his wife stood on the other. His daughter stood at the foot of the bed. I said to him, "Brother, how is it with you now?" He said, "Brother Gilpin, the thing I wrote the other day doesn't mean a thing. The blood of Jesus Christ has never meant to me before what it means to me now."

You know what I think, beloved? I think he was sanctified. The Spirit of God had begun to work in him and God was fetching him, and just before he died, he kicked overboard all his works and his baptism, and trusted the Lord Jesus Christ for salvation.

Most of you preachers know who Alexander McLaren is. Many of you probably have his commentary in your library. Alexander McLaren, on his death bed, had written the driest commentary that was ever written. If you can read Alexander McLaren's commentary and find any trace or evidence of the work of the Spirit, I'd like for you to call it to my attention.

Alexander McLaren was dying. His associate Mr. Gustart, stood by his side and said, "How is it now with you, my brother?" He said, "I am picking up all my good sermons and my bad sermons, and all my good prayers and my bad prayers, and I'm picking up all the works I have ever done, and I'm going to throw them all overboard and swim to Glory on the plank of free grace."

Beloved, that is all the hope I have for the Methodists, the Campbellites, the Holy Rollers, and all the rest of this crowd of heretics. If any of them have been sanctified by the Spirit, in their dying hour they may throw overboard all their hopes that they have based on works and like McLaren, swim to Glory on the plank of free grace.

I think some of them are going to be in Glory. I think some of them are sanctified, but they have never yet been sanctified by the blood.

II

WE ARE SANCTIFIED BY THE BLOOD.

Isn't it precious to know that He not only sanctifies us by the Spirit, but ultimately He is going to sanctify us by the blood of Jesus Christ? Listen:

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12.

When I first became pastor in Russell, nearly fifty years ago a man came to me and said, "Bro. Gilpin, over in Ashland there is a man who is dying, and I'd like for you to go see him." I went to see him. There wasn't any doubt but what he was dying. He had pernicious anemia. He had no blood — his face was as white as a handkerchief.

I asked the doctor if a blood transfusion would do him any good. He said, "No, not a bit." When I insisted upon it he allowed me to bring a friend, and they made a blood transfusion. It was different then than it is now. I saw them put a tube in this man's arm and a tube in the arm of the man who was well, standing by his bedside, and the man with health pumped his hand in a manner, and the blood flowed from his body. I looked as it passed through a little glass tube (Continued on page 6, column 1)

Theodosia Ernest

(Continued from page 3)

and Providence, as it then might have been their duty, enabled them to do it, and yet not to suffer. The people came gradually to think that what was thus done for a particular purpose, under peculiar circumstances, was something required by the gospel, and that ministers were bound to preach without any regular provision for their support. The ministers had only done as Paul did—waived their rights for the time being, that their gospel might not be reproached. Paul labored for his own support and that of those who were with him. Sometimes he would not be chargeable to the Churches for his support, but he was careful to maintain all the time that he had a right to it. He was careful to show that it was the express command of the Lord Jesus that 'those who preached the gospel should live by the gospel,' and that he and others might forbear working if they would. It is not unlikely our preachers might have been less careful in this particular, and so the people came to feel at length that

DIAGRAM OF THE BAPTIST CHURCHES

Marks of A True Church of Christ	Marks of a Baptist Church
1st. It consists only of professed believers in Christ.	It consists of those only who have publicly professed their faith in Christ.
2d Its members have been baptized upon a profession of their faith.	After public profession of their faith they are immersed, and so baptized.
3d It is a local organization, and independent of all others.	Each Church is like those formed by the apostles, independent of all others.
4th It has Christ alone for its King and Law-giver, and recognizes no authority but his above its own.	No priests, bishops, or confederacy can give laws to it, or control its discipline. It calls none on earth its master.
5th Its members have become such by their	Its members were not brought in by others in their infancy, but came in of their own desire.
6th It holds as articles of faith the fundamental doctrines of the gospel.	It holds as articles of faith the fundamental doctrines of the gospel.
7th It began with Christ, and has continued to the present time.	The apostolic Churches were Baptist Churches, and just such have been continued, even until now. See Historic Chart, p. 477.
8th It never persecutes for conscience' sake.	It has in every age been the advocate of religious freedom; that asked it for others as well as itself; and though always persecuted, never persecutes.
9th No apostate Church can be a true Church of Christ.	It has not apostatized, nor has it ever been connected with the great apostasy.

preachers should have no regular support, and any one claimed it they were disposed to class him with their oppressors, whom they counted but as wolves, seeking to devour their substance, or, at least, mere hirelings who labored only for the pay.

"Such opinions and feelings, deeply infused into a great mass of minds, would be eradicated but slowly, even by the most sedulous efforts of succeeding ministers. But here is the third reason: *These efforts have been wanting.* I blame our preachers more than our people for this state of things. They have pandered to this corruption in the Churches, instead of boldly reproving it as they should."

"But, my dear sir, to have boldly reproved it would have lost them the confidence and the affections of the flock, and prevented them from doing good in any other way."

"So perhaps it might if they had begun by complaints concerning themselves. I would not have a minister always grumbling about his own support. To do so will leave the impression that he seeks to cure others of being selfish. A wise man who understands human nature will adopt another and more successful plan. He will show the people that the Lord requires them to give, not to him, the preacher, but to the cause of Christ. He will present frequent opportunities to them for giving to others than himself. He will plead the cause of the destitute, and of the heathen. He will present the claims of missions, and of Bible societies, of Sunday schools, and other objects of Christian benevolence, until they have acquired a habit of giving. He will explain the teachings of the Word concerning ministerial support, and thus preach the whole gospel, but without making any application of it to his own case. Let him do this, and his people will spontaneously begin to feel that they have done too little for their own pastor. Let all our ministers begin at once to preach thus prudently and kindly the whole gospel, and the Churches will soon show that the fault was less in them than in the preachers themselves that they have been apparently so parsimonious."

"I have already seen enough in my own experience," said Mr. Percy, "to convince me of the truth of what you say."

"I wish," said Dr. Thinkwell, "we could have finished this conversation last Saturday, so that I might have gone into the water with that young man who was yesterday baptized. My last lingering doubt is gone. I thank you all for the patience with which you have borne with my slowness of faith, and the readiness with which you have assisted my inquiries."

"We are more than repaid," said Mr. Percy, "by the happy result."

"And I," said the Reverend Mr. Stiptain, "am heartily glad that you have come to some conclusion. Of course I had rather (Continued on page 8, column 4 and 5)

If Christians spent as much time praying as they spend grumbling they would be surprised how little they have about which to grumble.

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"Sanctification"

(Continued from page 5)

and saw it go down into the body of this man that was sick. As I looked at the sick man, there came a pink glow to a hitherto colorless cheek. When I looked at him the next day, I said, "Can this be the same man? Can blood do this to an individual?"

The next day I went back and the color had faded. He was white as a sheet. I took a second friend. We repeated the process. I took a third friend and we repeated the process. A few days later, we took him to the cemetery and lowered him down in the ground. As I turned away, my God spoke to me and said, "The blood of three of my friends failed him, but the blood of My Son sanctified him."

I thank God today, my blood may fail and your blood may fail, but the blood of Jesus Christ never fails. Oh, precious is His blood! As the song says:

"What can wash away my sin?
Nothing but the blood;
What can make me whole again?
Nothing but the blood."

What can pay sin's old black debt?
Nothing but the blood;
What can make me a Christian yet?
Nothing but the blood."

Thank God, we are sanctified by the Spirit, but on the day we are saved, we are sanctified by the blood.

III

WE ARE SANCTIFIED BY THE WORD.

The Lord Jesus Christ, in His High Priestly prayer prayed:

"Sanctify them through thy truth: thy word is truth."—John 17:17.

In Ephesians 5, where He talks about husbands loving their wives,

He talks about how Christ loved the church and gave His life for He says:

"That He might sanctify and cleanse it with the washing of water by the word."—Eph. 5:26.

Isn't it wonderful to know after He sanctifies you by the Spirit, and sanctifies you by the blood, then He gives the progressive portion of your life wherein you are sanctified by the Word of God?

Years ago, I held a revival meeting in a country community. They had one big pan in the house. They used it in the morning to make up a meat loaf. They used it in the evening to wash the dishes in. When I said I would like to take a bath, the woman handed me the pan. Every day I would get that pan and take a little bath. I'd wash up.

Saturday night came. When we came back from church the old gentleman of the home said, "Bro. Gilpin, it is Saturday night." I said, "Yes, it is. Tomorrow is Sunday."

A little bit later, he said, "Bro. Gilpin, this is Saturday night." I said, "Yes, that's right."

A little bit later, he said, "Bro. Gilpin, we always wash up a little on Saturday night." I got the message. He was telling me it was time for us to take a Saturday night bath. But I was a little bit ahead of him by about six baths, for I had been bathing every day though he didn't know anything about it.

I have often thought about that experience — Saturday night tub-bath.

I go back to the time when I was a little boy living on the farm. I'd get that old-fashioned tub out on Saturday night and fill it up with water and sit down in it and get my legs in a cramp, and I'd take a bath. Yes sir, Saturday night tub bath!

The Word of God says that we are sanctified by the washing of

water and the Word. Do you know what the average Baptist needs today? He needs a good old-fashioned Saturday tub bath.

Let us suppose that a girl comes into the service today. She is just a modern girl. She has on one of those dresses that — well, the least said about it, the better; short at the bottom and low cut at the top. She has her hair all frizzed, and tossed, and teased. She is all dressed up she has her hair all fixed up, and she has a diamond ring on her hand as a sign of her engagement to some man. She comes to church just because somebody asked her.

When she comes to church, she hears the Word of God. When she goes out, she is not the careless sinner she was when she came in. Something has taken place. The Holy Spirit has carried that Word of God, and like a dagger, it stuck in her heart. She is now sanctified by the Holy Spirit.

A few weeks pass, and she is sanctified by the blood. She says "The Lord has saved me. His blood atoned for my sins."

I step up to her, and I say, "I want to give you this Bible. It says, 'Study to shew thyself approved,' and I want you to take this Bible and study it, and whatever this Bible says, you do it. It will be the standard of 'our life.'"

She takes the Bible and goes out. The next Sunday she comes back and says as she comes forward at the close of the service, "I want to be baptized." I say, "Why do you want to be baptized?" She says, "That Bible you gave me and said it was to be the standard of my life, tells how Jesus was baptized by a Baptist preacher. He went down into the water and came up out of the water, and I want to make it a standard of my life. I want to be baptized by a Baptist preacher. I don't find anything about a Methodist preacher, or a Presbyterian preacher or a Holy Roller preacher in this Bible, but I find that Jesus was baptized by a Baptist preacher, and I want to have that same kind of baptism."

What has happened to her? She has been taking a bath; she has been sanctified by the Word.

We baptize her. She becomes a member of the church. I notice her as she comes to church a few Sundays later, and she has about four or five yards of material in her dress. I say to her, "Honey, you look so old-timey this morning. You look like you were born thirty years too late." She says, "That Bible that you said was to be the standard of my life says that women are to adorn themselves in modest apparel, and I can't believe that I am adorned in modest apparel when you are standing there preaching and able to see my underclothes."

"Oh, Brother Gilpin, you ought not say that." Beloved, I'll say it again. I don't believe in burlesque in the house of God. I go to church and I get tired, in our own church, having to look at women's underclothing. I like to see them in modest apparel.

I see this girl. When she comes back a few Sundays later I notice that she puts some folding money into the offering box. It slips down silently. I say to her, "I notice you made an offering. Isn't that a rather liberal one?"

She says, "Brother Gilpin, you said the Bible was to be the standard of my life, and it says to bring all the tithes to the Lord—all of them, not part of them, and this is my tithe."

A woman said to me sometime ago "See my diamond ring I got for Christmas?" I said, "Yes, I saw it when you dropped a dime in the offering plate." Beloved, all the penny givers and anti-missionary crowd, you know what they need? They need a good old-fashioned Saturday night tub bath in the Word of God.

I look at this girl. Her name doesn't appear on the society page anymore. She has quit going to the dances, and the card parties, and all those things. She is living like a Christian used to live. She is living like Baptists did when I was a boy.

They say I have outlived my age. I suspect I have but I can remember when to be a Baptist meant something. It meant you lived different than the world.

I ask this girl "Why isn't your name in the society news now, connected with all these things?" She says, "Brother Gilpin, this Bible — oh, how precious it becomes to me every day! The Bible says, 'Whatsoever you eat or drink, or whatsoever you do, do all to the glory of God.' I can't believe that I would be doing anything to the glory of God in society. I can't believe I'd be doing anything to the glory of God if I were to sit down at a card table and play cards."

I say to her, "Why don't you go to these other church organizations? Why don't you attend services with them?" She says, "Bro. Gilpin, that Bible says 'Mark them that cause divisions and offences contrary to the doctrine that ye have heard, and avoid them,' so I am going to mark them and avoid them."

Would to God that every Baptist preacher here would do the same thing!

Everybody asks, "What has happened to this girl?" I tell you, beloved — just one thing. She has been taking a bath in God Almighty's bath tub. She is being sanctified by the Word of God.

That is what God expects of you. After you are sanctified by the Spirit, and after you are sanctified by the blood God expects you to be sanctified by His Word. How I praise Him, and how I thank Him, for the Word, where-

by we are drawn closer to the Lord Jesus Christ!

Holy Spirit

(Continued from page one)

of confusion concerning this doctrine. The majority that I speak with, say, "I was baptized with the Spirit when God regenerated me, and made me alive in Jesus Christ."

In order to prove the fallacy of this, let us read some things that Jesus spoke to the first disciples of the first church. Matthew 16:13-17 says:

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It is my contention that no man can confess that Jesus is the Christ, apart from the Holy Spirit, but it is not the baptism with the Holy Spirit that brings Christ into our lives. This is a different work than regeneration.

Notice another Scripture which shows you that regeneration is definitely not the work of the Spirit in baptism. John 15:3 says: "Now ye are clean through the word which I have spoken unto you."

I believe that regeneration, the quickening of the Spirit, had already taken place in the lives of these men. Furthermore, Jesus Christ had already been revealed to them as their Saviour, as the one who had redeemed them from their sins. Thus you can see that baptism with the Holy Spirit is not regeneration.

John 16:7, 13 says:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go away, the Comforter will not come unto you; but if I depart, I will send him unto you."

Howbeit when he the Spirit of (Continued on page 7, column 1)

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Holy Spirit

(Continued from page 6)
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."

My Lord is speaking to me, and I take this as a personal message, saying, "Austin, the Spirit cannot come until I leave."

Brethren, surely we are not going to contend that the Spirit was not here. I know that he was. He was here in the creation, for He moved on the waters. I know that the Old Testament saints had Him in regeneration, but I do contend that the spiritual baptism with the Spirit had not yet taken place when my Lord was here, for He said that it could not come until He left.

I do not believe in "falling from grace," but if we contend that baptism with the Spirit would be regeneration, then, of course, we are going to have to teach "falling."

In Psalm 51:11, we hear David speaking regarding the Spirit:

"Cast me not away from thy presence; and take not thy holy spirit from me."

Here David is asking his Father,

"Oh, Father, don't take the Spirit from me." David wasn't talking about regeneration. He was talking about the Spirit. As far as David was concerned, there was coming a time when the Spirit of God would come and take up His abode in the church.

Beloved, I have proven to you that the Spirit was here before Pentecost, but I contend that baptism with the Spirit had its beginning with Pentecost. It will have an end with the rapture of the saints. He is taken out of this world with the church which Jesus founded, which I believe with all of my heart is a Missionary Baptist church. She is the only one that could lay claim to baptism with the Holy Spirit.

Acts 2:1, 2 says:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

Pentecost took place fifty days after the resurrection. The day of Pentecost was in reality the birthday of the Spirit, for this was the day that He took up His abode in the church of Jesus Christ.

In order that I might make myself clear, I want to refer not only to the birthday of God, but Jesus Christ as well.

Some of you might be saying, "God the Father never had a birthday." I beg to differ with you. He did.

In Exodus 25:8, let's read regarding the command that God gave to the Israelites after they were removed from the land of Egypt:

"And let them make me a sanctuary; that I may dwell among them."

God gave Moses a blueprint. They fulfilled every requirement of that blueprint. The structure that they built was a little two-room structure. The first room was called the Holy Place; the second, the Most Holy Place. Here it was that God came, and here it was that the shekinah glory filled the whole tabernacle till they could not enter. This was when God took up His abode and dwelt among His people. God had not dwelt here in this fashion before, or He had never commanded them to build Him a house until this particular time.

God dwelt here many hundreds of years between the cherubim, till He left. Then God prepared a body for His Son. That Son was born of Mary.

Gal. 4:4, 5 says:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

Then Christ was born. He stayed here until ten days before Pentecost. Then the Son left. Then God gave the baptism with the Holy Spirit, which in reality was the birthday of the Holy Spirit on the day of Pentecost.

God had a birthday when He came down. I am not saying God

had a beginning. I am saying it was a special work of the Father when He came down and dwelt in the tabernacle.

The Son had a beginning before Mary, but a fleshly body was prepared, and He took up His abode in that body.

The Spirit of God had a beginning before Pentecost, but Jesus Christ prepared Him a body. Then on the day of Pentecost, down He came. Here He baptized this assembly, or body, with power, and thus it was His birthday or His beginning as the abiding comforter in the church that Jesus Christ built.

I might add this in regard to God's way of preparing things; God made the cow, but He made the meadow before He made the cow. He made the habitat before He made the animal. He made the water before He made the fish.

So it is with God. Before He came down, He had a place to live. Before the Son came down, He had a body prepared by God in Mary's womb. Before the Spirit came down on the day of Pentecost, He already had a body here, created by Jesus Christ, for Him to live in.

I don't believe the church — the body of Christ, was founded or started at Pentecost. The body was here before. I want to read to you regarding the condition of that body before the Spirit came.

Luke 24:49: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Acts 1:8: "But ye shall receive power, after that the Holy Spirit is come upon you."

The church was powerless. She had no power to reproduce bodies like her own. She could repair her body, which I believe she did, with the selection of Matthias, but she had no power of reproduction until the Spirit came into her. The body being without power, she needed to be empowered to function as a true body in Jesus Christ.

When my Lord fashioned the first body, He did it in the same manner. He created Adam first.

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He created his fingers, his toes, his heart, his brain — everything that he needed, but still without life. Then my Heavenly Father stooped and breathed into him the breathe of life and he became a living soul.

The second body created by my Lord was fashioned in the same way. Jesus Christ fashioned the fingers and the toes, the heart and the mind, and He called out the apostles. Here is a called-out assembly, but they didn't have power. They didn't have life until Jesus breathed life into them on the day of Pentecost.

You say, "But you said it was baptism with the Spirit." I did state that, and the Scripture declares it.

Acts 2:2: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

I want you to notice that it filled the whole house. Baptism is an immersion. This body had to be immersed, and it was immersed. It was immersed on the day of Pentecost when the Spirit of God filled the whole house in which they were sitting. This is the only baptism with the Spirit that is recorded in the Bible.

You say, "But Cornelius was." I beg to differ. Acts 10:45 says:

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit."

I ask you, do you believe that

baptism is pouring? Here it was poured out. He was not poured out as the Spirit, but as the gift of the Spirit, and not the Spirit itself.

Therefore, there is only one birthday of the Spirit. That birthday was the day of Pentecost, when the church of my Lord, a Missionary Baptist Church, was baptized with the Holy Spirit and empowered to function as the church of Jesus Christ.

My Heavenly Father gave orders to the first body to multiply and replenish the earth, or fill up the earth. He gave the second body the same orders: make disciples, baptize them, and empower them to go on in reproduction of bodies like ourselves, this body being the church that Jesus founded. God empowered the second body, the body of the church, and told her to replenish the earth.

There may be Protestants in this congregation. Since you are not connected to the church that was baptized with the Holy Spirit, you have no more life than Adam had before God breathed into him the breathe of life. You may be a body. You may be gathered together and assembled, but you do not have power, for that power comes through the Holy Spirit — the Comforter that was given on the day of Pentecost.

John 14:17 says:

"Even the Spirit of truth; whom the world cannot receive."

Beloved, the Spirit is given at birth. Life comes by procreation, and without this you cannot have life. In order to have life, you must have a mother.

Protestantism does not have a mother. Therefore, they are without the Spirit, which leads and guides into all truth. That is why they do not have the truth. That is why they have no authority to preach, to send missionaries, or baptize, or perform the Lord's Supper. They do not have life to work for Jesus Christ, for God gave life in the baptism with the Holy Spirit, and unless you are connected to that stream, you have no life. You can work your fingers to the bone, and God will never honor it. It takes the Spirit, the Comforter, to lead and guide into all truth.

You say, "What is the cause of all the confusion in professing Christendom today?" It is the lack of the Comforter, for He is the one who must lead and guide into all truth.

This is also pictured in the Old Testament. When God had redeemed Israel out of Egypt, Israel was not a New Testament church, but surely she was a type of it, called out of Egypt in a wilderness place. There was no food, no water, no trains, no trucks to carry all that they needed to sustain them in the wilderness. That group had to depend upon God. There was no one else to depend upon.

So it is with a New Testament Missionary Baptist church. We are called out from the world. We cannot look to the world to sustain us. There are enemies. We need help. We need water, we need food, we need manna. We, like Israel, must trust in God. We

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need someone to lead.

God sent a white fleecy cloud to guide them by day and by night. Surely that is a type of the Comforter. It wasn't over Moab. It only hung over Israel. It didn't go to Assyria. It didn't go to Egypt.

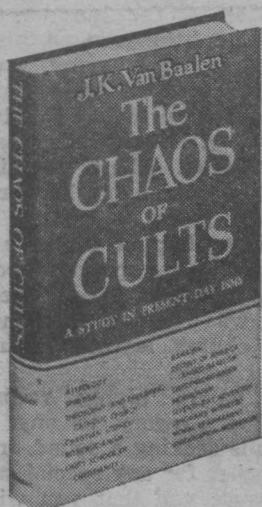
So it is with the Comforter. He only abides over the church of Jesus, no one else. If I wasn't a member of a true Missionary Baptist church that is connected with the body of Christ at Pentecost, I wouldn't walk — I'd run until I got to one and be received into their membership, that I might also be led by the Comforter.

You say, "It doesn't make any difference." Beloved, just wait until you get to the judgment seat of Christ and tell me that.

Is it important to us as Baptists? Oh, it is important to us. Others may mock, and make fun of it, but to me, as a Missionary Baptist preacher, the baptism with the Holy Spirit is surely the life of the church which I pastor, and without it, I may go through a form of worship, but I can't worship God without the Spirit.

If you are not a member of a true Missionary Baptist church, then you have never worshipped God. I ask you, can you worship God without the Spirit?

You say, "No, but I have Him." Beloved, you may have Him in regeneration, but it is another thing to have the Spirit to lead into truth or be connected with the Spirit at Pentecost.



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"Real Dissenters"

(Continued from Page One)
of Godeschalus by saying: "He undoubtedly maintained a two-fold predestination, one to everlasting life, and the other to eternal death." He held also that God did not desire or will the salvation of all mankind, but that of the elect only; and that Christ did not suffer death for the whole human race, but for that part of it only whom God has predestinated to eternal salvation (Ibid, p. 207).

Hassell says about Claudius of Turin in northwest Italy: "He zealously opposed . . . the meritoriousness of good works; and maintained that human nature is totally depraved, and hence that the whole of man's salvation is

by grace alone . . . I feel satisfied that Milman is correct in supposing that the Scriptural views of Claudius of Turin lay concealed in the Piedmontese Alps to reappear in the Waldenses of the twelfth century" (History of the Church of God, p. 424).

TENTH CENTURY TO THIRTEENTH CENTURY

Jarrel tells this about the Paternines of the eleventh century: "They were Baptists on the doctrine of election and 'appealed to the texts in the ninth chapter of the Epistle of the Romans, employed by others also in proof of the doctrine of unconditional predestination'" (Baptist Church Perpetuity, p. 139, 1894 ed.).

The Waldenses of Piedmont published a brief confession of

faith in 1120 A.D. It contained a statement about original sin. Article 4: "Sin has entered the world, and that we are sinners in Adam and by Adam." Article 7 reveals a limited atonement: "That Jesus Christ . . . who died for the salvation of all those that believe and is risen for our justification." (See The Churches of the Valley of Piedmont).

Thomas Bradwardine (1290-1349) was also a predestinarian. Hassell says of him: "He was a most stringent supralapsarian predestinarian, not only denying all merit to man, but referring all things, both good and evil, including all the acts of rational beings directly to the Divine will and the Divine permission in reference to evil, but still insisting that creatures are morally responsible, 'since evil subjectively contradicts the will of God'" (Ibid. p. 456).

Once again you can see that the doctrines of grace had loyal supporters even in these perilous times. The Arminian doctrine was prevalent in these days among Catholics. Where were the Arminian Baptists in these days? Were there any? If so, where?

FOURTEENTH CENTURY TO FIFTEENTH CENTURY

There was no greater contender for our principles than John Wickliff of Oxford, England. Neander says concerning him: "We see in Wickliff the tendency of reform combined with an Augustinianism which went far beyond Augustine himself in its polemical hostility to everything that seemed verging on Pelagianism; and which, in fact, amounted to the denial of free-will . . . Everything, according to his notions, enters as a part necessarily into the fulfillment of the decrees of predestination. This excludes all conditions. No falling away from grace, therefore, is possible, because grace is a thing grounded in the divine predestination; although for a transient moment a predestinated person may sin, and for a transient moment a reprobate partake of grace . . . he ascribes the whole of salvation to Christ alone" (Neander's Church History, Vol. IX, pp. 241-242).

Another able defender of our doctrines was none other than the famous John Huss born in Husinec, Bohemia. He was in agreement with Wickliff and often read his writings while a lecturer at the University of Prague. Neander relates of him:

" . . . by him, too, it was argued, that no man could without a special revelation, have any certainty on the point, whether or not he belonged to the number of the predestinated or the elect." (Ibid. p. 437). In his letters of exile I read: "Of this, then, be well assured that whatever God has determined to do with me, will be done" (Ibid. p. 452). Still again he wrote concerning his persecutors: "But let us pray God for them, if peradventure there may be some elect ones among them, that they may be turned to the knowledge of the truth (Ibid, pp. 455-456). In a letter dated October 10, 1414 he penned these words: "We see that Christ himself suffered for the sake of his chosen. He certainly cannot perish, who believes on him and perseveres in his truth" (Ibid, pp. 461-462). Neander again discloses Huss's view on Predestination by relating: "Predestination was the divine counsel, whereby grace was prepared for men in this life, and glory in the future life" (Ibid, p. 506).

"Three zealous reformers labored, within the Catholic communion, during the fourteenth century, at Prague, in Bohemia: Milcz of Kremsier, Conral of Waldhausen and Mattias of Janow; John Hus and Jerome of Prague were also born in this century (the former in 1369, and the latter in 1365), but their labors for reform took place in the fifteenth century. All these five Bohemian reformers were Au-

Theodosia Ernest

(Continued from page five)

you had determined to be a Methodist; but any branch of the Church is better than none. Let every man be fully persuaded in his own mind, and be able to give a reason for the faith that is in him. I trust, sir, you will now enjoy that peace which arises only from a consciousness of doing your duty."

"I wish, my dear friend, I could persuade you to unite with me, and *do your duty also*."

"O, as to that, I have always enjoyed myself very well among the Methodists. You know I glory in the name, and among them I expect to live and die; but I acknowledge, after what I have learned of the Baptist Churches, I shall hereafter feel a *little* more respect for them than I have."

On their way back to the Doctor's residence, Theodosia reminded him that as they had now finished the investigation of the question, What is the Church? he was under promise to relate to her the means, or rather the arguments by which he was recovered from his infidelity and atheism, and led to receive the Scriptures as the word of God.

But as this conversation has no connection with the subject treated of in the present volume, we must postpone it for the present, and only inform the reader that Doctor Thinkwell was baptized into the little Church at their next regular meeting, much to the joy of all God's people there; and that our travelling party pursued their way to the mountains, where Mr. Percy's strength was soon so far restored that he felt that he must hasten back to his flock in the South, where he is still residing, preaching Jesus, beloved by his people, and admired by the world. Theodosia is indeed his helper in the Lord. Her influence is felt in every department of his work; nor does he preach less touchingly, or labor less hopefully, since the dear little boy came to amuse his hours of relaxation with its childish prattle. Mrs. Ernest and old Aunt Chloe are the assistants of Theodosia in her domestic labors, and all of them delight to show how much they love their Saviour and his Church.

THE END.

gustinian predestinarians" (History of the Church of God, pp. 455-456).

In the light of the foregoing facts I ask why do Arminian Baptists fail to mention this about Huss and Wickliff in their church succession books? The reason is apparent to all for to do so would reveal them as the real dissenters. I again point out that the doctrines of grace were believed by good and scholarly men long before John Calvin was born. To call those who hold these views "Calvinists" and thus infer that Calvin was the first to hold these doctrines is a misdeed. It reveals gross ignorance of church history.

(To Be Continued Next Week)

Right To . . . Lie?

(Continued from page one)
next person perhaps takes the inference and tells it as fact, and a full-fledged lie is soon circulating that has no foundation in fact. Nearly every gossip is a liar. Gossips are good at circulating lies whether they coin them or not. It's like people circulating counterfeit money—they may not have made it but they pass it on. The Bible attitude toward gossiping and talebearing is expressed in Levit. 19:16.

The Excuse-Making Liar

Speak to people who have lain out of church for some while and often you will hear a long string of excuses. As a rule such excuses are nothing else but lies. Most of the excuses that people use for not worshipping and serving God are lies. The truth is, the person is backslidden and doesn't want to worship or serve. One reason we have never practiced going "pastoral visiting" is this — we just can't take it! We can't stand to listen to all the lies that are handed out for indifference and neglect. Nothing will plunge us deeper into the blues than an afternoon of listening to lying excuses.

The Easy-Promising Liar

This is the person who will readily make an engagement and just as readily break it — who will glibly make a promise then have no scruples about breaking it. Preachers are especially bad about this. We recall one minister who will make two or more conflicting engagements, when he knows that he can't meet all of them. Some are very ready with promises — then when a few hours have passed they have forgotten all about them. A Kentucky pastor used to have a big

Bible Conference every year, and a prominent and orthodox minister asked his wife, "Why doesn't your husband ever have me on his program any more?" "Because," said his wife "he doesn't know whether you will keep your word and be there, even when you promise." The preacher who isn't scrupulous about the truth, and who doesn't carefully keep his engagements has very shoddy ethics.

The Exaggerating Liar

Some like to tell things that make other people's eyes pop out so they grow into the habit of exaggerating. They "hep up" the truth until it is all distorted. Often people remark concerning such, "Just discount his (or her) remarks 50 per cent."

The Flattering Liar

Some cultivate a flattering tongue, "Oh Mrs. So and So, that's the prettiest hat I ever saw in my life." Then to someone else they say, "Isn't that thing a fright?" What does the Lord say about liars? (See Rev. 21:8; John 8:44).

Revival . . . Gregory

(Continued from page one)
very keen mind, and great homiletical instinct. He prepares his messages very thoroughly. This young man is a very able preacher of God's Word. He preached with power to our hearts.

It was a joy to have Wayne Gregory in our home. We had very good fellowship with him. He is a clean living, humble, and sincere young man. I am expecting, if the Lord tarries, to hear great things about this young man. I heard many good remarks about the great conference sermon he preached this last Labor Day. A certain woman who is a great friend of mine informed me, upon learning that I was going to preach in the Windsor Baptist Church, that I had better preach good, for they were used to good preaching. She was right, as I learned and our church learned during this great week.

I would highly recommend Wayne Gregory to any church who is seeking a sound and able preacher for any special services. I assure you that you will love and appreciate his ministry in your midst. Pray for this fine young man, and for the church that he pastors. We had a good meeting with him. I believe that this testimony will be repeated many times by different churches in the days ahead. Pray for us at Grace Baptist Church.

—Joseph M. Wilson

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