

The Baptist Examiner

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

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WHO GIVES THE
BEST TIME — GOD
OR SATAN?

By ROY MASON
Aripeka, Florida

The attitude of the people of the world toward the Christian is this: "You may have a better future in prospect, but you are

A STUDY OF
OUR PASTOR AND
HIS MINISTRY

FRANK BECK
(Now in Glory)

one of the art galleries in
a young man stood enrapt
a portrait done by one of
great masters. As he looked



ELDER FRANK BECK

filled with tears. Another
to the gallery noticed him
there and said, "Young
what troubles you?" Still
on the painting, the youth
"I can't paint like that."
his face brightened. "But,
God," he said, "I am a
too."

Continued on page 8, column 2)



WHAT ABOUT THE MASONS?



By DAVID BAXTER
Arkansas

Freemasonry is historically and by nature non-Christian. Though its teachings are as fatal to Protestantism as to Catholicism, it is not openly hostile to Protestantism. However, it is obviously anti-Catholic. This attitude is embarrassing to those Protestants who have encouraged Freemasonry but now want better relations with Catholics, who will not tolerate the lodge in any of its arts, parts, or joints. Actually, the only valid reason for some Protestants to have allowed Masonry to fasten upon their church bodies in the first place was the common ground they found with it against the Church of Rome.

Other than this, Protestantism has no more in common with Masonry than with any other cryptic religion or secret cult. The evangelical faith is not a mystery or pagan religion. Doctrinally, it is infinitely closer to Catholicism than to Freemasonry.

Masonry is not a part of Protes-

tantism, although much of its growth is attributable to many Protestant groups having given it access to their members from whom Masons were recruited. Thereafter, Christian - Masons have divided their allegiance between God and the Masonic religion. They are trying to serve two masters. There is no question about it, Masonry is a distinct religion of its own. Dr. Albert G. Mackey, one of its greatest authorities, wrote in his Encyclopedia of Freemasonry, a Masonic "holy book."

"I contend without any sort of hesitation that Masonry is, in every sense of the word except one, and that its least philosophical, an eminently religious institution -- that it is indebted solely to the religious element which it contains for its origin and continued existence and that without this religious element it would scarcely be worthy of cultivation by the wise and good."

After giving Webster's definition of religion, Dr. Mackey remarks "Look at its ancient land-

marks, its sublime ceremonies, its profound symbols and allegories—all inculcating religious doctrine, commanding religious observance and teaching religious truth, and who can deny that it is eminently a religious institution? . . . Masonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it."

Again, he says:

"If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination, but its universality is its boast. In its language citizens of every nation may converse. At its altar men of all religions may kneel. To its creed disciples of every faith may subscribe."

Like Universalism and Theosophy the lodge is thus a composite religion. It manages to superimpose its teachings on its members who are adherents of other religions, much like the religious (Continued on page 4, column 3)



Eld. Roy Mason

not having as good a time now as we are having!"

Just one thing wrong with that — IT IS NOT SO!

Such is equivalent to saying that the devil can give on a better time than can God. Such is a slander on God.

(Continued on page 8, column 1)

s, It's Conclusively Proven
d Doesn't Love Everybody

C. H. CREECH
Middletown, Ohio

panel of TBE forum re-
discussed the question,
"God Love Everybody?"
was a most interesting
thought provoking discus-
sion. A number of our readers
expressed themselves ac-
tively. We are happy to print
comments of our friend and
writer, Brother Creech.

popular belief is — "God
loves everybody." We know this
belief of some heretical
as Universalists, Russell
and a few others. It is fre-
quently said (even among Bap-
tists) "God loves the sinner, but
not love his sins." However,
a meaningless expression.
there in an unsaved sin-
ner? Isa. 1:5-6, Rom.

all the Christ-rejector that
loves him is to cauterize his

We Urge You To
To Bro. Halliman

do you think that you
feel if you were living in
remote interior of New Gui-
ne without any fellow Ameri-
cans with whom to associate, with
your family for fellowship,
with friends back in America
forgetful from the stand-
point of correspondence?

that describes Bro. Halli-
man and I urge upon you readers
remember this faithful man of
who is doing a most unus-
ual great work in the heart of
world's most backward coun-
try — Christ.

I request that you send
letter today assuring him
of your interest in his work. Don't
forget to offer to him: send
offerings as usual to New
Missions, care of Eld.
Wyrick, 2240 N. Maple-
Chicago, Illinois. Send
Fred a letter though, as-
suring him of your prayers and
interest in his ministry.

conscience, as well as afford him
a false sense of security in his
sins. The fact is the love of God
is to His people only, and to pre-
sent it to His enemies is like
casting the children's bread to
the dogs. Mark 7:27.

To say that John 3:16 means
that God loves every individual
in the world is to stretch the
imagination. Please read care-
fully the following verses: Psa. 5:5-
6, 7:11, Prov. 3:11-12, 3:17, Mal.
1:2-3, John 3:36, 14:20-23, Rom.
8:39, 9:10-13, Heb. 12:6-8, Rev.
3:19.

All Scripture is in perfect har-
mony, therefore must be rightly
divided. John 3:16 is the only
verse in the Bible that would
even seem to teach that God
loves the children of the Devil,
so anywhere in Scripture where
God's love (applying to the hu-
man race) must be applied to His
people. Read John 14:21-23. Why
did Jesus say "he that loveth me
shall be loved by the Father," if
God loves everyone?

Refer again to Psa. 5:5—"Thou
(Continued on page 3, column 1)

Thanksgiving

In our appeals of the past two
weeks we have told you that it
was time to "stand and be count-
ed" as to whether you believed
in the truth of this paper, and
wanted to see it prosper, or
whether you followed the uni-
versal church theory which is so
popular today.

We thank God for those from
whom we have heard, who seem-
ingly want TBE to continue until
Jesus comes.

Many however, have not writ-
ten us, and to these we ask, "What
is your attitude today?"

We call upon you, if you are
our friend, "to stand and be
counted," now, with a worthy
offering. May it be equal to the
blessings you receive from the
reading of this paper.

Please don't forget, nor ignore
us. Your help is most needed
today.

HIS FREE GIFT IS SEEN IN

The Matchless Pearl

A heavy splash was followed
by many ripples and then the
water below the pier was still.
An American man crouched on
the low Indian pier, his eyes riv-
eted on the place where a stream
of little bubbles rose to the sur-
face from deep under the water.
Suddenly a black head appeared
and a pair of bright eyes looked
up. Then the old Indian pearl di-
ver was clambering onto the dock,
grinning and shaking the water
from his shining oiled body.

"As nice a dive as I've ever
seen, Rambhau!" cried David
Morse, the American missionary.
"Look at this one, Sahib," said
Rambhau, taking a big oyster
from between his teeth. "I think
it'll be good."

Morse took it and while he was
prying it open with his pocket
knife Rambhau was pulling other
small oysters from his loincloth.
"Rambhau! Look!" exclaimed
Morse. "Why, it's a treasure!"

"Yes, a good one," shrugged the
diver.

"Good! Have you ever seen a
better pearl? It's perfect, isn't it?"

Morse had been turning the big
pearl over and over and then
handed it to the Indian.

"Oh, yes, there are better
pearls, much better. Why, I have
one—" his voice trailed off. "See
this one — the imperfections —
the black specks here, this tiny
dent, even in shape it is a bit
oblong, but good as pearls go.
It is just as you say of your God.
To themselves people look per-
fect, but God sees them as they
actually are." The two men start-
ed up the dusty road to town.

"You're right, Rambhau. And
God offers a perfect righteousness
to all who will simply believe and
accept His free offer of salvation
through His Beloved Son."

"But, Sahib, as so many times
before I have told you, it's too
easy. I cannot accept that. Per-
haps I am too proud. I must work
for my place in Heaven."

"Oh, Rambhau! Don't you see,
(Continued on page 7, column 1)

Woman Ordained As Baptist Minister

The Watts Street Baptist
Church of Durham, N. C., has
flagrantly violated God's word in
ordaining Miss Addie Davis to the
ministry.

We are not saying that Miss
Davis is not qualified mentally,
for she is a 1963 graduate of the
Southeastern Baptist Theological
Seminary of Wake Forest, N. C.
Evidently the school thought she
was mentally qualified since two
of the professors participated in
the ordination services.

We are happy to say that while
she was ordained by a Southern
Baptist Convention Church, that
she is going to be a pastor of an
American Baptist Convention
Church at Readsburg, Vermont.

Paul, in giving the qualifica-
tion for a preacher said that the
same must be "the husband of one
wife" I Tim. 3:2. I am wondering
if Miss Davis is qualified. When-
ever she will present me with a
doctor's certificate stating that
(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT JESUS LEFT IN THIS WORLD"

"For the Son of man is as a
man taking a far journey, who
left his house, and gave authority
to his servants, and to every man
his work, and commanded the
porter to watch." — Mark 13:34.

When we die, or when we
leave this world, we are going
to leave everything right here
within the world. The Word of
God has made it clear to us al-
ready that none of us brought
anything into the world, and
none of us are going to carry
anything out of the world. Listen:
"But godliness with content-
ment is great gain. For we
brought nothing into the world,

and it is certain WE CAN CAR-
RY NOTHING OUT. And having
food and raiment let us be there-
with content." — I Tim. 6:6-8.

You'll notice that Paul tells
Timothy in this Scripture that we
didn't bring anything into this
world, and we are certainly not
going to carry anything out of
this world. Rather, everything
we have, we are going to leave
behind. Well, as I thought about
this text, and as I thought about
this Scripture which tells us that
the Lord Jesus is gone away into
a far country and has left His
house, it caused me to realize
that the Lord Jesus had left cer-

tain things here within this
world.

Yes, it is true that we didn't
bring anything into this world,
and we won't carry anything out
of this world. We will leave ev-
erything in this world when we
leave. In contrast, the Lord Jesus
in like manner has gone away
from this world, but He has left
His house in the hands of His
own children to manage until He
returns, and He has left certain
things here within this world.
This morning, I want to show you
some of the things that Jesus has
left in the world.

(Continued on page 2, column 2)

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JOHN R. GILPIN Editor

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Christians Should Stand Fast Against Rome's Plans

Jesus Christ alone is the Head of the Church. He alone is the Savior of mankind. He alone is the hope of the world. That is why the Bible, and not the church, must be our supreme authority. All that we know about Jesus Christ is recorded on its pages. It is through the Bible, and it alone, that we know Christ, and meet Him, and find salvation in Him.

Another basic difference which separates us is that Baptists believe that salvation is a totally free gift from God which an individual receives by simply putting his faith and trust in Christ . . . and nothing more.

The Roman Catholic Church teaches, to the contrary, that it stands as the mediator between God and man and that salvation must be earned through total submission to her and her elaborate sacramental system.

WHAT MEDIATOR?

This is a repudiation of the gospel. It is a contradiction of the clear teaching of the whole New Testament. In I Timothy 2:5 does it not say: "There is one God, and there is one mediator between God and men, the man Christ Jesus?" Christ is the only mediator between God and men, not the Roman Catholic Church, nor its popes and priests.

In Ephesians 2:8, 9 does it not say: "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works lest any man should boast?" We are saved by the free gift of God's grace, not by obedience to the Roman Catholic Church. We receive this salvation by faith alone, not by earning it through slavish observance of the rules and regulations and sacraments of the Roman Catholic Church.

In Romans 3:24, 25 does it not say: "We are justified by God's grace as a gift, through the re-

demption which is in Christ Jesus — to be received by faith?"

The gospel is good news. Salvation is God's free gift. We do not have to earn it, through blood, sweat and tears, by observing rules and regulations and rituals. Jesus Christ earned it for us through His blood, His sweat, His tears, His death! In infinite love, He offers His salvation to you and me as a totally free gift. All we have to do is to stretch out our hands in faith and trustingly and lovingly receive Him and His salvation into our lives.

Those within the Roman Catholic Church have great difficulty in having a direct encounter with the living Christ. Chained to an ecclesiastical assembly line of mechanical sacraments, they are kept so far removed from Christ that it is difficult for them to hear His gracious words of forgiveness spoken personally to them.

Saving grace, instead of being a breath-taking confrontation with the liberating Christ, is for them a kind of magical substance that is available to them only in the seven sacraments of the Church.

It took an ocean of the martyrs' blood to free us from this bondage and perversion of true Christianity. Shall we return to that darkness and slavery? In response to Christ's High Priestly Prayer, we pray for and work toward the unity of all Christians. But such unity must be based upon the truth and freedom of His gospel. This Reformation day, let us remember the words of the apostle Paul: "For freedom Christ has set us free; stand fast therefore and do not submit again to a yoke of slavery."

—Eternity

"What Jesus Left"

(Continued from page one)

HE LEFT SOME PROMISES.

While the Lord Jesus was here in the days of His flesh He made lots of precious promises unto us, and all of these promises He left when He left the world. They were left here 'y Him for our good.

For example, He has left us the promise of His second coming. Listen:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN and receive you unto myself, that where I am, there ye may be also." — John 14:1-3.

When the Lord Jesus was here

in the days of His flesh He spoke these words. When He left this world He left this promise with us. It was a promise as to His second advent, or His return unto the world.

Another precious promise that He gave to us was the promise of a comforter. We read:

"And I will pray the Father; and he shall give you ANOTHER COMFORTER, that he may abide with you forever." — John 14:16.

This is a promise relative to the Holy Spirit who took up His residence here within the world on the day of Pentecost. He has been here as a comforter for the children of God from that time down to this.

Beloved, you and I need a comforter every day. I dare say there isn't a day goes by that we don't stand in need of the Lord's comforter in our behalf. It is a blessed promise we have from Jesus, that He was going to give us a comforter in the person of the Holy Spirit.

Another promise that He left here in this world when He left was the promise as to our security. Jesus said:

"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." — John 10:29, 30.

Here, beloved, is a promise of security. What a blessed promise it is just to know that you and I who are saved, are saved for time and eternity! What a blessing it is to realize that God doesn't save us just for a little while, nor for a season, nor as long as we walk as we should, but rather He saves us eternally, and no one is able to take us out of the hand of our Heavenly Father.

I think often what a blessed comfort it is to the child of God to know that He can't lose His salvation. I don't know of anything that would take away the joy of salvation more than for a man to think there is a possibility that he might "lose out", or that He might fail to get to Glory, or that he might lose his salvation in some way as he walks here in this world.

So, beloved, here is a third promise that Jesus left with us — a promise of security.

Jesus left with us another promise that is just as pertinent and just as helpful, and that is the promise of the salvation of all the elect of God. We read:

"ALL that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out." — John 6:37.

Here is a promise that everyone, without exception, whom God the Father gave as a gift to the Lord Jesus Christ will come to Christ and shall be saved.

I say to you, beloved, this promise gives me encouragement so far as my preaching is concerned. I wouldn't have any encouragement at all to preach if it were not for the Gospel of the Lord Jesus Christ, and the promise we have, that all the elect of God shall come to the Lord Jesus Christ and be saved. When I go out to preach, I have this assurance that God has some of His elect in the world, and they are bound to come to Him. So far as I am concerned, the only encouragement I have in preaching is that God does have some elect, and those who are His elect will be saved; they are definitely guaranteed to come to the Lord Jesus Christ.

Then there is the promise that Jesus left as to our satisfaction in Christ. Listen:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

You know, beloved, how it is when you eat a big meal — you think you'll never want another bite of food, and then a little later, how hungry you can get. The belly is that part of the human anatomy that is never satisfied. It may be satisfied for just a little while, but listen to

"I Should Like to Know"

1. Do the elect and sheep mean the same folk, and do the elect include all that ever will believe?

Yes. Before they believe they are called lost sheep. Matt. 10:6; 15:24; John 10:16.

2. What is Scriptural bread for the Lord's Supper?

Unleavened bread, one loaf until after the bread is blessed. No crackers or lightbread.

3. What do you think of a Baptist preacher appearing on a union Sunday School program?

The Scriptures in 2 Cor. 6:14-18 forbid any kind of unionism by individual Baptist churches in connection with church work. There are organizations like the Anti-Saloon League or Law Enforcement organizations that individuals can co-operate in supporting as citizens. But 2 Cor. 6:14-18 forbids all unionism in church work of any kind. The Lord Jesus definitely commands absolute separation between Baptists and all others in any kind of church work. Baptists everywhere will come into their own when they obey this Scripture to the letter. That passage was addressed to a church.

4. What do you think of a men's Bible Class from a Baptist Church going to a Presbyterian Church for a union Sunday School service?

The Scriptures say in Jude 3, 4 that Baptists ought to contend earnestly for the once-delivered faith, which cannot be done in any kind of a union service. The Scripture also says in Jude 4 that such men were ordained to condemnation and turn the grace of God into lasciviousness. God puts all unionists in a mighty bad crowd. Selah!

5. Is it right to buy a Bible with the Lord's money?

No. One might as well buy a farm or an automobile?

6. What is meant by the Jew's religion?

As used by Paul in Galatians it means his effort before receiving Christ to be saved by keeping commandments and obeying the law and by his own works and righteousness.

7. Explain 1 Cor. 6:18, 19.

Paul simply says that fornication differs from all other sins in that a man or woman, who is guilty of that, sins against his own body and also sins against the Holy Spirit, who indwells the believer's body, and against the Lord Jesus, who owns our bodies as well as our spirits.

8. How long after Pentecost before Paul was converted?

Variously estimated from three to seven years.

9. Who probably organized the

first churches in Galilee and Samaria? When?

Philip probably organized the first one in Samaria. I do not know who organized the first one in Galilee. They were both probably organized after the persecution arising after the death of Stephen.

10. Did Jesus atone for the sins of Old Testament saints before the foundation of the world?

No. Their sins were "passed over" (Rom. 3:23-25) until Calvary.

11. If it is true that the Old Testament saints did not go to heaven before the resurrection, where did Elijah go when he went up by a whirlwind?

Wherever he went, he did not go to heaven. Jesus plainly says in John 3:13 that up to the time at which He was then speaking, no man had ascended up to heaven except the Son of Man himself. Being God as well as man, He was in heaven then, as well as on the earth. 2 Kings 2:11 does not contradict John 3:13. There were three heavens, as spoken of by the Jews. Jesus was talking of the first or second heaven.

12. If only the blood of Christ could atone for sin, how could anyone be saved before the blood was shed?

The Bible speaks of Christ as slain from the foundation of the world. In God's purpose He was, though not actually so until His death upon Calvary. Paul says in Rom. 3:23-25 the sins of Old Testament saints were passed over in the forbearance of God until the death of Christ atoned for them. As a matter of fact, Old Testament saints did not go to heaven until after the death and resurrection of Christ. That is what Paul means in Eph. 4 when he talks of Christ "leading captive a multitude of captives." He took the Old Testament saints to heaven with Him after He had carried His own blood into the Holy of Holies in heaven and made expiation for their sins. Now the saved go to heaven at death.

13. If a person keeps the Ten Commandments will he go to heaven?

The Bible says not. The law was not given to save anyone. Read Gal. 3:21 "... for if there had been a law given which could have given life, verily righteousness should have been by the law." If people could be saved by the law (even the Commandments), Christ died in vain. Cf. Gal. 2:21. The law is powerless to give life. The letter killeth, but the spirit giveth life. 2 Cor. 3:6.

THE CHURCHES OF THE NEW TESTAMENT

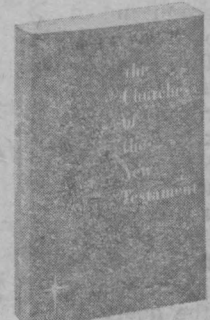
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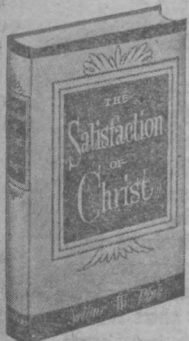
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THE BAPTIST EXAMINER

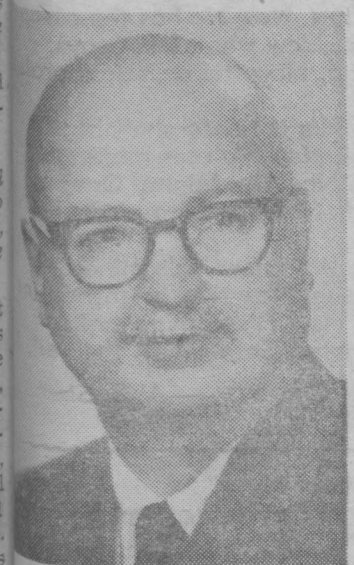
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PAGE TWO

We Are Happy To Announce A New Book Of Sermons

This is the title of a book of thirty brief messages which have been preached and then prepared for printing by our long time pastor, Eld. Rosco Brong, who is pastor of the Lexington Bible College of Lexington, Ky., which position he has held since 1954.

As for the author, your editor



Eld. Rosco Brong

has known him for many years, and since he served as the pastor of the Licking County Courier, a weekly paper published in West Liberty, Ky. To say the least, we have never

known Brother Brong except as a Baptist who is sound in the faith. It is a joy to commend him first of all, and then his book to our readers.

Brother Brong is a good man and he has written a good book which deserves a wide reading.

The sermons in this book are as follows

FOR HIS NAME'S SAKE
PRAYING IN JESUS' NAME
PRAYER AND SALVATION
OUR GOOD SHEPHERD
KNOW GOD AND LIVE
FOREVER
THE STRAIT GATE
A GREAT INVITATION
REPENT OR PERISH!
THE FIVE SENSES AND
SALVATION
BELIEVING UNTO SALVATION
BROKEN CISTERNS
YE MUST BE BORN AGAIN!
BORN TO OVERCOME
SPIRITUAL NOBILITY
SEALED IN THE SPIRIT
LOVE IN THE TRUTH
THE LAW OF LIBERTY
THE WORD OF GOD'S GRACE
THRICE THREE TIMES
BLESSED
JOY UNSPEAKABLE

These messages will be a blessing to anyone who reads them. The book, of course is stocked by our book store. It sells for \$2.50 and we will count it a real joy to be able to send out many, many copies of this book.

is that He is the light, and when He comes to us, we'll not abide in darkness.

Mark it down, the Baptist today that isn't a bit farther along in His spiritual life, and walk, and work for the Lord than he was last year at this time, hasn't been illuminated by the Lord. You can be certain of one thing, the man that never has grown, who is right where he was the day he made a profession of faith, and joined the church, and was baptized — who doesn't know any more than he did then, is still in the dark, and has never been saved. If a man is saved, we have a promise that God is going to illumine him; God is going to teach him. In other words, God is going to give him the light. He is not going to continue in darkness.

I have a very definite conviction that God doesn't save everybody that has his name on a church record book. I have a definite conviction that everybody just dragging along in a church, who doesn't seem to grow, and doesn't seem to understand, and who doesn't seem to learn anything, this is positive proof the individual just does not know the Lord Jesus. Beloved, He has given us a promise of illumination, that He is going to illumine the individual who comes to know Jesus Christ as his personal Saviour.

Then there is the promise that He left with us so far as prayer is concerned. We read:

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." — John 15:7.

Isn't it marvelous to know that our Lord, before He left here, gave us a promise as to prayer. He said that there are two conditions to prayer. He said, "You abide in Me, and My words shall abide in you; then you can ask what you will and it shall be done unto you." Beloved, what a marvelous promise — a promise of prayer!

Now these are some of the many, many promises that Jesus gave to us. I have just enumerated eight of them, but I want you to see this, that when He left this world, He left these promises in our behalf. I am glad that He didn't go away without giving us the promises. As the old song says:

"He will keep His promise to me,
All the way with me He will go;
He has never broken any promise spoken;
He will keep His promise, I know."

I have given to you these eight promises, yet if I were to turn through the four gospels, I might give you many, many promises that the Lord Jesus Christ has given to you. When He left this world, He left these promises behind for you and for me.

II

HE LEFT HIS CHURCH

We read:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

This is the first time that the word "church" is ever found in the New Testament, although the Word of God would indicate that the church was already in existence (I Cor. 12:28; Luke 6:12, 13) at the time that the Son of God spoke these memorable words. Some months later, after He had been here in the world for about 33 years, the Lord Jesus left the world, and when He left, He left His church within the world. In addition to the promises that I have given to you, He left also His church.

When I say His church, I am not talking about every so-called church that is in existence today.

THE BAPTIST EXAMINER

NOVEMBER 21, 1964

PAGE THREE

ARSONIST AT WORK



I went back of recent date and made a very careful study of the various so-called churches that are in the world. Beloved, it is amazing to me, and it seems to me that anybody, if He would just stop to think, would realize that all the so-called churches couldn't be the church that Jesus left. When you consider the diversity of them, and how utterly different they are from one another, surely anybody with any intelligence at all, would know that all these churches could not be the church that Jesus built. Beloved, He said, "I'll build my church, and the gates of hell shall not prevail against it." I say to you, when He left this world, He left His church here within the world.

I don't think I need to tell you that I have a pretty strong conviction that the church He left in this world, was a Missionary Baptist church. I don't think that I need to tell you that I am satisfied it was not a universal, invisible organization of any kind. I am satisfied that I don't need to tell you that I do not consider that His church was a Catholic church, either Greek or Roman; nor do I consider that it was any of the many Protestant organizations that have come out of Rome. I say to you, when Jesus left this world He left the same group that He started with, and that group has been here from that time to this.

I often wonder about the folk who are members of churches that have come into existence in the last few years, — that is, in the last couple of hundred years. I often wonder what they think when they read this passage of Scripture and reflect as to their origin, how they have originated so far down the line, this side of the days of the Lord Jesus. He said, "I am going to build my church, and the gates of hell shall not prevail against it." How can a man read that promise relative to His church and then think for a moment's time that a church that has come into existence in

the 17th, 18th, 19th, or 20th century could be the church that Jesus left? It seems to me that it would be a good idea for folk to do a little thinking, to pause and consider just a little, rather than just accepting face value the fact that all church organizations are on the same plane of equality in God's sight. Beloved, I believe with all my heart that the church Jesus built was a Baptist church, and when He left this world, He left His church here within the world.

III

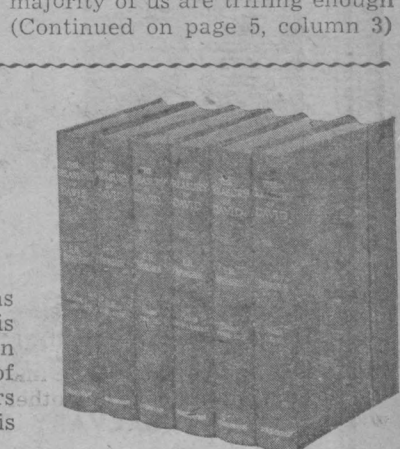
HE LEFT HIS COMMISSION.

To whom did Jesus give that commission? Listen:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28: 18-20.

Here was His commission to go, a commission to disciple, a commission to baptize, and a commission to teach those who have been saved and baptized into His church; and there was a promise to go along with it — "I'll be with you unto the end of the age." When He left this world, He left that commission in the hands of His church. If He had given it to individuals, it would have died when they died. He had to give it to His church — the organization that the gates of Hell could not conquer.

I am glad that He left a commission—something for us to do. The Lord didn't leave us in this world just to wait until He calls for us. I think most of us are just lazy enough, and we would be rather happy if the Lord had just left us here, and hadn't given us anything to do. I think the majority of us are trifling enough



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

God's Love

(Continued from page 1)

Test all workers of iniquity, not merely the works of iniquity, but the workers of iniquity, or Heb. 12:6-8. Does not this teach that God's love is restricted to His own? All the above Scripture is meaningless if God loves without exception.

Turning again to John 3:16, "God so loved the world." It is evident in the light of all other Scriptures that this verse will not bear the construction usually placed on it, "that God loves every one of His creation." Consider the millions who have died, having no hope and without God in the world." Eph. 2:12. Who in times past suffered all manner of things to walk in their own ways." Acts 14:16. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient." Rom 1:28. Also read Lev. chapters 8 through 20, where God's wrath is poured out on the ungodly. Where do you see the slightest evidence of God's love to them?

But the objector will say, "World means world." True. But world does not here mean the whole human family. The word "world" is sometimes used in a general way, sometimes in a concrete or specific way. Read again John 7:4, 12:19, Rom. 1:8, Rev. 13:3.

Read II Peter 2:5... "the world

of the ungodly." So if there is a world of the ungodly, there must also be a "world of the Godly," of whom no doubt the following verses refer: John 6:33, "For the bread of God is He which cometh down from heaven, and giveth life unto the world." Jesus does not use the word "offer life" as many would have you believe. So if He gives life to the world, it certainly must mean "the world of the Godly."

Notice also II Cor. 5:19, "Reconciling the world unto him, not imputing their trespasses unto them." This verse also clearly shows these are the world of the Godly, those to whom He does not impute trespasses. Likewise, world, in John 3:16 must refer to the world of the Godly.

The objects of God's love in John 3:16 are doubtless the same as Christ's love in John 13:1. Read John 17, note v. 9. It is clear here that Christ is not praying for the world of the ungodly. Meditate also on verses 20 and 25-26.

It is strange, but true, that many will accept God's Sovereignty in temporal things, His rule over material things, but cannot see that God is also sovereign over spiritual things. Ref. Dan. 4:34-35, Eph. 1:3-5. We realize there are many passages of Scripture which are hard to be understood. However, we believe if rightly divided all would clearly teach the absolute Sovereignty of God.



"What Jesus Left"

(Continued from page 2)

of a little grave that means much to me — that of my grandson, Stephen. As I stood there, I said to myself, "This can't be all that God will do. This can't be God's best for humanity. This can't be everything that God will do in our behalf. There has to be a resurrection."

Beloved, I thank God we have a promise from our Lord, for He says, I am the resurrection, and the life."

The Lord Jesus Christ also gave us a promise of illumination. Listen:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." — John 12:46.

Before we are saved, we are in total darkness, but the promise

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Calvary Baptist Church
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The Baptist Examiner FORUM

"When will Russia invade Israel (Ezek. 38, 39), at the beginning of Daniel's seventieth week or at the middle? If the middle, then the destruction (burning) of their war material for seven years will overlap the Millennium; wouldn't that be inconsistent with Christ being King in peace and righteousness?"

JAMES
HOBBS

Rt. 2, Box 182
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RADIO SPEAKER
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Baptist Church
South Shore, Ky.



When we begin talking of the prophesy connected with the last days, I must confess that I am not able to give a positive answer. I believe that the battle between Russia and Israel is very imminent. I also believe that this will be the battle that will end with Armageddon. Whether this happens at the beginning or in the middle of the seventieth week I do not know.

One thing I do know. It will happen and it will happen when God purposes for it to happen.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



I can see no reason why we should not put this battle of Armageddon at the end of Daniel's seventieth week. The vortex of the great tribulation will be centered over Jerusalem and the land of Israel. And when this huge army of two hundred million men (Rev. 9:16) has been destroyed on the mountains of Israel (Ezek. 39:4) the times of the Gentiles will have come to an end. To me it would be inconsistent to think of Jacob's trouble extending on for years after the times of the Gentiles has come to an end since it is the Gentiles whom the Lord is using to produce all this trouble for the Jews. When once this great Gentile army has been destroyed the Jews have no more fear. They see that their Messiah has fought their battle for them.

I see nothing inconsistent about the Jews burning the war material during the millennium. To me it seems to serve two wonderful purposes. It serves as a blessing to our Lord's chosen earthly people in that they are using it for fuel with which to heat their homes. They do not have to go out in the fields and forests in search for fuel for seven years since this the Lord has provided lasts for seven years. Then the children of Israel's enjoying this privilege is

a not too gentle a reminder to the nations that the King of kings is ruling with a rod of iron (Rev. 19:15). Let us remember that these Jews as well as the Gentiles who are left among the nations (Zech. 14:16) will be living in the flesh then just as we are today, and they will need fuel to heat their homes just as we do now. Maybe we sometimes try to convert the millennium into a Heavenly scene, but it takes place right here on this earth. The new heavens and the new earth come into view only after the millennium has come to an end.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



There are two things that must come to pass before Russia will invade Israel. (1) Israel must be resurrected from her place of death among the nations of the world, and be returned to her homeland. (2) Russia must be a power among the nations of the earth.

Israel has already been resurrected. That is a remnant has returned to the land that God gave to Abraham and his descendants. As of now Israel is a nation among the nations of the world; she has her own government; is a member of the United Nations; she has an air force, army and a navy, in fact, she has everything that it takes to make a nation.

Russia is also a powerful nation in the north with vast territories under her control. Even though she is so powerful that she defies anyone to touch her, she still lacks one thing that is so important to her economy, and that is fertilizer to make her land produce enough food to support her people. Therefore she must import wheat and other grains to bolster her economy, whereas Israel has the Dead Sea which scientists state can produce more fertilizer than all the nations combined.

What Russia needs, Israel has. This I believe will be one of the many reasons that Russia will give for the invasion of Israel. Furthermore the allies of Russia that are mentioned in Ezekiel 38 are already or are on the verge of being allied with Russia at this time. Israel's allies are also allied with her. Therefore I believe that the invasion of Palestine by the Rus-

sian armies is imminent or near at hand.

I, personally, see no reason why this battle could not be fought before the beginning of Daniel's seventieth week, but if not, and the burning of the war material laps over into the millennial reign, this would not be inconsistent with Christ being king in piece and righteousness, for the ruins of the battle of Armageddon will still be evident even though the Prince of Peace will be here.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



For years I have studied this Scripture, and have read what many others have said by way of interpretation. Many confuse the events of Ezek. 38 and 39 with the Battle of Armageddon. In my judgment this is wrong. Here we have two confederations and one is almost wiped out, but at Armageddon the nations are united under Anti-Christ and their war is against Christ himself (Rev. 19:19).

While I am not inclined to be dogmatic about this matter, my belief is that the invasion of Israel takes place either at the beginning of Daniel's seventieth week, or even somewhat previous to that event. We do know definitely that Israel will be back in the land of Palestine and dwelling, as they suppose, "safely." It was my privilege to visit Palestine several years ago, and I am convinced that the Jewish return in progress now is the one foretold in prophecy — even in this prophecy (Ezek. 38:8). If this is true, the invasion under consideration should not be too far away.

As to the burning of war material however, I do not think this would be inconsistent with Christ's reign in peace and righteousness, for no doubt there will be a lot of cleaning up to do after Christ begins his reign. (I have already applied for a place on his clean up squad. Won't it be fun to destroy distilleries and breweries, and to close up the dens and dives of iniquity?)



Masonry

(Continued from page 1)

syncretism of II Kings 17:24-41. It is all things to all religions to accomplish its universalism. It has a Bible on its altar in nominally Christian lands, the Koran in Moslem ones and so on. It will readily glean prayers from the Bible, like I Peter 2:5, but omitting Christ's name from this passage, as it does any Scripture it uses in its ritual where His name appears. By thus tampering with the very Word of God, Masonry avoids giving offense to those who believe in its religion but may be non-Christian or anti-Christian.

The Masonic plan of salvation differs mightily from that of any Christian teaching. Beginning with its God concept, a composite Deity customarily called J.B.O. (Jehovah, Baal and Osiris), necessary to a composite religion, the Masonic idea proceeds to salvation as a reward for Masonry's notion of a pious and virtuous life.

In a burial service, the Worshipful Master demonstrates this in saying: "... and in Thy favor, may we be received into Thine everlasting kingdom, to enjoy ... with the soul of our departed friends, the just reward of a pious and virtuous life. Amen."

A kind of eternal security lodge theology is evident in another burial prayer: "Death makes us to know that, born as we are into one great brotherhood, no circum-

HIMSELF

Once it was the blessing, Now it is the Lord;
Once it was the feeling, Now it is His Word;
Once His gifts I wanted, Now the Giver own;
Once I sought for healing, Now Himself alone.

Once 'twas painful trying, Now 'tis perfect trust;
Once a half salvation, Now the uttermost;
Once 'twas ceaseless holding, Now He holds me fast;
Once 'twas constant drifting, Now my anchor's cast.

Once 'twas busy planning, Now 'tis trustful prayer;
Once 'twas anxious caring, Now He has the care;
Once 'twas what I wanted, Now what Jesus says;
Once 'twas constant asking, Now 'tis ceaseless praise.

Once it was my working, His it hence shall be;
Once I tried to use Him, Now He uses me;
Once the power I wanted, Now the Mighty One;
Once for self I labored, Now for Him alone.

Once I hoped in Jesus, Now I know He's mine;
Once my lamps were dying, Now they brightly shine;
Once for death I waited, Now His coming hail,
And my hopes are anchored, Safe within the veil.

—A. B. Simpson

stance or chance or achievement shall serve to separate us in eternity." Of course this is not at all Christian brotherhood nor the Christian essential that to be saved one must be "born again, of water and the spirit."

"The definitions of Freemasonry have been numerous, but they all unite in declaring it to be a system of morality by the practice of which its members advance their spiritual interest by the theological ladder from the lodge on earth to the lodge in heaven."

CLIMBING THE LADDER

So says Oliver's Historical Landmarks of Freemasonry. There is obvious difference between this and Jesus' solemn admonition that, "No man cometh unto the Father but by me."

However, that the Masonic moral standard supposed to result in one's climbing the ladder to Heaven — whatever his faith — is quite exclusive, after all, is seen in the oath which affirms that:

"I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, I knowing them to be such; nor suffer it to be done by others if in my power to prevent it."

Here there is no condemnation of adultery itself but only of a Mason whinnying after a lodge brother's females. He could neigh toward a non-Mason's women folk or perhaps a fellow Mason's wife if he doesn't know her to be such. A friend and I took such an oath several years ago in joining a national order patterned after Freemasonry, as many lodges are. We withdrew when too much time and money were taken from our church works and the heathenish ritual around a mounted animal's head reminded us constantly of the Bibles' warning not to be "unequally yoked together with un-

believers."

CONVERSION BY DEGREES

One is often converted to Masonic religion by imperceptible degrees, starting in adolescence when the quasi-Masonic groups such as the De Molay and Job's Daughters move in. High school youngsters often find it popular to join them — and sometimes where Masonry is entrenched in unpopular not to. This goes with people seeking business, social, political advancement in Masonic dominated areas, too. The social works of the youth groups are highly publicized, but not the yearning for recruiting centers for Freemasonry. Thus, unwary entrants, even of Christian doctrine belief, may approve of their social swim, while Masonic parents will naturally favor the De Molay, Job's Daughters, Eastern Star and the like.

In entering Masonry itself, Entered Apprentice starts in a moral-virtuous march to Heaven by swearing to, "always hail, conceal and never reveal" any of the "secret arts, parts or joints" of the hidden mysteries of ancient Freemasonry." And he agrees to the penalty of "having my tongue cut across, my tongue torn out, his roots and buried in the rough sands of the sea," if he ever spills the beans. To this he piously adds, "So help me God." Christianity, of course, has no "secret arts, parts or joints" but is an open proclamation of the gospel.

Each rung of the ladder involves more oath-taking, with heavier penalties, such as the Royal Arch, where one swears that:

"I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, to espouse his case so far as to (Continued on page 5, column 1)

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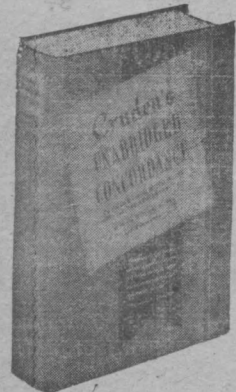
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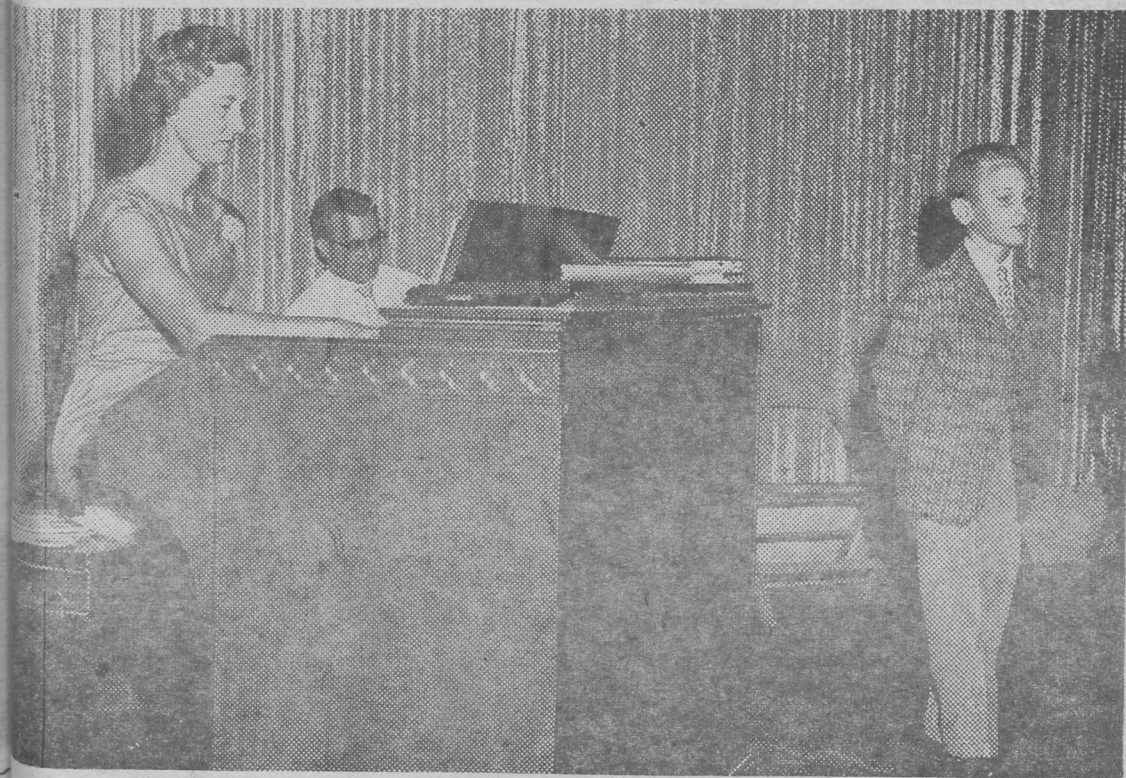
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PAGE FOUR

JOHNNY JOYFULLY SINGS FOR JESUS"



ere is our little buddy, Johnny of Gladwin, Michigan who recently released his first Diapason record "Johnny Joyfully sings for Jesus." Johnny has been singing in public since he was a boy, and at that time in the church of his father was then pastor. It is popular with our readers will recall that it was sung for us at the annual Bible Conference and with the greatest of joy that it was made this announcement in the Diapason.

The son of a pastor has grown just a little more, and this picture was made some years ago. He is now 13 years

of age and is just a normal boy living with his parents in Gladwin, Mich.

In view of the fact that Johnny was such a blessing to us in our conference two years ago, I am urging all of our readers, especially those who heard him — to order his record from him. The price of this album is \$3.95 and it contains each of the following songs:

I'll Sing it Today, Whom Say Ye That I Am, Ten Thousand Angels, Yield Not To Temptation, Circuit Ridin' Preacher, Give Me Thine Heart, He Giveth More Grace, Jesus Led

Me All The Way, After, The Glow Of His Love, He Washed My Eyes With Tears, Sinner and The Song, God Became Man, Follow Me.

In passing may we say that Brother Johnny's father and mother are Eld. and Mrs. Henry C. Hall, of Gladwin, Michigan. They are unusually fine Christian folk and Brother Hall is a most splendid preacher. In fact, this is an outstanding family for which we thank God and we rejoice today for the privilege we have of urging our readers to order this record. Remember, order it directly from Johnny Hall, Gladwin, Michigan.

Masonry

Continued from page 4)

him from the same, if in power, whether he be right or wrong." He also declares: "A Masonic Royal Arch Mason's given me in charge as a pastor, and I knowing them to be a safe and secure and safe in my breast as in his without exception."

about doubtful organizations for various reasons, including social, political or economic reasons, or maybe because a man's conscience could jeop-ardize their insurance—one of the features of the lodges. So bold Protestant editor busi-nessman, labor leader or clergy-who will brave the secret of dividing them from the rest of my grandfathers, the Cost, a German Reformed minister, was such a man. Other grandfather was an ar-Mason—and while a grand old soul, he did spend most of his leisure at the Masonic tem-ple. While I remember seeing him at the Methodist church of which he was a nominal member but at my father's funeral.

often the case. Many a man can tell of the adam-

ant resistance of lodge members to embracing Christian truth or giving more time and attention to their churches of which they have become once-in-a-great-while members. Secret society addicts have a way of saying that they do not really need any church if they live up to their lodge pre-cepts, which they regard as a passport to Heaven—if there is one, they often add. They already have a religion, either within Christianity or outside of and con-sidered superior to it. Even in death, adherence to the lodge is testified to by lodge burial.

Other leading Protestants with the courage to "come out from among them" and oppose secret order membership for Christians have included the late Dr. Charles G. Finney, president of Oberlin College, Dr. Robert Morris, past Grand Master of Kentucky Ma-sonry, Wendell Loveless, an ex-Masonic chaplain, J. C. Stearns, Edmond Ronayne, past Master of Keystone Lodge in Chi-cago, Dr. W. Hoste, the famed Richard Carlisle of England and myriads of others, who came to renounce their lodge oaths as un-Christian.

These men developed their con-victions as they saw lodge teach-ings and liturgies carried out in practice. Along with some major Lutheran synods, the Salvation

Army, Christian Reformed, Seventh-Day Adventists, Quakers, Holiness groups, the Eastern Or-thodox and other Easterns who could see lodges using Christi-anity but never Christianity using lodges, they condemned secret societies.

MASON VS. MASON

Most of them have questioned the civic morality of Masonry, citing legal cases where Masons may have to testify against others they have sworn to help get out of trouble without exception, judges trying lodge brothers, of-ficers obliged to arrest clandestine companions, etc. One of them asks: "Can Masons be thoroughly relied up on to witness against Masons, having taken such an oath? Obviously, if they were sin-cere when they took the oath and regard it as binding, they cannot. And if the lodge oath was taken lightly, may not the oath in court be insincerely taken also?"

And most of them say lodge be-nevolence is confined to members and their families, with few ex-ceptions. Most recipients of lodge benevolence have paid their way in advance and could get the same (Continued on page 8, column 4)

"What Jesus Left"

(Continued from page three)
that we would be glad if our Lord had left us here in the world, and hadn't give us any kind of commission. But, beloved, He gave us a commission, and that commission is to go, to make disciples, and baptize them, and to teach them everything that He taught us.

The same truth is presented to us again, for we read this com-mission as given in all the Gos-pels.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"And that repentance and re-mission of sins should be preach-ed in his name among all nations, beginning at Jerusalem."—Luke 24:47.

"Then said John to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21.

Notice, in all four Gospels

REMEMBERED

"Fear not . . . thou shalt not be forgotten of Me." — Isa. 44:2, 21.

"Yea, they may forget, yet will I not forget thee." — Isa. 49:15.

"Thus said the Lord: I remember thee." — Jer. 2:2.

Not forgotten, but remembered!
Child of God, trust on with cheer!
Thy great Father's help is promised
Every day throughout the year.
Not forsaken — but most precious
Thou wilt ever to Him be;
Tenderly He whispers, "Fear not!
I, the Lord, remember thee!"

Not forgotten, but remembered,
Is the pledge of love Divine!
He who loves and understands us,
Best can plan thy path and mine.
His own Word cannot be broken,
"As thy days thy strength shall be,"
He, Himself, the word hath spoken—
I, the Lord, remember thee!"

Not forgotten, but remembered—
In His love for thee He planned,
Chosen, sealed, thy name engraven
On His pierced and peerless hand.
When He calls thee, "Come up higher,"
Thou shalt then His wonders see—
Wonders of His mighty promise—
I, the Lord, remember thee!"

—L. C. HASLER

Jesus has given to us, and re-iterated this statement relative to the Great Commission. I tell you, beloved, when He left this world, He not only left us these precious promises to fall back upon, He not only left us a church—His church—but He left us a commission, and that commission is to go, and to teach people to be saved, and to see them bap-tized, and then to teach them all the doctrines of the Word of God.

To whom was this commission given? I say to you, the only group that has a commission is the church that Jesus built. Be-lieve me, when I tell you that every so-called church that has come into existence of its own accord since the days of Jesus Christ is running without being sent. Every one of them is bap-tizing without having any au-thority to baptize. Every one of them is observing the Lord's Supper without having any au-thority for the observance there-of. Every one of them is preach-ing the Gospel without having any authority to do so.

You say, "Brother Gilpin, aren't you glad when anybody preaches the Word of God? Yes, I am, but I'll tell you this, every man outside of Missionary Baptist churches who is preach-ing today, is preaching without authority, and preaching with-out any commission. He has gone out on his own, under his own authority, and without the au-thority of our Lord resting upon him.

Brother, sister, listen, the Lord Jesus Christ gave to His church a commission. When He left this world, He left these precious promises for us, He left His church in the world, and more than that, He left this commission for His church.

IV

HE LEFT A WARNING TO THE LOST.

Do I speak to somebody who knows not the Lord Jesus Christ as a Saviour? If so, you might say, "Well, none of these prom-ises were left for me." You might say, "His church doesn't concern me because I am not a fit can-didate to be a member of His church." You might say, "So far as His commission is concerned, that doesn't interest me because the commission is not for me." Well, sinner friend, I'll tell you something He did leave for you,

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PAGE FIVE

and that is, He left a warning to you. Listen:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of JUDGMENT. For by thy words thou shalt be jus-tified, and by thy words thou shalt be CONDEMNED."—Matt. 12:36, 37.

There is a judgment day com-ing, and Jesus said that men are going to give an account of their words at the judgment bar of God. Isn't that a warning to the unsaved? Sinner friend, He left that warning to you.

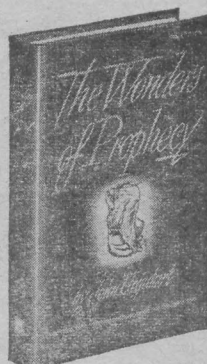
Let's notice something else by way of a warning that He left for the unsaved:

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things. I tell you, Nay: but, EXCEPT YE REPENT ye shall all LIKEWISE PERISH."—Luke 13:1-3.

Here is the Lord Jesus talking to His disciples; and they told Him of a local incident which had taken place. There were those present who told Him of the Galileans whose blood Pilate had mingled with their sacrifices. Jesus answered and said, "Except ye repent, ye shall all likewise perish."

In other words, they said to (Continued on page 6, column 1)

THE WONDERS of PROPHECY



By
John
Urquhart

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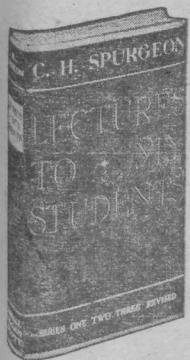
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Calvary Baptist Church
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LECTURES TO MY STUDENTS

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the lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was foun-der and president. This is the unabridged edition of this great book. Every preacher should own and read the in-structions given by the "prince of preachers," C. H. Spur-geon.

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P. O. Box 910—Ashland, Kentucky

HOW CATHOLIC ARE YOU?

HOMER G. DOTSON
Leetonia, Ohio

"How Catholic" are we is a question we might ponder. Some us might answer very quickly, "not at all catholic." Many of us believe the Bible portrays a very dark picture of the Roman Catholic church of our day. Furthermore that it is very dangerous to be defiled in any way with her works. We as Christians today, are confronted with her here in America and elsewhere throughout the whole world. Those of us who have passed from Spiritual death unto Spiritual life surely do not want any part with this dark Spiritual power. Col. 1:13. Rather our warfare is designed by God to destroy Spiritual wickedness in high places. Eph. 6:12. What are we doing with the works of this great foe? We may promptly say that we reject her baby baptisms, her Eucharist, all her solemn feasts and all that she represents! Good if we can say this, but how about Christ-Mass, High Mass, Low Mass, etc.? Do we observe

Christmas by trying to put Christ into it? Many well meaning folk are trying this every year. If God had ever put Christ into this yearly event, man wouldn't need worry about keeping Him in it. The truth about it is Christ never was in it or ever will be. Furthermore, who are we to put Christ anywhere, where God has not ordained him so. Some folk claim most everyone observes Christmas. This may be true. However, it is also true that most folks will also observe and share in the "Last Mass" also. This mass will be the mass who shall pass through the wide gate into eternal doom, while the precious few into eternal life. Matt. 7:13.

Which mass do we suppose Menno Simon would observe after he left the Catholic Church? Do we suppose he would suggest sending Christmas cards or have any indirect affiliation with the group he left? Read his book! Will we observe the 25th of December this year along with the Catholics and wish everybody, including our own dear brethern, a "Merry Christ-mass?"

"What Jesus Left"

(Continued from page 5)

Jesus, "Have you heard the news? Pilate's soldiers swooped down upon the Galileans as they were going to church, and they killed them and they mingled the human blood with the blood of the sacrifices. Could anything be worse?" Jesus calmly looked beyond the bodies of the beasts and the worshippers. He looked beyond the sacrifices and those who were on their way to worship. He looked out yonder into eternity and He saw the souls of those that had been killed, as they stood up at the judgment bar of God, unsaved, and He turned to the crowd that was talking to Him and said, "Except ye repent, ye shall all likewise perish."

Here were people who were religious enough that they were on their way to church. They were religious enough that they were going to church with their sacrifices. They were going to offer those sacrifices unto the Lord. They were killed in the act of religious devotion. You would say, "Certainly if a man could be saved, surely these individuals would be saved, for they were killed in the very act of religious devotion." But Jesus saw those souls coming up to the judgment, and He said to the crowd to whom He was talking, "Except ye repent, ye shall all likewise perish."

Talk about a warning for the unsaved, sinner friend. I throw this across your path this morning and I warn you, that you need more than to merely come here on Sunday, and hear Brother Gilpin preach. You need more than to come here and perhaps bring your tithes and offerings. You need more than merely to stand firm and true with a church that is trying to

stand for the things of God. I tell you, sinner friend, you need to repent. This was His warning that He left here within the world.

Listen again how He would warn the unsaved:

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into HELL, into the FIRE that never shall be quenched: Where their worm dieth not, and the fire is not quenched."

"And if thy foot offend thee, cut it off: it is better for thee to enter into life, than having two feet to be cast in HELL, into the FIRE that never shall be quenched: Where their worm dieth not, and the fire is not quenched."

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into HELL FIRE: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

Sinner friend, when Jesus left this world, He left a warning in behalf of the lost—a warning to this extent, that you had better practice drastic operations so far as your body is concerned, and go to Heaven with a mutilated body, than to go to Hell with a whole body, without trusting Christ as your Saviour. Can you imagine a one-eyed man, a one-legged man, a one-armed man? Jesus said that it would be better for a man to walk down the streets of Glory with one eye, one arm, and one leg and be sure that he got there, than to go into Hell with a whole body.

Sinner friend, I say, when He left this world, He left this warning for you.

Notice another great warning. Jesus said:

"He that believeth on him is

not condemned: but he that BELIEVETH NOT IS CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

When are you condemned? No man is condemned when he comes down to the end of the way, and is about ready to die. Nobody is condemned when he dies. Nobody is condemned when he comes to the judgment. Nobody is condemned when he stands before the great white throne of judgment to be cast ultimately into the lake of fire. No, no, beloved. When are men condemned? Right now, right here within this world. Jesus said, "He that believeth on him is not condemned: but he that believeth not is condemned already." Right here in this world, sinner friend, you already have the sentence of condemnation resting against your soul, outside of Jesus Christ.

Yes, when Jesus left this world, He left some promises to the believers, He left His church here within the world. He left His commission with that church, and He left a warning for the lost.

V

HE LEFT HIS BLOOD.

When Jesus left this world, so far as His body was concerned, He took it with Him. Out there on the mountainside the Word of God says that He began to go up in their presence. As He ascended up to the skies, the disciples stood there, gazing after Him as He went up into Heaven, so much so that the angels came down and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." — Acts 1:11.

They had seen Him go into the heavens. The angel said, "You are going to see Him come back sometime." When He went up into the skies, He took with Him His entire body: His eyes, His legs, His hands, His head—every part of His body, except His blood, which He left behind, for the Lord Jesus Christ went to Calvary, and poured out His blood for our sins.

He had already given us a promise that he was going to do so, for in observance of the Memorial Supper He said that was a type of His blood. Listen:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is MY BLOOD of the new testament, which is shed for many for the remission of sins."—Matt. 26:27, 28.

Notice in giving the Lord's

THE BAPTIST EXAMINER

NOVEMBER 21, 1964

PAGE SIX

Supper He said, "This wine is a picture of my blood, which is shed for many for the remission of sins." The day came that the Lord Jesus Christ was led to the cross where He left His blood behind, but even before He went to the cross, some of His blood was spilled within the world. We read:

"And being in an agony he prayed the more earnestly; and his sweat was as it were great drops of blood falling down to the ground."—Luke 22:44.

This is telling about the time when Jesus was in the garden of Gethsemane where He prayed in such agony that the sweat or perspiration from His body was nothing short of drops of blood. Then when He went to the cross, His blood was drained from His body.

To be sure, He ascended on the day He died to make propitiation for our sins with His blood. However, I think we do the Scriptures no violence when we say that He left His blood here in this world.

I ask you, does that blood mean anything to you?

A few years ago, a young friend of mine who was in Georgetown College, was walking across the campus one day with another young preacher, a student from Chicago, and as they walked, they were talking about the meaning of the death of Jesus. It so happened that one of the teachers that day had emphasized the death of Jesus Christ. As these two students walked along, the one from Chicago said to the other, "The blood of Jesus means no more to me than the blood of a dog."

I want to tell you, beloved, the blood of Jesus Christ means something to me.

I remember, years ago, hearing a modernist preacher over the radio. He was talking about the crucifixion, and he said in substance, "The supreme value of the crucifixion is that it furnishes to us an example that we ought to be true to our convictions, even if we have to die for them." Can you imagine any man who claimed to be a preacher saying that was the supreme value of the death of Jesus Christ? I ask you, what does that blood mean to you today?

Beloved, when He went up into the skies, He took His entire body. Not even a bone was broken. In the fulfillment of Scripture, in the providence of God, not even one of His bones was broken. His body wholly, entirely, sinlessly as it had been all through His life, went up to be with God. The only portion of His body that remained in this world was His blood. Part of it was spilled in the Garden of Gethsemane and the rest of it was spilled at Calvary.

The Apostle Paul said:

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

When I read this, beloved, I can say that that blood means my redemption; it means my salvation; it means that without His blood there could never be any soul saved.

The Apostle Paul also said:

"And without shedding of blood there is no remission."—Heb. 9:22.

In other words, this tells us that it is through the blood left here in this world, that sinners can be saved.

Many years ago a man of science, one day, picked up a beautiful red rose and held it up for me to see. Then he took a piece of red smoked glass and held that up between me and the red rose, and said, "Brother Gilpin, look at the red rose now." When I looked at that red rose through that piece of red glass, do you know how it appeared? It appeared perfectly white. I turned from it and I thought, when my God looks at my sins, that are scarlet, yet through the shed blood of Jesus Christ, He sees them whiter than snow.

That is what Isaiah said, for we read:

"Though your sins be as scar-

THESE BOOKS ARE OFFERED FOR SALE

One of our readers has a number of used books for sale. Most of them are very excellent books and he offers them at an exceedingly good price. The list is as follows:

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The books are the property of James G. Adkins, 338 5th Ave. Huntington, W. Va. Brother Adkins says that these books are in good condition and at the price offered them, they are exceedingly good buys.

If you wish to buy any of the books, contact him directly. To write him will only delay your reply and add unnecessary work to us.

let, they shall be white as snow, though they be red like crimson, they shall be as wool."—Isa. 1:18.

CONCLUSION

Yes, beloved, when Jesus left this world, He left certain promises behind. He left His promises to us. Never did He take back any of those promises. Isn't it wonderful to know that while we may promise something to another individual, and maybe later change our mind, that Jesus never changed His mind? He left His promises in our behalf.

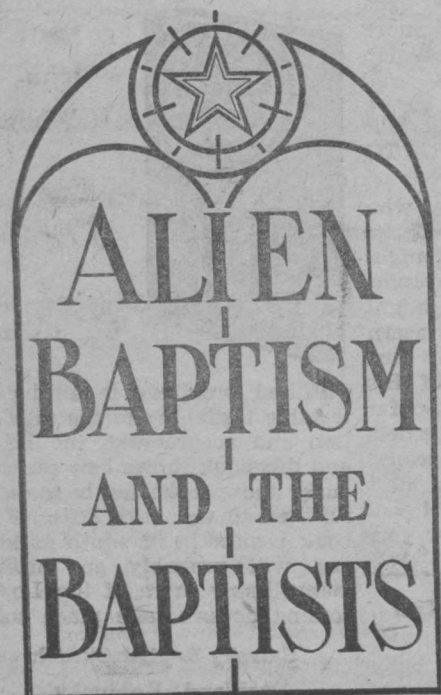
Also, Jesus left His church here. He had established, and He left His commission that He gave to that church to evangelize and disciple the world. He left a warning for the lost. He left His blood to save the world. (Continued on page 7, column 2)

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THE TWO CANNOT ABIDE TOGETHER

PERTINENT THOUGHTS ON . . .

FAITHFULNESS

Corinthians 4:2 our Lord us that "in stewards it is required that a man be found faithful." The Word does not say "required to be successful, popular, handsome, appealing, imposing in ability, well-liked or well-liked." It says that *we are required to be faithful*. A lot of us never reach the requirements of these things. A shepherd once came to the Edinburgh from the country had his small obedient dog with him. While there he died and was buried. That little dog was on its master's grave—not a day, a week, or a month, 12 years. Everyday at one o'clock a gun was fired in the air from Edinburgh. When the dog was fired the dog would run to the local baker who gave it water. Then back to the dog would go. This continued until the dog died and that was the end. *That was faithfulness!* The owner threw a goose, had been run over and killed by a car, into an oil barrel for seven years the gander was more than 10 feet from that drum. Yes that gander kept the drum till it died and after seven years. *That was*

faithfulness! George Muller prayed for 52 years for a certain man to come to Christ. A pastor visited an elderly man 21 times before being admitted, but then he befriended the man and led him to Christ. *That was faithfulness!* A Welsh postman had the British Empire Medal conferred upon him by Queen Elizabeth; he had not missed a day's service in 43 years. A Minneapolis man retired as a high school teacher without having missed a single day on the job for 43 years. Paul Ehrlick, the chemist, performed 605 unsuccessful experiments; the 606th was a success! Thomas Edison made 18,000 experiments before he perfected the arc light. At another time after 50 failures on a project, he said, "I have found the 50th way it cannot be done!" *That was faithfulness!* During the Korean War a man buried himself in the muck and mud of a pig sty (except for his nose and mouth so he could breathe) for eight days and nights rather than betray his buddies and surrender to the enemy. *That was faithfulness!* Are you not glad that Jesus was faithful in dying for us and that He now lives and is faithful to care for us? *God grant us grace to be faithful!*

What Jesus Left

(Continued from page 6) Thank God for what Jesus left within this world! The text says, Jesus left to us a far journey," and some are coming back, but until Jesus comes back, He has left these things within the world. I know that He is coming someday. I look forward to the day when the Lord Jesus will return. To me it is a hope every day that is coming. I never look up at those big, fleecy clouds in the air but that I might be on this one. I am waiting for Him, I have this assurance, He has left some things in the world; and I thank God for what He has left for us, while He goes into "a far country."

Matchless Pearl

(Continued from page one) I never get to Heaven that there's only one way to go. And see, Rambhau, you are older now. Perhaps your last season of diving is. If you ever want to go to the gates of pearl you must accept the new life God gave in His Son." Last season! Yes, you are old. Today was my last day of diving. This is the last month of my life, and I have preparations to make. I should prepare for the

life to come." "That's just what I'm going to do. Do you see that man over there? He is a pilgrim, perhaps to Bombay or Calcutta. He walks barefooted and picks the sharpest stones—and see—every few rods he kneels down and kisses the road. That is good. The first day of the New Year I begin my pilgrimage. All my life I have planned it. I shall make sure of Heaven this time. I am going to Delhi on my knees." "Man You're crazy! It's nine hundred miles to Delhi! The skin will break on your knees, and you'll have blood poisoning or leprosy before you get to Bombay." "No, I must get to Delhi. And then the immortals will reward me. The suffering will be sweet, for it will purchase Heaven for me." "Rambhau! My friend! You can't!" How can I let you do this when Jesus Christ has died to purchase Heaven for you?" But the old man could not be moved. "You are my dearest friend on earth, Sahib Morse. Through all these years you have stood beside me. In sickness and want you have been sometimes my only friend. But even you cannot turn me from this great desire to purchase eternal bliss. I must go to Delhi." It was useless. The old pearl diver could not understand, could not accept the free salvation of Christ. One afternoon Morse answered a knock at the door to find Rambhau there. "My good friend!" cried Morse. "Come in, Rambhau." "No," said the pearl diver. "I

want you to come with me to my house, Sahib, for a short time. I have something to show you. Please do not say, 'No'." The heart of the missionary leaped. Perhaps God was answering prayer at last. "Of course, I'll come," he said. "I leave for Delhi just one week from today, you know," said Rambhau as they neared his house ten minutes later. The mission-

We Covet Your Prayers!

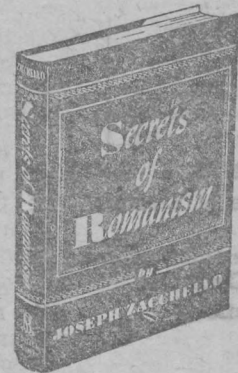
ary's heart sank. Inside, Morse was seated on the chair his friend had built especially for him, where many times he had sat explaining to the diver God's way to Heaven. Rambhau left the room to return soon with a small but heavy English strongbox. "I have had this box for years," he said. "I keep only one thing in it. Now I will tell you about it, Sahib Morse. I once had a son." "A son! Why, Rambhau, you had never said a word about him!" "No, Sahib, I couldn't." Even as he spoke the diver's eyes were moistened. "Now, I must tell you for soon I will leave, and who knows whether I shall ever return? My son was a diver, too. He was the best pearl diver on the coast of India. He had the swiftest dive, the keenest eye, the strongest arm, the longest breath of any man who sought for pearls. What joy he brought me! He always dreamed of finding a pearl beyond all that had ever been found. One day he found it. But when he found it, he had already been under water too long. He lost his life soon after." The old pearl diver bowed his head and for a

moment his whole body shook. "All these years I have kept the pearl," he continued, "but now I am going, not to return . . . and to you, my best friend, I am giving my pearl." The old man worked the combination on the strongbox and drew from it a carefully wrapped package. Gently opening the cotton, he picked up a mammoth pearl and placed it in the hand of the missionary. It was one of the largest pearls ever found off the coast of India, and it glowed with a luster and brilliance never seen in cultured pearls. It would have brought a fabulous sum in any market. For a moment the missionary was speechless and gazed with awe. "Rambhau," he said, "this is a wonderful pearl, an amazing pearl. Let me buy it. I would give ten thousand rupees for it." "Sahib," said Rambhau, stiffening his whole body, "this pearl is beyond all price. No man in all the world has money enough to pay what this pearl is worth to me. On the market a million rupees could not buy it." "I will not sell it. You may only have it as a gift." "No, Rambhau, I cannot accept that. As much as I want the pearl, I cannot accept it that way. Perhaps I am proud, but that is too easy. I must pay for it, or work for it." The old pearl diver was stunned. "You don't understand at all, Sahib. Don't you see? My only son gave his life to get this pearl, and I wouldn't sell it for any money. Its worth is in the life blood of my son. I can't sell this, but do permit me to give it to you. Just accept it in token of the love I bear you." The missionary was choked and for a moment could not speak. Then he gripped the hand of the old man. "Rambhau," he said in a low voice, "don't you see? That is just what you have been saying to God." The diver looked long and searchingly at the missionary and slowly he began to understand. "God is offering to you

eternal life as a free gift. It is so great and priceless that no man on earth could buy it. No man on earth could earn it. No man is good enough to deserve it. It cost God the life blood of His only Son to make the entrance for you into Heaven. In a hundred pilgrimages, you could not earn that entrance. All you can do is to accept it as a token of God's love for you, a sinner. Rambhau, of course, I will accept the pearl in deep humility, praying God I may be worthy of your love. Rambhau, won't you too accept God's great gift of eternal life, in deep humility, knowing it cost Him the death of His Son to offer it to you?" "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Great tears were rolling down the cheeks of the old man. The veil was lifting. He understood at last. "Sahib, I see it now. I believe Jesus gave Himself for me. I accept Him."

"Thanks be unto God for His unspeakable Gift." II Cor. 9:15. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. —Selected.



SECRETS OF ROMANISM
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PAGE SEVEN

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The Best Time

(Continued from page one)

What Does The World's "Good Time" Center Around?

The answer is, "Dissipations," and the burning of the candle of life at both ends. The world lives largely to indulge the appetite. Many of these appetites are created artificially. Gratification of all artificially created appetites breaks down the health and sends people to the insane asylum. Over indulgence of the natural appetites leads to sickness, bad health and premature death. The Bible says that "The wicked do not live out half their days."

It is amazing how small is the list of things for which most people of the world live. Liquor—cigarettes—sex—shows. Those four things are virtually the essentials of the children of the devil.

What Does A Christian Have That Is Worth While?

1. A clean conscience before God. Often the wicked don't even have any respect for self, and they know they are vile in the sight of God.

2. Peace of mind and heart and soul. (cf. Rom. 5:1; Phil. 4:7). The Bible says, "There is no peace to the wicked."

3. Better health as a rule, than do the unsaved. Of course some Christians abuse their bodies—and this brings sickness.

4. A Christian has HOME . . . FRIENDS . . . CHRISTIAN ASSOCIATIONS. A real Christian home is better than a heathen home. Christian friends are better than worldly ones, and Christian associates are better than are furnished by the devil.

5. A church and a Christian life. With all their faults, church people are the best people on earth. The Christian privilege of worship and fellowship with other Christians is priceless.

6. Personal touch with God, and fellowship with Him. The unsaved are out of fellowship with the One who made them.

7. An eternal outlook. What a difference between looking into the future that Christ offers, and in looking into hell!

Old age comes on and there is immense difference in the outlook of the saved and the unsaved. (See Prov. 4:19).

8. The Christian has heirship with Christ. That means that we are going to share with him all of the wonderful riches of the universe during the ages to come.

The Devil Slops His Hogs

The hog that is being slopped

and fattened for the butcher may think he is having the best time of anything on earth. His appetite is satiated, and he doesn't have to work. Nothing to do but eat and sleep and lie grunting in the delicious cool mud, but what is it all purposed for? For the slaughter! The devil indulges his victims something like that. They think he is giving them a swell time. Why, they turn up their nose at God and the uninteresting things he offers. Why should they serve God, when they can wallow in their sensual indulgence and when the devil is slopping them on Pabst Blue Ribbon and Silver Bar Ale? But all of this is short lived. Every minute some of the devils' fed victims are passing out of this life, and whither? "Hell is enlarged to receive them," as the Bible says. Their earthly life was far inferior to that of the genuine Christian, and their eternity shall be spent with those who "weep, wail and gnash their teeth."

Unless you are a short-sighted simpleton, don't ever envy the wicked. Pity them rather.



Your Pastor

(Continued from page one)

Undoubtedly your pastor feels the same way about his ministry among you as pastor and preacher. He is humbled by his insufficiency and infirmities (2 Cor. 4:5). Nevertheless, with Paul he thanks God that he has been put into the ministry (1 Tim. 1:12).

Though he cannot preach like Peter, Much less, maybe, preach as Paul;

He thanks God he is a preacher Telling how Christ died for all.

The purpose of these writings is to assist churches in a better understanding of their shepherds (under Christ, 1 Peter 5:1-4)—and to a greater love for them (1 Thess. 5:12-13).

The author has pastored five churches in his ministry of 23 years: one in the midst of three coal mining camps in Kentucky; one, a country church in the hills of Tennessee; another, a city church in Kingsport, Tenn.; another, a village church in beautiful upper New York State; and the one he now pastors in Boston, Mass.

There are at least three areas in your pastor's life you should consider: his preparation, his personality, and his problems.

Your Pastor's Preparation

First of all he must have ex-

perienced God's call to salvation (2 Tim. 1:9). Sad to say, not all pastors have this most important of all requirements. John Wesley did not have saving faith at the beginning of his missionary labors. In our own day John A. T. Robertson, bishop of Woolwich, England, author of the highly controversial book, *Honest to God*, says in it of himself: "I belong to the 'once-born' rather than the 'twice-born' type" (p. 27, The Westminster Press). A modern Nicodemus! (St. John 3:10). In the day of judgment there will be many prophets or preachers and healers and miracle workers who will hear Christ's "Depart from Me, for I never knew you!" (St. Matt. 7:21-23). Your pastor must have experienced salvation.

Secondly, he must have experienced God's call to service, particularly in this instance, the service of the pastorate. For "no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5:4). Thus Paul was "called to be an apostle of Jesus Christ through the will of God" (1 Cor. 1:1). As was the Prophet Jeremiah (Jer. 1:5). Even before he was born. "This was according to the eternal purpose which (God) has realized in Christ Jesus our Lord" (Eph. 3:11, RSV).

This call to preach comes from Jesus Christ through His spoken Word (St. Mark 3:13-14).

It not only comes through the Word of God, this call is accompanied by the work of God! The one called into the pastorate is "made willing" in the day of God's power (Psalm 110:3), for God works in him to will and do of His good pleasure (Phil. 2:13). Your pastor may have argued against the call to preach as artfully as did Moses (Ex. 3-4), but he found the desire to declare the Gospel increasing until he was forced to cry out: "Necessity is laid upon me, yea, woe is unto me if I preach not the Gospel!" (1 Cor. 9:16). Your pastor was so called of God.

Thirdly, the pastor must have experienced God's creative act in fashioning him into such a vessel of honor. "None but He who made the world can make a minister of the Gospel" (John Newton). Austin Phelps was not the last one to feel the importance of his vocation, "The work of a pastor of a Christian Church looms up before me as one of awful grandeur, from which any man may reasonably shrink." Long before him the Apostle Paul had penned: "Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God (RVS); who hath made us able ministers of the New Testament . . ." (2 Cor. 3:5-6. See how this is emphasized by Paul again in Eph. 3:7-12).

Therefore it has taken the will of God to call, the Word of God to convert, and the work of God to create a pastor for you. And this is just the beginning. There is always the continuation of it. The preparation to preach and pray and pastor your church week by week.

Besides this it takes the wisdom of God to continue this preparation of the pastor for you week after week. No, we are not at the moment thinking of the sermons and prayers and pastor programming, but his own person.

He must be an Ezra. He must prepare his heart "to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances" (Ezra 7:10, AVS).

Your pastor must prepare his heart, not only his head.

He must do this by searching out the law of Jehovah with the desire to do it himself! Then he is prepared to teach others. If he cannot be a good Laban and say to you: "I have learned the blessing of God by experience" (Gen. 30:27), how can he bless you?

THE FIVE POINTS OF CALVINISM

1—**T**HE TOTAL DEPRAVITY OF MAN, or the total inability of man in his own strength to do righteousness, or to do anything whatever for his own salvation. (Eph. 2:1; 4:18).

2—**U**NCONDITIONAL ELECTION TO SALVATION of those who are saved. This is only because of the unmerited grace of God. (John 6:57; Acts 13:48; II Thes. 2:13).

3—**L**IMITED, PARTICULAR, DEFINITE REDEMPTION. Christ died to redeem all those who were predestinated to everlasting life. (Matt. 26:28; John 10:11; Eph. 5:25).

4—**I**RRRESISTIBLE OR EFFICACIOUS GRACE. Divine grace is almighty and does what it is intended to accomplish, namely the salvation of the sinners. (John 3:8; Eph. 2:8).

5—**P**ERSEVERANCE OF THE SAINTS. All the elect will be saved for eternity. They cannot fall away. (John 5:24; 10:28; Phil. 1:6).

How hollow will be his preaching. Your shepherd can only say: "Such as I have give I thee" (Acts 3:6).

But when he has been melted and tempered in the fires of God's holiness and sharpened in the discipline of God's law, he will be a pointed arrow in the bow of the Almighty to God's Church, or a keen-edged trowel in the hand of the One who builds His Church against the gates of hell—to slay or to build up, as the need may be. He has been prepared by Jehovah!



Masonry

(Continued from page 5) service from commercial insurance companies if they paid their premiums.

UNITARIAN

A booklet by Elijah A. Coil issued by the American Unitarian Association has troubled some conservative Protestants who saw nothing wrong with Freemasonry. Here Masons are invited to quit churches holding to the evangelical dogmas and affiliate with liberal ones having practically the same character-works salvation as the lodges. The same result is sometimes obtained, though, by Masonic clergymen in conservative churches who ignore or water down basic Christian doctrines in order to accommodate church member lodge brothers.

In adding his witness, President John Quincy Adams declared:

"If the candidate has been educated to a sincere and heartfelt reverence for a religion and the Bible, if he exercises his reason, he knows that all the tales of Jachin and Boaz, of Solomon's temple, of Hiram Abiff, and Jubela, Jubelo and Jubelum, are impostures—poisons poured into the perennial fountain of truth—traditions exactly resembling those reprobated by Jesus Christ, as making the Word of God of none effect."

But Masonry's mysteries are not so secret. In his book, *Christianity and American Freemasonry*, William Whalen tells of a rabbi friend of his who spent long evenings deciphering the King Solomon code book for his Blue Lodge initiation—only to find that he could have bought the ritual in plain English at a book store near the Masonic temple. It isn't hard for anyone to get hold of books supposedly advertised for Masons only and sold to the public. Expecting several million men to keep a chest of secrets is rather comical on the face of it.

HOW OLD?

Masonry's antiquity pretends to date from Solomon's Temple (the Encyclopedia Britannica says it is no older than 1717 A.D.). Yet it is claimed that Noah and Enoch

were Masons. The Temple was built around 1000 B.C. a long time after Noah or Enoch. And the Christian may well raise his eyebrows when Masons claim Zechariah, John the Baptist, John the Apostle and others. When high ranking ones like a beloved commander of mine, a Templar commander, have asserted that Jesus Himself was a member of their secret order, one is reminded of the Savior's own words that, "In secret I have said nothing."

For years, Masonry has parasitically depended for its growth on nutrition from the Protestant body. How much longer the church will allow Masonry to eat away at its soul, how much longer the church will ignore the divided allegiance of some of its members, I do not know.

But when church members neglect the church for the lodge, the thing becomes downright expensive, intolerable even for the lodge's best Protestant friends.

The simple fact is that, like many other mystic cults and pagan religions, the lodge cannot be integrated into Christianity or in any way made a part of it or useful to it. By its nature it is a slow but malignant tumor on any Christian body and will in due time have to be removed.

Woman Ordained

(Continued from page 1)

she is physically capable of being the husband of one wife, then I will apologize to her for saying that she is a disgrace to the Baptist ministry. In fact, I will even apologize to the school at Wake Forest, N. C. for saying that they are a group of the worst heretics for ordaining her. Yes, I will be glad to apologize to both her and the school, if and when she gives me the doctor's certificate.

Until then may God deliver sound Baptists from the tentacles of the corrupt convention system!

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