

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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MORMON ABSURDITIES

"THOU FOOL THAT SHALL SAY, A Bible, A Bible, we have got a Bible—because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written." Book of Mormon, II Nephi 29:10.

"ADD ALL THIS IMPERFECTION to the uncertainty of the translation and who in his right mind, could for one moment, suppose the Bible in its present form to be a perfect guide." Apostle Pratt in "Divine Authority of the Bible," page 218.

"GOD HIMSELF WAS ONCE as we are now, and is an exalted man." Joseph Smith in "Journal of Doctrine" VI; p. 4.

"THE DOCTRINE OF SALVATION by faith and faith only is false in theory, as it necessarily must be pernicious in practice." "Faith and Repentance," p. 4.

"NEVER WAS THERE A worse deception than 'salvation by faith only.'" Elder Peterson in "Salvation by Faith."

"JESUS CHRIST WAS A polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another." Brigham Young.

"EVERY SPIRIT THAT CONFESSES that Joseph is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ." Brigham Young in "Millennial Star," Vol. V, page 118.

"ENDLESS PUNISHMENT or interminable bliss is a pernicious doctrine taught by a perverted and miscalled Christianity." Talmadge in "The House of the Lord," page 90.

"MORMONISM CLAIMS ITS ORIGIN and authority from Deity Himself. It claims that all other Christian sects are apostate. We Mormons stand on that, as confident we are right as we are that we live. We bear this testimony to the world." From "The Mormon Church News," page 12, May 18, 1946.

"GOD, ANGELS AND MEN are all one species, one race, one great family." Key to Theology, page 41.

"NO BOOK CAN BE THE sole and sufficient guide. We must have the Priesthood to pilot us." Apostle Whitney in "News," May 27, 1924.

"I AM INCLINED TO THINK that there is such a being as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me any revelation upon the sub-

(Continued on page 8, column 3)

Give Me My Flowers Now

I'd rather have my flowers now
From those who are my friends
Than big bouquets and baskets full
After my journey ends.

The tiny bunch of violets
The small child gives to me
I prize more than a great arm load
I cannot smell or see.

I'd rather have some kindly smiles
In life (they're needed often)
Than all the long-faced cheerfulness
That's seen around a coffin.

I'd rather have kind word or deed
While they my case will aid,
Than, "We'll miss her, she was true blue,"
When in the grave I'm laid.

I'd rather have one look or word
Of praise while carrying on
Than much when I can't listen in
Because I'm dead and gone.

Our Great, Merciful And Faithful High Priest, Jesus

By JOE WILSON
Winston-Salem, N.C.

Hebrews 4:14-16

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The key word of Hebrews is

superiority of Christ is thoroughly developed in this book and will bless you greatly if you will study Hebrews from this standpoint.

Now these people had received Jesus as their Lord and Saviour, they had received Israel's promised Messiah; and in so doing they found themselves cut off from their fields, from Israel as a nation and from the ritualistic worship of the Jews. It must have been a great puzzle and burden to them to be hated and persecuted by Israel for believing in Israel's Messiah. The devil would greatly tempt them in this matter; that they had lost greatly in receiving Christ. The Spirit inspires the author of this book to write to them that what they had in Christ was infinitely superior to anything they had lost, and would say to us that in Christ we are gainers of great good no matter what we might suffer or lose.

It will help your study of these three great verses in Hebrews to note the two "we have's" and the two "let us's." Note that "we have" is a word of possession and the "let us" is a word of responsibility and duty. Praise God (Continued on page 5, column 3)

DEFINITE SIGNS OF THE END OF THIS PRESENT AGE

ROY MASON
Tampa, Florida

By "End of the Age" we do not mean the end of the world. Matt. 28:20 is wrongly translated



Eld. Roy Mason

"end of the world," when the term world should be translated AGE. Elsewhere the same mistake is made. God has time laid out in orderly ages or periods. We (Continued on page 8, column 3)

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PASTOR JOHN R. GILPIN is the speaker for each broadcast

Is The Scofield Reference Bible Really Reliable?

By BOB NELSON
Saline, Michigan

error in the notes of Mr. Scofield. Bro. Nelson's article follows.

—J.R.G.

This article was prepared especially for The Baptist Examiner, at our request, realizing the great errors and heresies of the Scofield Bible.

Let me offer a personal testimony. I am a user of a Scofield Bible — using it entirely when preaching. A copy of it was given me as a gift in 1925. For over forty years I have thus used it. I know where Scriptures are found on the page without hunting for them. I have photographed in my mind these pages and have used this particular Bible through the years (have worn out six of them), and it is easily understood why that I do not change to another. We have sold the Scofield Bible to many individuals, yet I make it a point to tell folk that there are many errors and heresies connected with the Scofield Bible. Quite often we carry an article in our paper concerning it.

There is much good in his notes, but that there is very definitely a great amount of heresy that one must beware of. It is too bad that a Bible that is so valuable as it is, had to have so much

I feel rather sure that this article will not receive any enthusiastic reception from many readers of this great weekly paper. It was not written with the purpose of gaining nor losing friends but to provoke people to take a new hard look at their doctrinal beliefs and see if they are based upon Holy Spirit-guided investigation or by merely being Bible-taught, and by this I mean influenced by the Scofield Reference Bible footnotes



Eld. Bob Nelson

and headings. The writer of this article is an owner of two Scofield Reference Bibles and they have been his personal Bibles ever since he was saved. He is aware of the good points but he is also aware of the many false teachings it promotes. Nevertheless the more he studies the footnotes and interwoven remarks the more he is doubtful of its help to Christians.

A person does not have to exert any prayerful study to interpret portions of Scriptures when it is already explained for you. Because Dr. C. I. Scofield held to a very mild Calvinistic position and was a pre-millennialist his Bible is well-received in Baptist circles. Most "Bible" churches and interdenomination-

ports of different messages that have been intercepted from Soviet satellites. One listener "plucked this remarkable message from space. On Nov. 28, 1960, he got the cryptic message: 'SOS to the entire world.' It came from a moving space vehicle and was repeated three times.

On May 17, 1961, the voices of two men and a woman were heard in desperate conversation — "Conditions growing worse — why don't you answer? . . . we are going slower . . . the world will never know about this." Then silence.

Perhaps the most moving message of all was a wordless one made early in February, 1961. Tapes recorded the racing beat of an over-exerted heart, and sounds of labored breathing. . . . When Dr. A. M. Dogliotti heard the tape, he said, 'This is the heart of a dying man.' . . . Accumulated evi-

naut. The reason is, you can go two weeks without taking a bath, and that appeals to little boys. Most every little boy in the country wants to be an astronaut above everything else in this world.

But there is another side to the space program, and I use it as a basis for my message this evening. I clipped from the April Reader's Digest a statement that brings to us a story relative to the other side of the space program. Listen:

"From the many amateur tracking stations around the world come re-

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LESSONS FROM A LOST SOUL"

(Read Luke 16:19-31).

I think most everybody has been made most extremely conscious of the astronauts, and the space exploits, and the attempts that will be made in space in the near future. In fact, I think there is nothing that has attracted more attention than that of the space exploration program. I am sure there is nothing that has caused people to become interested in any particular subject more than has the space program. It has been the means of causing every little boy in the country to want to become an astro-

better." This word is used nineteen times in the New Testament and thirteen of those in Hebrews. The Spirit tells us in this book that Jesus is better than the prophets 1:1-3; than the angels 4; than Moses 3:3; than Joshua 6 (Jesus is the Greek form of Hebrew of Joshua, and the text here shows that Joshua meant); than Aaron 6:6. Now the chief part of any religion is the person and work of the high priest, a large part of this book is taken up with person and work of Christ as high priest. Jesus is a better high priest; mediating a better covenant 8:6; in a better sanctuary 8:2; based upon a better sacrifice 9:12; securing better redemption 8:12. This matter of the

Eld. Joe Wilson



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JOHN R. GILPIN.....Editor

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"SERMONS ON CATHOLICISM" IS PRAISED BY OTHERS

Elder Joe Shelnett, pastor of East Side Baptist Church, of Benton, Arkansas has ordered a dozen copies of our book "Sermons on Catholicism." He says: "This book is very good and I want more of them. It is very timely and full of informative facts."

In the same mail Brother William Bengé of Indiana says con-



Eld. Joe Shelnett

cerning the book: "This book should be in the hands and the hearts of all true believers. It has been a blessing to me."

Brother E. G. Cook of Birmingham, Alabama says, "This book is so badly needed by Baptists of our day. So many of them are being led to believe that the Catholics are just another branch of Christianity."

May we urge you to send in

your order for this book today. It sells for \$2.00 each, or if bought in quantities of six or more it carries a 40% discount.

"A Lost Soul"

(Continued from page one)
dence indicates there may have been at least ten deaths (in Soviet space-ships.)"

Then the author of this article in the Reader's Digest offers this observation:

There is an entire possibility that a long-dead Russian astronaut is today hurtling silently through space at thousands of miles an hour — the victim of a Soviet space shot that went wrong. His body perfectly preserved by the intense cold he may be a lonely wanderer in space for centuries to come.

Beloved, as I read this article from the Reader's Digest of April, 1965, the question logically arose in my mind, and I am sure in the mind of each Bible student, how about that fellow if he is out there in space — what is going to happen so far as he is concerned? I say, regardless of whether he is in space frozen in a satellite that was a dud, or whether he is buried in some lowly cemetery that may have been forgotten to the eyes of man — regardless of where his body is, either on the morning of the first resurrection when every saint of God will be called forth, or on the morning of the second resurrection when all the unsaved are called into God's presence, he'll be called forth. It doesn't make any difference where that body may be. The fact is, when the first resurrection sounds, the saints of God will all be present. A thousand years later when the second resurrection takes place, all the unsaved will be present. You can be certain of one thing, there'll not be a single one that will be forgotten. With that in mind, I turn to this passage of Scripture, and I want to talk to you about this lost soul particularly, and I want to give you some lessons from lost souls.

I

A MAN MAY HAVE A BEAUTIFUL APPEARANCE IN THE SIGHT OF MEN AND YET BE UTTERLY CORRUPT IN THE SIGHT OF GOD.

We read of a certain rich man which was clothed in purple and fine linen. Listen:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." — Luke 16:19.

Now this fellow wasn't just an ordinary individual, for he was clothed in purple and fine linen. The word "purple" in itself would indicate royalty, and "fine linen" would indicate extreme wealth. I would say that here was a man, to speak casually, who probably had a new suit of clothes for every day of the month. But remember this, though a man may have a beautiful appearance in the sight of men, he may be utterly corrupt in the sight of Almighty God. Listen:

"But we are all as an UN-CLEAN THING, and all our righteousnesses are as FILTHY

RAGS." — Isa. 64:6.

Notice, our righteousnesses, the best there is about us, in the sight of Almighty God are as unclean, filthy rags. Can you imagine then, how bad your sins must look? Can you imagine how bad all the impurities, the immoralities, and the filth of your life must look in the sight of God? If our righteousnesses are but as filthy rags, then what must the worst there is about us look like in the sight of God? Surely, beloved, God passes it by and doesn't describe it. He only describes our righteousnesses. I think the reason that He just describes the righteousnesses, and passes by our sins, is because the words that He would have to use would be so repulsive that it would be absolutely beyond the mind of man to comprehend how bad our sins and our unrighteous deeds are.

Look at this rich man clothed in fine linen. I imagine everybody that saw him, spoke well of him. I am sure everybody that saw him walk down the street wished that he might have the same kind of clothes that this man had, for in the sight of man he had a beautiful appearance, but in the sight of God he was utterly corrupt.

Sometimes churches need to pause and remember this same truth, for we read relative to the church at Laodicea:

"Because thou savest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." — Rev. 3:17, 18.

This is what God said to the church at Laodicea. They were rich; they had lots of money; they had everything so far as this world was concerned at their disposal. They had gone on record as saying they had need of nothing. Can you imagine a church that felt so secure in itself that they actually went on record as saying they had need of nothing, which in reality says, "We don't even need God. We have no need of God so far as our church is concerned." But God looked down and said, "You don't realize how bad you are. You don't realize how poor your condition is. You think you are rich. You think you have need of nothing, but actually, you are wretched, and miserable, and poor, and blind, and naked."

So I say, what was true of this individual in Luke 16 is true also so far as churches are concerned. I repeat, a man may have a beautiful appearance in the sight of man, but at the same time he may be utterly corrupt so far as God is concerned. It doesn't make any difference what man may think about you, the question of all questions is, what does God think of you when He looks down from the skies to see you?

II

A MAN MAY BE POOR AND LOATHSOME IN THE EYES OF HIS NEIGHBOR AND YET BE RICH AND BEAUTIFUL IN THE SIGHT OF GOD.

We read:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores." — Luke 16:20, 21.

Look at this poor fellow in contrast to the rich man. Can you imagine anything much poorer than that? Can you imagine any individual who could be more repulsive to the eye than this man Lazarus? How poor and loathsome was he in the eyes of

his neighbor? Beloved, he had sores all over his body. He had sores that were oozing their corruption from his flesh day and night. The only companions that he had were the dogs that paused to offer a merciful tongue to those sores and licked the corruption that was oozing therefrom. Beloved, I say to you, in the eyes of man, that man was poor and loathsome — so loathsome that man would have nothing whatsoever to do with him — so loathsome that the only companions he had were the dogs that came and licked his sores, yet in the sight of God he was rich and beautiful before the Lord.

You know, beloved, this helps me. When I look at these two in contrast, I see that one of them had everything in the eyes of man and nothing in the eyes of God, and this poor beggar, who was loathsome in the eyes of man, God, looked upon him as a beautiful soul.

I turn to the Old Testament and read the story of Samuel going to the home of Jesse to anoint a king. When Samuel arrived there, he said, "Jesse, I have come to anoint a king from one of your sons, as God has told me to do." Jesse brought in the firstborn son, a big fine looking stalwart, strapping young man by the name of Eliab, and I imagine that Jesse thought, "This is my firstborn, and he is a fine looking young fellow. He is strong and handsome, and I imagine this will be the man that will be chosen by Samuel to be king." But the Word of God says that when Eliab came into the presence of Samuel, Samuel looked up and God shook His head. This wasn't the man that God was choosing. Then we read that the Lord said unto Samuel:

"Look not on his countenance, nor on the height of his stature; because I have refused him; for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." — I Sam. 16:7.

I turn to this poor beggar and I see him in his awful condition. I see him as the dogs lick the sores of his body, and as I look at him, I say, "He certainly doesn't offer anything by way of beauty from the outward appearance," yet the Word of God tells us that in the sight of God he was a beautiful soul — so much so that a little later when he died, God sent angels as pallbearers to waft his soul away in the sky.

Let's notice another example from God's Word:

"I know thy work, and thy labor, and poverty, (but thou art rich) and I know the blasphemy of them which say they are poor, but are the church of Satan." — Rev. 2:9.

God is talking to the church at Smyrna and He tells them they are rich. Actually, being in the eyes of the world they were poor.

Years ago, I read a description of these churches that move more than anything that I have ever seen in print. The one said that this church at Smyrna was located in a strong place, town. It was a town that had been given over to trade unionism, town where union labor controlled everything—and if it didn't belong to a union he wouldn't get a job, and no man could be a Christian could belong to a union. Therefore the members of this church were completely shut out, and they didn't have anything whatsoever. He said the church was so poor, that it was had passed the hat they could have raised enough money to have bought a half dozen books. However, beloved, when that when God looked down on them, He said, "I know your poverty, but thou art rich in the eyes of the world they are poor, but in the eyes of God they were rich."

Likewise, beloved, this Lazarus, though he was poor and loathsome in the eyes of the world, in the eyes of God he was rich and beautiful.

III

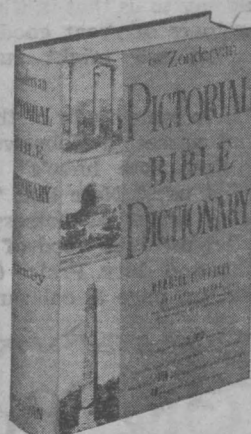
A MAN MAY HAVE A BEAUTIFUL APPEARANCE IN THE SIGHT OF MEN AND YET BE UTTERLY CORRUPT IN THE SIGHT OF GOD.

I remember reading years ago of the burial of a pauper. A little rhyme came to my mind as I was thinking about it:

"They rattled his bones on the stones;
"He is only a pauper who nobody owns."

I can see this poor fellow when he died. He is only a pauper. Nobody cared anything about him. Nobody was interested in regard to him. I am sure that no individual ever died in a poorhouse who got as poor a burial as this man Lazarus, though he got the burial of a pauper here in this world, his soul was wafted away in the sky. (Continued on page 3, column 1)

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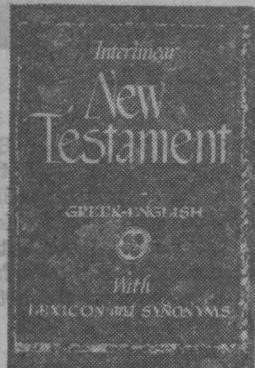
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THE BAPTIST EXAMINER
MARCH 5, 1966

PAGE TWO

"A Lost Soul"

(Continued from page 2)

tended by the angels in its light to God. I find that the Psalmist talks about the angels, for we read:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34: 7.

Beloved, look at this poor man, Lazarus. The angels of God took him out to the cemetery, the angels of God had already flown away with the soul of Lazarus. I tell you, if you had wanted to know the story of this man's death you might have looked in the classified section of the paper, and under burial notices you would have found perhaps two sentences telling about this old pauper who had died, and how they buried him in the potter's field that day, with nobody to claim him. Beloved, though this man had the burial of a dog, he was concerned by the angels of God.

I say to you, I would rather have an angel to fly home with me, and to be the charioteer for me when I go home than to have anything else in this world. You can have all your costly caskets and the flowers that you want at your burial. If I can have the assurance of an angelic charioteer to lead me home to God, I'll be mighty happy.

IV

**A MAN MAY HAVE A POMP-
OUS FUNERAL AND YET BE
A MISERABLE SOUL.**

Look at this rich man who was clothed in purple and fine linen, and fared sumptuously every day." We read:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16: 22, 23.

If this were written by the editor of a modern newspaper would sound a whole lot different from the way which God wrote it. Do you know what you would have in the way of such a story today? You would have a front page story. You would probably have a picture of this man, telling that a prominent business man has gone to his reward. That is lie number one, because there is no reward for anybody until the Lord Jesus Christ comes in His millennial reign and sets up His kingdom and judges the people at that time. That would have been the first lie in the story. Then you would have read underneath his picture how this individual was a member of the Kiwanis Club, a member of the Rotary Club, a member of the Lions, or the Elks, or the Buzzards, or the Eagles, or the Bears, and all the rest of the outfits. You would have read of the people who came from a distance to pay honor and tribute to this individual. You would have read how many moral tributes were offered. You would have read all about the

fine casket that he had, and the great crowd, and who preached the funeral. Oh, there would have been a big story so far as the paper was concerned, but, though a man may have a pompous funeral, he may be a miserable soul himself.

"The rich man also died, and was buried." That was all God said about his death. God doesn't say one thing about his funeral. All that He said was that he died and was buried.

You have gone to funerals and heard the preacher eulogize the individual that has died and tell all the good things that this individual has done. Sometimes I go to funerals just out of respect to the deceased, and sometimes when I go, I come away sick at heart when I hear the eulogy that was given by some man. You know, beloved, the preacher eulogizes the past. He doesn't say one thing about the present. I have often looked around and thought about the mourners who are mourning the death of that individual. I have thought, if they could see the present, they would really mourn. If they could have had the veil drawn back for one moment's time and could have seen what was out before them, and have seen what this individual had already entered into, they would really have mourned. The mourning that they are passing through then would be only a figment in comparison to the real mourning that they would enter in upon if they could see the true picture, the real condition, of that individual.

I say to you, a man can have a pompous funeral and yet be a miserable soul in Hell, at the same time that his funeral is taking place here in this world.

V

**A MAN MAY HAVE AN
ABUNDANCE IN THIS LIFE
AND IN THE NEXT WORLD BE
UTTERLY DESTITUTE OF THE
COMMONEST MERCY.**

This rich man was clothed in purple and fine linen, and fared sumptuously every day. The Greek word for "fared sumptuously" would indicate that his table was groaning beneath the weight of its food. It would indicate that he had food that was in season and out of season always on his table. The word for "rich" when it says "rich man," is the Greek word "plousios" which means "exceedingly rich." Here he is; in life he had an abundance, yet in the next world he was destitute of the commonest mercy.

What is the commonest mercy that you can think of? One drop of water. In the next world, he said:

"Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 16: 24.

How much water would hold to a man's finger? One drop, or maybe a drop and a half. But this man who had everything in this life was devoid and destitute of the commonest mercies in the world to come.

Brother, sister, I am saying to you, it doesn't make any dif-

ference what a man has in this world, the question is, what is he going to have in the world to come?

Every once in a while I meet up with somebody who tells me about a funeral that he has attended. Maybe a relative of his died. He may say, "He has died and had to leave everything that he had." Beloved, that is exactly right; he had to leave everything.

"NAKED CAME I out of my mother's womb, and NAKED shall I RETURN thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1: 21.

Beloved, I say to you, a man may have an abundance in this life and in the next life he may be absolutely destitute and devoid of even the commonest mercy that you and I know — namely, a drink of water.

VI

**IF A MAN NEGLECTS HIS
OPPORTUNITIES IN THIS LIFE,
HE'LL HAVE GOOD CAUSE TO
REMEMBER HIS FOLLY.**

Here was a man who apparently had paid no attention to his opportunities in this world, and in the next world when he asked for a drink, Abraham said, "Son, remember."

I wonder what that rich man remembered. Beloved, he had the memory of a wasted lifetime. There is not a hint that he was saved. In fact, he admitted himself that he was in torment. He admitted that he was in Hell, and that his brothers were hotfooting the road to vice and were on the road to Hell, making it there just as fast as they could. This man remembered a misspent life. He had neglected his opportunities in this life and now had good cause to remember his folly. Abraham said, "Son, remember—remember your lifetime. Do you remember the time you heard the church bell ring? Do you remember the time that the preacher invited you to come to church and you refused to go? Do you remember the time that some good Christian friend may have pleaded with you that you ought to be saved, and you passed by, and ignored everything that person said? Do you remember all the opportunities that you had to hear the Word of God? Do you remember the fact that you never read the Bible?" You had a Bible in your home but you didn't read it. Do you remember that? "Son, remember. Thou in thy lifetime receivedst thy good things." You have a wasted lifetime, a misspent life, to remember throughout a never-ending eternity.

Beloved, can you think what it would be like for a man to live throughout eternity remembering the events of a lifetime? It is memory that causes people to go insane. It is memory that causes the asylums to be filled.

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It is memory that causes mental pain in this life. What is Hell going to be? Nothing but the infernal, eternal madhouse of the universe.

VII

**SAINTS AND SINNERS MAY
MEET TOGETHER NOW, BUT
THE TIME IS COMING WHEN
THEY MUST BE ETERNALLY
SEPARATED.**

Saints and sinners work together everyday. They go to school together as children. They grow up and get in business. They work together and maybe have business relations together. Saints and sinners go to church together. Saints and sinners live together oft-times as husband and wife — one saved, the other unsaved. Though saints and sinners may live together in this world, there is a day coming when they are going to be eternally separated, for Abraham said:

"Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."—Luke 16: 26.

I say, saints and sinners may associate in this life, but not in the life to come. Whenever I think of that, I say that prayers, papacy, penance, and purgatory avail nothing. There is a gulf fixed. Every individual that has died and gone out of this world, outside of Jesus Christ, is suffering the pangs of the damned tonight, and will be suffering the pangs of the damned throughout eternity, and every individual who has died in Jesus Christ and has gone out to be with the Lord, is in the glory land tonight. There is a gulf between the two, a separation that God has made, that the individual will be eternally separated.

Now the Pope may tell you that he can get you out of purgatory. He may tell you that by penance, and prayers, and by payments on the part of your relatives here in this world, that he'll be able

to get you out of purgatory. Beloved, I'd rather take what God says than to believe what the Pope says. I tell you, I'd believe God a thousand times, a million, billion, trillion times more than I'd believe the Pope. I wouldn't stake my life on what the Pope says, but I'd stake my eternity on what God says.

VIII

**THE PRAYERS OF THE LOST
CAN AVAIL NOTHING FOR
THEMSELVES NOR FOR OTH-
ERS.**

This rich man prayed for a drop of water, but the request was turned down. He prayed for his brothers. Listen:

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; For I have five brethren, that he may testify unto them, lest they also come into this place of torment."—Luke 16: 24, 27, 28.

This rich man prayed for his brothers. He said, "Send somebody back there, that they might be warned." Abraham said, "They have the Bible. They have Moses and the prophets." But he replied "If somebody would go to them from the dead, maybe they would repent." Abraham said, "No; if they hear not Moses and the prophets — if they reject the Word of God, they wouldn't believe, though a miracle might be performed in their very presence."

So you notice that this man prayed for himself and prayed for his unsaved brethren, and the prayers that he offered availed nothing.

I want you to notice that if you are going to do any praying, you had better do it while you are here in this life, and not when you get out into eternity, (Continued on page 6, column 5)

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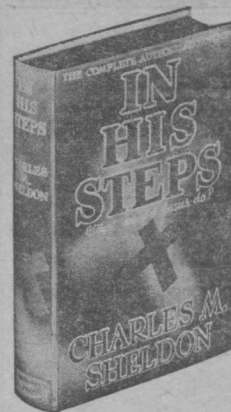
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PAGE THREE



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The Baptist Examiner FORUM

"In the light of I Cor. 34, 35 and I Timothy 2:12, please advise if a woman has a scriptural right to vote on business of the church."

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I certainly think so. The Scriptures indicate that women who are church members have the same rights as men except in those instances where they are specifically forbidden to do certain things. For instance, when the church before Pentecost had a business meeting and chose Matthias to take the place of Judas who had committed suicide, we read that they first had prayer (Acts 1:14) "with the women." That is, women were in the assembly. "And they appointed two, Barsabas who was surnamed Justus and Matthias" (v. 23) "And they gave forth their lots, and the lot fell upon Matthias." (v. 25) There is every reason to believe that "they" used in both verses here, refer to the whole group, both men and women.

Again, when the first deacons were chosen (Acts 6:5). "And the saying pleased the WHOLE MULTITUDE, and they chose Stephen." "Whole multitude" certainly indicates the church as a whole, men and women. If it does then they evidently voted for Stephen.

I have known many pastors who didn't seem to care what God says about women speaking in church, teaching classes of men, making speeches in business meeting, etc. I would say that most pastors of this day don't care a hoot what God says or thinks about this matter, they are determined to follow the trend of the times. Personally, I have never felt that way. When the Word of God is plain I feel that I should seek to be obedient to its teachings. Consequently, in the churches where I have served as pastor during a lifetime, we never had violations of the Scripture along the line of woman's place in the church. I taught what the Bible says and made plain that we ought to act accordingly—not because of some notice of mine, but because of the commands of Scripture. I have never had any trouble along this line. The women sought to obey the Scriptures and to stay in their place as defined in the Bible.

I have known other preachers who seemed to take delight in telling women that they couldn't do certain things. They seemed to have "it in for women," and they aroused antagonism. I don't have any sympathy for such an attitude. I believe it is just as wrong to withhold any privilege that Scripturally belongs to a woman as it is to encourage her to violate the prohibitions laid down concerning her. "Women are people," and to withhold from them the right to vote on church matters in the absence of specific command to that effect would seem grossly wrong particularly in the light of such Scriptures as I have given which seems to indicate that they took part in deciding church matters.

E. G.
COOK

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Birmingham, Ala.



The Scriptures before us speak clearly to anyone with an open mind that the woman is not permitted to speak in the churches. She is not permitted by these Scriptures, or any other Scripture known to me to try to sway the thinking of the men concerning church business in any of the churches of the Lord Jesus Christ. Those who hate these three verses in God's precious Word catch at all manner of straws to keep from sinking beneath them. Writers of infamous training course books have caused many of the Lord's people to err by their teaching that I Cor. 14:34-35 applied only to the church at Corinth. And that this Scripture applied to this church only while they were having trouble in this church. Some Baptists, however, read this Scripture for themselves and found that it says "in the churches." They came to see that their training course book writer had lied to them, but still some of these hated these verses so much that they had to catch at another straw. So these proceeded to take mistranslations like that found in I Cor. 11:16 to prove to themselves that some of the time Paul is just speaking as a man and that what he says at that time is not the inspired

Word of God. This really opens the flood gate for those who doubt and deny some of the precious Word. If one person sees something in Paul's writing that does not meet with his approval, he can just say Paul was speaking as a man when he wrote that particular part of his writing. Then if someone else finds something else in his writing that does not meet his fancy, he can do the same thing. In that case there would be no authority for any one to say what is inspired in his writing, and what is not. If this could be established, the writings of our beloved Paul would not be worth the paper it is printed on even in a very cheap Bible. If those who refuse to believe I Cor. 14:34-35 on that grounds would only read on down to verse 37 they would find that Paul is saying to them, or rather God is saying through Paul, that if they want to be spiritual let them acknowledge that what he has written is the commandment of the Lord. But, he goes on in the next verse and says, "But if any man be ignorant, let him be ignorant." In other words Paul is saying that after you have been told that what he has written is the commandment of the Lord you still want to consider it uninspired in order that you won't have to believe it, just go ahead and be ignorant.

When it comes to I Tim. 2:12 the word "silence" comes from HESUCHIOS which simply means to be quiet, and it is so translated in most other translations. I know some women who could teach us men some of the great doctrines in the Bible if they were permitted to do so. But if they want to hear those precious words, "Well done, thou good and faithful servant" they must keep quiet because God's Word says for them to do so.

But when the business of the church has been thoroughly discussed by the men until it is understood by all the church, and it has been properly brought before the body, I am unable to see anything in these verses that would deny the woman the privilege of quietly raising her hand to vote for that which is dear to her heart. Someone might say that by her voting she might influence some man. But I say that after the business has been discussed thoroughly by the men in the church if she were to influence some man in his voting, it would probably be her hen-pecked husband, and in that case neither one of them should vote.

JAMES
HOBBS

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The Scripture that you have quoted is in relation to a woman speaking in the assembly, teaching the men, and in connection with usurping authority over the men.

I have heard that there are some who use this passage to prohibit the women from voting. I do not see that they are correct in doing so.

Some people would say that there is nothing that a woman can do as far as the church is concerned. That is not true. She can teach the women and children. (I Tim. 2:12 prohibits her teaching of men—not women and children.) Titus 2:4-5 shows that they are to teach younger women. (And this does not mean just in the home.) The women are to pray and bear the complete

armour of God (Eph. 6:10-18, I Thess. 5:17). The women are to witness to other people at times other than the assembly. Acts 2:4 tells us that all the members of the church witnessed.

A woman cannot make a motion or speak out in a business meeting, but as a member of the church she has the right to vote on the business of the church. It is true that some say that when she votes against a man she is usurping authority. It may be true if you look at it one way, but I prefer to look at things as God teaches. We have a perfect example in Acts 1:15-26. Please note that the 120 members (both men and women) were gathered together and that they gave forth their lots (Verse 26).

What about the argument that the women will vote against the men? I prefer to believe that God's people will follow Him. "My sheep hear my voice, and I know them, and they follow me." John 10:27. If that is true then when a matter of business comes up both men and women will vote as God directs. If someone is out of God's will they will not follow Him in anything, and this includes both men and women. There are some women, who are out of God's will, who will try to control the church, but we are not to prohibit the godly from doing their duty because of the ungodly who do it wrongly.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



In the light of these two passages of Scripture it is my advice that a woman does not have a Scriptural right to vote on the business of the church.

I realize that this is a highly controversial issue, one on which a great number are regulated by feelings, rather than the Scriptures. I know that the Scriptures forbids the woman to speak, pray and teach in the assembly, or take part in any sense as far as directing the worship of the church. Neither have I found in my search through the Scriptures where the Holy Spirit ever gave to the woman the right to direct the government or business of the church. If it is right for the women to vote on the business of the church, it would seem to me that somewhere the Spirit would have revealed this to us. However, instead of finding verses of Scripture which would affirm the right of women voting in the churches, I find verses which deny this right to the women.

"Let the woman learn in silence with all subjection," I Tim. 2:11.

To vote is to determine the will of God for that particular church. Should the women be the ones to determine the will of God for the church? No, it is the men of the church, through which the Lord works to determine the course which the church is to follow.

"Let your women keep silence in the churches." I Cor. 14:34.

You will notice in this verse that it is the men to whom the Holy Spirit is speaking, and the Spirit tells the men that they are to keep the women silenced. To me this verse makes it clear that it is man's responsibility to direct the policy of the church. But if the women are permitted to vote, and their vote sets aside the vote of the men, would not it be the women directing the policy of the church rather than the men? Suppose I vote for a certain issue, that is before the church, and my wife votes against this issue, would not she be usurping authority over her own husband? The church has no right

to vote or rescind the will of her head Jesus Christ. Neither does the woman (type of church) have the right to set aside the will of the man (type of Jesus Christ) by voting against his desires in the business of church.

"But I would have you know that the head of every man is Christ; and the head of the church is the man; and the head of Christ is God." I Cor. 11:3.

Brethren, it would seem to me that, if the women were to vote and their vote set aside the vote of the men, it would reverse God-given order of I Cor. 11:3. The headship of man over woman.

I have talked with a number of women on this particular subject and practically every one of them believed that it was wrong for them to vote on the business of the church. When I asked them why they believed that, they were wrong for them to vote, they replied, "I am afraid of usurping authority over the man, by violating the Scripture which says, 'But I suffer not a woman to teach, nor to usurp authority over the man, but to be in service.'" I Tim. 2:12.

Now these women were going to vote, faithful to the church, conscientious and virtuous women, yet they believed that the Holy Spirit forbade them to vote on the business of the church, and who am I to deny these good women this right, when I find no Scripture that declares that they should vote on the business of the church.

When receiving one as a candidate for baptism, I do not vote for a motion and a second vote the motion, but rather I read the church, "Can any man for the water, that these should not be baptized, which have received the Holy Spirit as well as we?" Acts 10:47.

The silence of the church consent to the baptism of a church candidate. Furthermore if women did object she would not be permitted to speak, but must offer her objection to the church through the man.

On the basis of what I have written it is my advice that a woman does not have a Scriptural right to vote on the business of the church.

Appreciated Letter

Dear Bro. John:

Please find enclosed my dollar for January to be applied on the expense of printing The Baptist Examiner, may it ever be printed till the Lord calls us all home to be with him.

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Your Brother in Christ,
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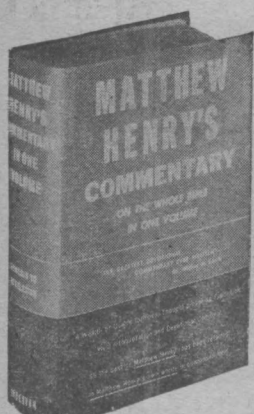


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PAGE FOUR

Scofield Bible

(Continued from page one)

tabernacles accept it as the standard of orthodoxy. In fact they look to Scofieldism as the final word of authority and regard with contempt those who question its teachings. Scores and scores of godly men after diligent study confessed that their beliefs have come from the influence of Scofield rather than from divine guidance. Oswald J. Smith held a certain prophetic view he held to one time, but believed the other theory because I was taught it by W. E. Blackstone (and) the Scofield Reference Bible." The late Harry Hammer an outstanding Bible teacher said that for twenty years he held to a certain theory; then one day went over this idea and his only authority maintaining it was "a footnote in my favorite edition of a Scofield Bible." (S.R.B.)

Cyrus Ingerson Scofield born in Michigan, raised in Tennessee became a private in the Confederate Army. After his military service he studied and became a lawyer and soon a very heavy drinker. He was converted to Christ and just three years later without any theological training was an ordained pastor of a congregational church in Texas. Although Mr. Scofield was not a Plymouth Brethren he was a very devoted follower of John Darby. He was imbued with this and of dispensational of the arbiters. Soon this man designed a Bible with intermingling of biblical and theological teachings that has reached the earth. There is not a word in this writing to describe how something about Darby so you can see some of his errors popping up into the Scofield Bible. For example, Darby was a friend of the local, visible church as an organized assembly. Likewise, he remained a baptist. (baby - sprinkler). Thus the visible church will be down-graded and mode of baptism ignored.

Now you may ask, what are some of the errors and questionable teachings of the Scofield Reference Bible? Here are just a few that I feel are very serious. You will note that I have not stated exact words because this Bible is copyrighted and it is a doubtful if they would give permission to expose its errors.

It has more than one plan of salvation. On page 1115, note 2 the S. R. B. says very clearly that legalism was a condition of salvation. Again on page 1011, note 1 the S. R. B. tells us that Christ changed His message from "kingdom truth" to "rest and righteousness." If you talk to a Scofieldite you will find them

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double-talking trying to avoid the fact that they believe that people in the Old Testament were saved by keeping the Law while folk in the New Testament are saved by faith. This writer with his own ears heard Lewis Sperry Chafer say in Grand Rapids in 1948 that the O. T. saints were saved by merit. Mr. Chafer was a faithful follower of Scofield.

2. It has many kinds of Gospels.

Mr. Scofield is probably the first man in history to dream up this idea but he says there are four forms of the Gospel distinguished. On page 1343 and you will find a large footnote that concludes that there is a (1) Gospel of the Kingdom that says the Jews are going to run the world for one thousand years with a strong Jewish emphasis; (2) The Gospel of the grace of God that tells us that Jesus died for the sins of the world, etc; (3) The everlasting gospel which is not good news at all which the word "gospel" means, but according to the S. R. B. it means judgment; (4) Paul's gospel which represents special revelation that Paul received especially for the church.

3. It has a variety of churches.

On page 1304, note 1, a true church is spoken of, yet on page 1021, note 2 Israel is a true church but not really. On Matthew chapter 18 we have heading called future and local. In I Corinthians 12:28 (just one verse) Mr. Scofield has THREE kinds of churches, "local," "true," "visible." In other footnotes, headings, and cross-references we find references to a mystical, universal, invisible, and by implication a false church. Sometimes the word begins with a capital letter and in other places a small letter. Real confusion is seen on page 1276, note 1, (I Tim. 3:15) because divine inspiration makes the local church to be a true church so Mr. Scofield has to put a footnote to try to explain away what God says.

It is apparent that the S. R. B. never uses the word "Church" institutionally or generically. For example when God said, "let us make man in our image" was it limited to one man, to a universal man, or a mystical invisible man? When we speak of the "American" family is this a monstrous universal household or does every family represent the institution?

Scofield taught that the church was an after thought of God, not in any way referred to in the Old Testament (p 998). He says the church (which one?) began at Pentecost (see p. 1170, heading on Acts 2:42, and Intro. p. IV). The S. R. B. makes Matthew 16 and 18 that speaks of the church, to be prophetic and having no meaning to the disciples. The church is to culminate in failure as apostasy will take over (p. 1276, note 1) (but it will end at the rapture, paragraph five under Theme, page 1330).

According to the Scofield Reference Bible all pastors and church members belong to a lost cause. Maybe my logic is perverted, but after reading almost all of Mr. Scofield's footnotes and remarks pertaining to the "kingdom of heaven" and the "church," I would be wise to cancel my church membership, get circumcised and wait for the Jewish millennium.

4. It has perverted the purpose of Christ.

Many Scriptures could be quoted pertaining to the purpose of Christ's first coming. While they might vary in form, nevertheless, they carry the idea that He came to earth to become our substitute and make an atonement for our sins. (Luke 19:10, Matt. 1:21, John 3:16, etc.) This is NOT the teaching of Mr. Scofield. The footnotes in the Gospel of Matthew makes this crystal clear that the S. R. B. makes the first coming of Christ that of setting up the Jewish millennium, see p. 998, note 3, p. 1011, note 1, 2, p. 1012 note 2 p. 1023,

note 1, 2, p. 1020, note 1, and many more could be given but this is ample. Thus according to the S. R. B. Jesus came to offer Himself as King to the Jews and since they refused Him Jesus turned to the Gentiles. Christ has changed His plans and has post-poned giving the Kingdom to the Jews and will do so at a later time.

Mr. Scofield held tenaciously to this idea of a post-poned kingdom (see pages 989, 990) therefore he gets himself into some serious difficulties and has to mis-interpret Scripture to defend this thesis. For example note some odd interpretations:

(1) The Sermon on the Mount is Jewish and not for us. It is neither a "privilege" nor the "duty" of the church, p. 1000, note 1.

(2) On page 1020 the footnote tells us that the Syrophenician woman is the first Gentile Jesus ministers to. How about Mt. 8: 5-10, John 4:9, or Mt. 4:23?

(3) Scofield says the parable of the wheat and tares is NOT a description of the world (p. 1015 note 2) but Jesus said in verse 38 it was.

(4) He says there is a difference between the "kingdom of heaven" and the kingdom of God." On page 1003 notes 1, 2 a large explanation is given to prove this idea. If the reader will look at Matthew 19:23, 24 you can see one verse demolishes this thesis. For further proof compare some of the parables to note that these two terms are synonymous. (Mt. 10:7 with Luke 9:2, or Mt. 4:17 with Mk. 1:14)

In conclusion

I trust that these above remarks will be accepted in a gracious spirit. I can remember the first time someone drew my attention to some of Mr. Scofield's dispensational interpretations. I hastily took the defensive and was shocked that anyone would even challenge the orthodoxy of this reference Bible. After a period of years of attempting to gain a better understanding of God's Word I am a bit alarmed that anyone can accept all these teachings that seem to deal a serious blow to some cardinal doctrines of the Word of God. We frequently criticize certain denominations and churches for being pressured into accepting interpretations of men, yet if you accept some interpretation on the basis of coming from a popular reference Bible, then you are no better off than they.

High Priest

(Continued from page one)

the "we have" of God's blessings of Grace always precedes the "let us" of our works. This is ever the way of grace and is seen in the very structure of the Bible, in outlines of many books of the Bible and is set forth in many direct statements as Ephesians 2:8-10.

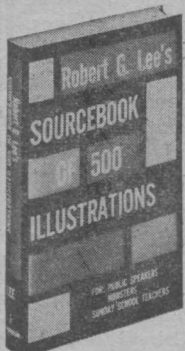
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have a great high priest. The difference between Baptists and Jews and Catholics and others is not that they have a priest and we don't, but is in that they have a weak, sinful man as priest and we have Jesus, the Son of God. These folk had lost the high priest of Judaism with his garments of beauty and glory and the glow of his ritualistic worship; but they had not lost; they had gained: they had Jesus, the Son of God.

Two things are said about Jesus here to set forth his greatness as high priest. First, He is the Son of God. Now this means first that he is pure and holy. It was one of the failures of Judaism that their priests were sinful men who often used their high office to fulfill their own sinful lusts and take advantage of the people, and this has ever been the way with human priests. But listen to Heb. 7:26 and 28 "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; For the law which maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore." Oh! we trust him, we can come to him in complete confidence for He is the perfect Son of God and He became us which means He is just the kind of priest we needed. The fact that He is the Son of God means secondly that He has all the power He needs to carry out His duties and to effectually perform the office of high priest. What can a mere man do for you? Can he forgive your sins? Can he heal your heart-ache? Can he answer your prayers? No! No! No! But praise God Jesus can do all this and much more for He is the Son of God. Are you not thankful that He is your high priest.

The second thing said here to show the greatness of our high priest is that He has passed into the heavens. Now mere earthly priests minister in earthly sanctuaries, but He is a minister of "The true tabernacle, which the Lord pitched and not man." 8:2. And dear friend, as far as heaven itself as the throne room of the Sovereign God of the universe is superior to any building made by man; so far is our priest and His work in heaven superior to any mere earthly religion.

Now we have a "let us," we are to hold fast, to be true to our profession, and I say unto you that only a Spirit taught view of the greatness of the Lord Jesus Christ will enable us to be true to God through all the days of our lives and especially in the dark days of trouble and persecution. A human "Jesus" may do some folk in days of sunshine and prosperity and ease; but only the Virgin born Son of God will do in the dark days of life and in death and in eternity. The liberal with his human "jesus" will never be true in times of trouble and persecution.

What else do we have? We have a merciful, a sympathetic high priest. Here there is a problem. Will not the very greatness of Jesus, His infinite superiority be a bar to His fellowshiping us, to His understanding and caring for us and our needs. This is often true among men. But the Spirit tells us not only is He great, but He is touched with the feeling of our infirmities. Oh! how blessed, Jesus cares! In English, it is not proper to use a double negative such as is used here; but in Greek the double negative is used for emphasis. And the Holy Spirit would emphasize this blessed truth: "We have not an high priest which cannot be touched with the feelings of our infirmities." The Greek word for touched here means "to suffer with," and as the mother bends anxiously over the sick child and suffers with every expression of

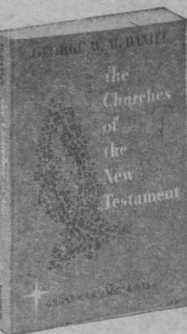
pain which crosses the dear one's face so and infinitely more so does our high priest "suffer with" "feel for," is "touched by" every problem, every sorrow, every need of His dear child. What a wonderful word is that in I Pet. 5:7, "He careth for you." The Bible abounds with illustrations of the Lord's tender compassion for His elect people.

Further we learn here that this ability to sympathize with His people is based upon a common experience. "But was in all points tempted like as we are." This is always true. The ability to really sympathize with another is based upon a common experience. The man who has always had plenty cannot feel for the poor; the man who has never been sick cannot feel for the suffering. I used to try to help those who had lost a loved one, I tried to sympathize with them and did the best I could; but there came a day when I travelled that road, I lost a darling son, my first born; and the very next time I visited a home in this condition I could feel for, I was touched and I was able to be of help, and I believe that this was part of the reason God carried me through such a dark hour. Herein lies the reason for the Incarnation, here is why He became a man and went through the poverty, the sorrow, the suffering of this life; it was that "He might be a merciful and faithful high priest," "That he himself being tempted he is able to succour them that are tempted." 5:17, 18. The word succour here means to hear their cry and run to their aid. Praise God!

Now we have another "let us" and a "therefore." When you find a therefore in the Bible find out what it is there for and it will help your study. This therefore is a sign post. It points back to the blessed privilege of having Jesus as our priest; and it points forward to the sacred duty of prayer. Never forget that all doctrine is practical and all right practice, acceptable to God is based on doctrine. So here the doctrine of the priesthood of Christ leads to the practice of prayer, and the practice of prayer is based upon the doctrine of Christ's priesthood. Oh, dear friends one of the chief purposes of the Spirit in all that is said in these three wonderful verses is to cause us to be more faithful in our prayer lives. Oh, how we fail God. How we do not live up to the privileges which Christ's priestly work obtains for us by not praying as we should. How often we do not have the grace to help in time of need because we do not come boldly to the throne of Grace. "We have not because we ask not." James 4:2. Dear friends, let us be thankful for our great high priest and what He has done for us, and

(Continued on page 8, column 1)

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THE BAPTIST EXAMINER

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PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY
From "Fifty Years In The Church Of Rome"

"The very moment that Popery assumed the right of life and death on a citizen of France, Spain, Germany, England, or the United States, it assumed to be the power, the government of France, Spain, England, Germany, and the United States. Those states then committed a suicidal act by allowing Popery to put a foot on their territory with the privilege of citizenship. The power of life and death is the supreme power, and two supreme powers cannot exist on the same territory without anarchy, riots, bloodshed, and civil wars without end. When Popery will give up the power of life and death which it proclaims on its own divine power, in all its theological books and canon laws, then, and then alone, it can be tolerated and can receive the privilege of citizenship in a free country.

"Is it not an absurdity to give to a man a thing which he is sworn to hate, curse, and destroy? And does not the Church of Rome hate, curse, and destroy liberty of conscience whenever she can do it safely? I am for liberty of conscience in its noblest, broadest, highest sense. But I can not give liberty of conscience to the Pope and to his followers, the Papists, so long as they tell me, through all their councils, theologians, and canon laws, that their conscience orders them to burn my wife, strangle my children, and cut my throat when they find their opportunity! This does not seem to be understood by the people to-day. But sooner or later, the light of common sense will make it clear to every one that no liberty of conscience can be granted to men who are sworn to obey a pope, who pretends to have the right to put to death those who differ from him in religion.

"You are not the first to warn me against the dangers of assassination. My ambassadors in Italy, France, and England, as well as Professor Morse, have many times warned me against the plots of the murderers which they have detected in those different countries. But I see no other safeguard against those murders but to be always ready to die, as Christ advises it. As we must all die sooner or later, it makes very little difference to me whether I die from a dagger plunged through the heart or from an inflammation of the lungs. Let me tell you that I have lately read a passage in the Old Testament which has made a profound, and, I hope, a salutary impression on me. Here is the passage." The president took his Bible, opened it at the third chapter of Deuteronomy, and

read from the 22nd to the 28th verse:—

"Ye shall not fear them: for the Lord your God, He shall fight for you. And I besought the Lord at that time, saying, O Lord God, Thou hast begun to show Thy servant Thy greatness and thy mighty hand; for what God is there, in heaven or in earth, that can do according to Thy works, and according to Thy might! I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee: speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan."

After the president had read those words with great solemnity, he added: "My dear Father Chiniquy, let me tell you that I have read these strange and beautiful verses several times these last five or six weeks. The more I read them, the more it seems to me that God has written them for me as well as for Moses. Has He not taken me from my poor log cabin by the hand, as He did of Moses in the reeds of the Nile, to put me at the head of the greatest and the most blessed of modern nations, just as He put that prophet at the head of the most blessed nation of ancient times? Has not God granted me a privilege which was not granted to any living man, when I broke the fetters of 4,000,000 men and made them free? Has not our God given me the most glorious victories over our enemies? Are not the armies of the Confederacy so reduced to a handful of men when compared to what they were two years ago, that the day is fast approaching when they will have to surrender? "Now, I see the end of this terrible conflict, with the same joy of Moses, when, at the end of his trying forty years in the wilderness and I pray my God to grant me to see the days of peace, and untold prosperity, which will follow this cruel war, as Moses asked God to see the other side of Jordan and enter the Promised Land. But do you know that I hear in my soul, as the voice of God, giving me the rebuke which was given to Moses?

"Yes! every time that my soul goes to God to ask the favour of seeing the other side of Jordan, and eating the fruits of that peace, after which I am longing with such an unspeakable desire, do you know that there is a still, but solemn voice, which tells me that I will see those things, only from a long distance, and

that I will be among the dead, when the nation which God granted me to lead through those awful trials, will cross the Jordan, and dwell in that Land of Promise, where peace, industry, happiness, and liberty, will make every one happy; and why so? Because He has already given me favours which He never gave, I dare say, to any man, in these latter days.

"Why did God Almighty refuse to Moses the favour of crossing the Jordan, and entering the Promised Land? It was on account of his own nation's sins! That law of divine retribution and justice, by which one must suffer for another, is surely a terrible mystery. But is a fact which no man who has any intelligence and knowledge can deny. Moses, who knew that law, though he probably did not understand it better than we do, calmly says to his people, 'God was wroth with me for your sakes.'

"But though we do not understand that mysterious and terrible law, we find it written in letters of tears and blood wherever we go. We do not read a single page of history, without finding undeniable traces of its existence. "Where is the mother who has not shed tears and suffered real tortures, for her children's sake? "Who is the good king, the worthy emperor, the gifted chieftain, who have not

fenseless slaves, these two hundred years. When I remember the agonies, the cries, the unspeakable tortures of those unfortunate people, at which I have, to some extent, connived with so many others, a part of my life, I feel that we are still far from the complete expiation. For the judgments of God are true and righteous.

"It seems to me that the Lord wants, to-day, as He wanted in the days of Moses, another victim—a victim which he has himself chosen, anointed and prepared for the sacrifice, by raising it above the rest of His people. I can not conceal from you that my impression is that I am that victim. So many plots have already been made against my life, that it is a real miracle that they have all failed, when we consider that the great majority of them were in the hands of skilful Roman Catholic murderers, evidently trained by Jesuits. But can we expect that God will make a perpetual miracle to save my life? I believe not. The Jesuits are so expert in those deeds of blood, that Henry IV. said that it was impossible to escape them, and he became their victim, though he did all that could be done to protect himself. My escape from their hands, since the letter of the Pope to Jeff Davis has sharpened a million daggers to pierce my heart, would be more than a miracle.

"But just as the Lord heard no murmur from the lips of Moses when He told him that he had to die, before crossing the Jordan, for the sins of his people; so I hope and pray that He will hear no murmur from me when I fall for my nation's sake. "The only two favours I ask of the Lord are, first, that I may die for the sacred cause in which I am engaged, and when I am the standard bearer of the rights and liberties of my country. "The second favour I ask of God is, that my dear son, Robert, when I am gone, will be one of those who lift up that flag of Liberty which will cover my tomb, and carry it with honour and fidelity, to the end of his life, as his father did, surrounded by the millions who will be called with him to fight and die for the defense and honour of our country."

Never had I heard such sublime words; Never had I seen a human face so solemn and so prophet-like as the face of the President, when uttering these things. Every sentence had come to me as a hymn from heaven, reverberated by the echoes of the mountains of Pisgah and Calvary. I was beside myself. Bathed in tears, I tried to say something, but I could not utter a word.

I knew the hour to leave had come. I asked from the President permission to fall on my knees, and pray with him that his life might be spared; and he knelt with me. But I prayed more with my tears and sobs, than with my words.

Then I pressed his hand on my lips and bathed it with my tears, and with a heart filled with an

unspeakable desolation, I him Adieu! It was for the time!

For the hour was fast proaching when he was to be by the hands of a Jesuit assassin for his nation's sake.

"A Lost Soul"

(Continued from page three) for the individual that goes eternity unsaved, his prayers amount to nothing for himself for anybody else. The Roman teach people to pray to Saint Christopher in your car. If you are to travel, they say ought to put a little statue of Saint Christopher in your car. pray to Saint Christopher as go on your way. Incidentally insurance companies don't charge you any lower rates by Saint Christopher in the car. charge you the same as the me, and I don't have Christopher in my car. The manists pray to Saint Christopher and to various saints, and loved, I tell you truly, I know there were so many until I made a trip to Mexico few years ago to the fields there. I went into Catholic churches there, and Catholics have literally hundreds of saints. But notice this: is only one prayer in the directed to a saint, and that to Saint Abraham, and every titution that was directed to was turned down.

IX THOSE WHO WILL HEAR AND BELIEVE WORD OF GOD SHALL LIVE WITHOUT REMEDY.

We read: "Abraham saith unto him, have Moses and the prophets let them hear them. And he saith, Nay, father Abraham; but if I went unto them from the dead, they will repent. And he saith unto him, If they hear not of me, and the prophets, neither will they be persuaded, though I rose from the dead."—Luke 29-31.

Notice that Abraham saith Bible is all that they need. you, if God were to work a miracle and bring some man from the grave, it wouldn't be a bit of good so far as people are concerned. I'll prove it to you because we have an example of it in the Word of God. "But the chief priests counsel that they might put Lazarus to death; Because that by him many of the Jews were away, and believed on Jesus."—John 12:10, 11.

Lazarus had died and was buried, and when he was brought back and told them about what had happened, it didn't cause people to believe. Instead, millions of that day consulted them they might put Lazarus to a second time.

Beloved, listen, if every person that is in the grave tonight, whose soul is with Heaven, were to come back to this world and tell you to be on Jesus Christ, you would come one bit nearer believing. (Continued on page 8, column 1)

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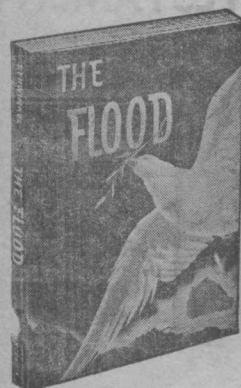
suffered unspeakable mental agonies, or even death, for their people's sake?

"Is not our Christian religion the highest expression of the wisdom, mercy, and love of God! But what is Christianity if not the very incarnation of that eternal law of divine justice in our humanity? "When I look on Moses, alone, silently dying on the Mount Pisgah, I see that law, in one of its most sublime human manifestations, and I am filled with admiration and awe.

"But when I consider that law of justice, and expiation in the death of the Just, the divine Son of Mary, on the mountain of Calvary, I remain mute in my adoration. The spectacle of that crucified one which is before my eyes, is more than sublime, it is divine! Moses died for his people's sake, but Christ died for the whole world's sake! Both died to fulfil the same eternal law of divine justice, though in a different measure.

"Now would it not be the greatest of honours and privileges bestowed upon me, if God, in His infinite love, mercy and wisdom, would put me between His faithful servant, Moses, and His eternal Son, Jesus, that I might die as they did, for my nation's sake!

"My God alone knows what I have already suffered for my dear country's sake. But my fear is that the justice of God is not yet paid. When I look upon the rivers of tears and blood drawn by the lashes of merciless masters from the veins, of the very heart of those millions of de-



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LOOK AT THE LEAVEN OF . . .

A-MILLENNIALISM

HANSFORD HOLMES, CHARLESTON, WEST VIRGINIA

This false doctrine is based on an idea, not on the Holy Scriptures. This idea was that of a man by the name of Origin, who falsely conceived that the Scriptures were like the shell of a nut, which had to be peeled away for the meat of the kernel. So this nut and the kernel, which resulted in a system of allegorizing (also, known as spiritualizing). A little later another man by the name of Augustine resystemized Origin's system, which, to a large extent, became the foundation doctrine; yes, the basic doctrine of Romanism.

These two injections of spiritualizing into society of the Holy Scriptures have spread, like a gigantic world-wide epidemic into all theological areas of interdenominationalism.

Before the third century the doctrine of the personal pre-millennial return of Christ was practically undisputed by Christians. So, we see, that the A-Millennial Doctrine was a "Jon-ey-come-later" system, which largely supplanted (but not completely) the millennial hope of the original church, until the reform, and a greater revival of the pre-millennial "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 3).

Arguing from centuries of comparative silence, from the third century until the twentieth century, the A - Millennialist would have you believe that the doctrine of the Pre-Millennial personal Return of Christ is inconsequential and unimportant. From this same argument of silence, the doctrine of Justification by Faith could also be disqualified as a legitimate Bible doctrine.

In respect to all prophecy relating to the personal return of the Lord to literally reign in the millennium, they ignore the Scriptural-historical method of interpreting the Scriptures, they make every word and event an allegory of some kind, as an escape-hatch out of their theological difficulties, so as to maintain and preserve their strange religious views. For their interpretative imagination, this allegorical escape-hatch, as a springboard, catapults them further and further into apostasy.

If this method of interpretation is not confined to prophesy, their spiritualization away of the Scriptures would completely negate all Bible doctrine. However, they think it is to their advantage to preserve their system of false doctrine, they will also spiritualize other portions of Scripture besides prophecy.

They substitute the imaginary "Church Kingdom Idea" for Christ's millennial reign; also, their theological pre-suppositions

link up with the so-called "Covenant Theology," pertaining to three imaginary covenants, which do not exist in the Scriptures, as covenants between God and sinners. Namely, these invented covenants are: "The Covenant of Redemption, The Covenant of Works and The Covenant of Grace." The Covenant theologian ignores the great field of the Biblical covenants, which determine God's whole eschatological (prophetic) program. In this, their theology is woefully inadequate.

Upon these two last covenants of covenant theology, Reformed Theology has largely been constructed. Too, their theology is A-Millennial.

Further, A-Millennialism does not regard Bible dispensations, nor do they differentiate between Israel and the church. They regard all prophecies relating to Israel as spiritually fulfilled in the church.

A-Millennial theologians are great inter-denominationalists. One whom I know says "that there is more to be gained for the kingdom of God through diversity of effort than through one movement, however well it may be united." He also speaks in a decrying manner of "the error of the dispensational school of interpretation," and, further, of the millennial age, as "the other problem of unscriptural government."

The whole system of A-Millennialism is woefully unscriptural in their spiritualizing technique. To be sure, the whole Bible is spiritual; but that it should not be taken out of its context and its true meaning spiritualized away. All prophecy relating to Christ's first advent was fulfilled literally; yet, His true spirituality was not lacking. Also, using the same literal manner of fulfillment, as relating to His first Advent, I can see no reason, Scripturally, why we should not consider Christ's personal return and millennial reign in the future as literal, and, yet properly spiritual.

Elder Roy Mason hit the nail on the head when he said, "Atheism is a companion heresy to A-millennialism, and personally I don't want anything to do with either one!" Beware of the leaven of A-Millennialism!

—Hansford Holmes

Appreciated Letter

Dear Brother Gilpin:

I notice that my subscription runs out the first of March. I have been reading the paper for twenty years. It has been so much of a help to me that I do not want to fail to get it.

R. G. Patterson,
Crown City, Ohio

THE UNSCRIPTURAL HERETICAL VIEWS OF THE RUSSELLITES

The other day a lady approached me to sell me a magazine called "The Watch Tower." In spite of the fact that I refused to pay for it; said I did not want it; and would not read it; she still pressed it upon me. Not wanting to be down right rude I let her lay it in the Jeep and later tore it up and cast it away. But one could not but feel sorry for this dear lady who is so blinded by this wicked and blasphemous heresy.

Its plan of salvation is a plan of damnation and it contradicts almost every fundamental doctrine of the Christian faith.

The founder of the Jehovah's Witnesses was Charles Taze Russell, a self-style "Pastor" born on February 16, 1852. The group has had many names but took the name Jehovah's Witnesses at Columbus, Ohio in 1931. In His teachings he denied the Deity of Christ; the value of the Atonement; the Bodily Resurrection; the Second Coming and eternal punishment. He was certainly one of the greatest false prophets to curse any country. One would do well to heed the warning of I John 4:1; in the case of these folks . . . "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

Let us look at some of the false teachings of these heretics of heretics. These false prophets who speak evil of the truth, bringing in damnable heresies, even denying the Lord that brought them. These wells without water; these clouds carried by a tempest; to whom the night of darkness is reserved for ever.

1—They teach that Jesus was not God until His death. Thus they deny the plain teaching of Scripture. Matt. 1:23; John 1:1-3; Col. 1:15-19; Rom. 9:5; Heb. 1:7-10.

2—They teach that the soul of man is not eternal, but mortal and that it can die. (Become extinct) But the Bible teaches different. Luke 16:23; Rev. 20:10; Matt. 10:28.

3—They deny the Trinity. While the Bible speaks of the Trinity. Genesis 1:26; Gen. 11:7; Isa. 6:8; Matt. 3:16-17; Matt. 28:19.

4—They deny the existence of Hell or eternal punishment. But hear the Word of the Lord. Matt. 8:11-12; Matt. 13:42, 50; Matt. 22:13; Luke 13:24-28; II Peter 2:17; Jude 13 Rev. 14:9-11; Rev. 19:20.

5—They refuse to honor the flag, or fight for the Government under which they live. They call all human government an agent of Satan. But what does the Bible tell us about Government? Read Romans 13:1-7.

6—They deny the Atonement. They declare that Jesus was not raised from the dead. When they deny these two important points they hit at the very heart of the Gospel and the hope of our souls. The Word of God is clear in its teaching on the atonement. Romans 3:25; Romans 5:9; Col. 1:14; I Peter 1:18-19; And I am sure many of you know the Scriptures as to the resurrection of the Lord.

7—They also are in error on Satan. They say, "The Devil was not always the Devil. There was a time when he enjoyed a high position in God's family. He was a spirit son of God . . ." Can you imagine, the Devil the brother of Jesus? A Son of God just as Christ? What heresy!

I would warn all to beware of this damnable doctrine. They are not Jehovah's witnesses. They are (Continued on page 8, column 4)

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Modern Evangelism Merely Fishes On The Wrong-Side

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And he said unto them, cast the net on the right side of the ship and ye shall find. John 21:6.

These words were spoken by Jesus to a disappointed and tired bunch of men who had been fishing all night. These men were the Lord's chosen. They were not made out of any better material than the rest of the human race. They were just sinners saved by grace, chosen by our Lord to start the carrying out of His Great Commission. These men were preachers of the Baptist faith, as there was only one faith in those days, as well as one Lord and one baptism. They had been baptized by John the Baptist. Other faiths and baptisms had not yet been invented. They only knew how to preach the things that their Teacher had taught them. Jesus had taught them how to be "fishers of men," and one day when they met with the rest of the church, they numbered 120, they fished on the right side of the ship and brought in about three thousand souls. Never has the gospel been so unadulterated. From that day men have been bringing in inventions and devices that may deceive anyone except God's elect.

Let me give you a list of things that preachers are saying today. These sayings are taken from The Baptist Examiner, January 30, 1965. They were written by Brother G. B. Trent from Williamson, W. Va. He heads this article:

EXPRESSIONS OF IGNORANCE

— "The scriptures can be searched especially the New Testament in the teaching and preaching of Christ and the Apostles and these expressions as they are referred to the lost are completely absent from their course. The expressions are as follows:

1. Open your heart and let Jesus come in. 2. Don't drive the Holy Spirit away. 3. God has done all He can do; the rest is up to you. 4. Bow your knee and pray the sinner's prayer. 5. Come for

salvation. 6. Come make the start, God will meet you half way. 7. Come and try Jesus. 8. All that desire to go to Heaven, raise their hand. 9. All who want to be included in my prayer, raise their hand. 10. Now all that raised the hand come and kneel for prayer. 11. Come, give your heart to God. 12. Bow your head and close your eyes. 13. Pray the sinner's prayer. 14. Come take God at His Word. 15. Come, let me pray with you. 16. Don't cross the deadline. 17. It's your decision to make. 18. Your destiny is in your own hands. 19. God won't beat you over the head to bring you. 20. Come, make your decision for Christ. 21. Bow your knee and say the sinner's prayer, God be merciful to me a sinner, and Jesus will write your name in the lamb's book of life.

"The expressions sound good and are acceptable to the religious world. They are accepted because the emphasis in the main is placed upon man. If examined in the light of what the Scriptures teach as to man's being, his position before God, his abilities etc., it will be easily seen that their appeal is to the carnal mind and God's grace is absent - - -"

I don't know how wide spread this sort of thing is, but western Kentucky certainly has its part of it. I have heard most of these expressions and wondered where they came from. Some preachers boast of how many decisions they had for Christ last Sunday. Decisions are made in the head, "With the heart man believeth unto righteousness." That's what I call fishing off the wrong side of the ship. If you catch anything from such bait they will be Ishmaels. Issacs are only caught on the right kind of bait like the apostles used on the day of Pentecost. Read Peter's sermon again. See how many of the expressions above he used. Our churches are filled with Ishmaels, that's why we must have a program of entertainment mixed with a little preaching. Lost church members will not stand for sound doctrine.

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High Priest

(Continued from page 5)

what He has obtained for us by His priestly work on the cross and at God's right hand; and let us show our thanksgiving by continually using this great and marvelous privilege of prayer, of coming to the throne of grace; and thus our great high priest will be pleased and honored and our lives will be enriched, strengthened and blessed and we will bring glory to God. God bless you all.



"A Lost Soul"

(Continued from page six)

the Son of God as your Saviour than you would from your pastor standing here before you and saying, "Man, woman, the only way you can be saved is by believing the gospel of the Lord Jesus Christ." You wouldn't believe one bit more.

We read:

"And there came a voice out of the cloud, saying, This is my beloved Son; HEAR HIM." — Luke 9:35.

"Verily, verily, I say unto you, He that HEARETH MY WORD, and BELIEVETH ON HIM that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"Verily, verily, I say unto you,

He that believeth on me hath everlasting life." — John 6:47.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." — Acts 16:31.

Beloved, I am saying to you that those who will not hear, and believe the Word of God, shall perish without remedy. This rich man wouldn't hear, and wouldn't believe, and even after he got to Hell, he still wanted some special miracle in behalf of his own brothers here in this world. A man that rejects the Word of God in life, in death, and beyond — a man who rejects the Word of God, that man perishes without remedy.

Beloved, there is a remedy, and that remedy is Calvary. May I urge those of you who are unsaved to look away from self and look to Calvary. May I urge you, while it is yet day, (II Cor. 6:12), to look away from self, and look to the cross — to the Lord Jesus Christ. I turn to the Word of God and find that it says:

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." — John 14:6.

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

Thank God, there is a way, and that way is Jesus. There is a door, and that door is Jesus. May God help you to open the door, to come to Jesus Christ, and to

receive the Lord Jesus as your personal Saviour.

May God bless you.



Mormon

(Continued from page one)

ject, and consequently I cannot make up my mind one way or the other.' Orson Pratt in "Journal of Discourses," Vol. 2.

"IF THE LATTER DAY SAINTS do not constitute the Kingdom of God on earth, the church of Jesus Christ, it is nowhere to be found upon it." Brigham Young in "Journal of Discourse," Vol. 2, page 179.

MORMONS OFTEN SAY — "What have you? You have nothing. No Prophets, no Apostles, no Revelations, no Priesthood, no Baptism for the dead, no eternal Marriage."

EDITOR'S NOTE:

We reply that the Mormons have everything except an Infinite and Holy God; an Inspired and Infallible Bible; a True and Living Saviour; Salvation by Grace through Faith and a Church which was founded by the Lord Jesus Christ.



End Of Age

(Continued from page one)

are living in what may be termed the age of grace, and following this will come the Kingdom Age. Many who know little about the Bible say they believe that we are coming down near the close of this age. They can't give you any Scriptural reasons — they just "think so." The question is, Is there any Bible justification for believing that we are in the last days of this present age? We believe that there is. Below we suggest some reasons for believing that we are nearing the end.

The regathering of the Jews to Palestine is an indication that we are coming near the close of the age. In Scriptures too numerous to mention, it is promised that the Jews shall return and that God will deal with them as a nation once more. Jesus in Luke 21:24 made clear that "Jerusalem should be trodden down of the Gentiles until the times of the Gentiles should be fulfilled." For nearly twenty centuries this has been true. The Jews are back in the land by the millions, but the old part of Jerusalem is still in alien hands. It may shift to Jewish hands any time now, closing the "Times of the Gentiles." (See also reference to the budding of the fig tree, Luke 21:29-31).

The great apostasy or "falling away." (See II Thess. 2:3). This would seem to be a falling away from the true doctrines of God's Word. We certainly have this. Most of the great denominations of today are honeycombed with Modernism. Even among Southern Baptists, a preacher can be a Modernist and get by with it, but if an orthodox man deviates from the denominational program, he is blacklisted. The time has come, when "men will not endure sound doctrine."

Moral conditions paralleling the days of Noah. (See Matt. 24:36-42). This is a day of unspeakable moral corruption. Government is corrupt, drinking and drunkenness common, moral standards at an all time low. The reading of a report of J. Edgar Hoover of the FBI makes this plain.

Dictatorships are such that it is only a step from these to a world dictator. Such Anti-Christ will be. The world would very readily follow off after any great character who might seem to show the way out of the world confusion of this day.

Earthquakes and signs in the heavens. (See Luke 21:11). We saw a chart sometime ago listing the earthquakes of the last few centuries, showing a steady increase — and more recently a remarkable increase. Then the

"flying saucers"—are they among the "signs in the heavens?" Flying Saucers are not being laughed away by many scientific men, and the government agency established to investigate them has been unable to explain them away. More and more the belief has come to obtain that these are visitors from some other planet.

Such prophecies as we have in the second chapter of Daniel — in the image vision of Nebuchadnezzar, made clear that we are living in the very "toe age" of history as at present constituted. The world empires predicted there in that chapter have all arisen and vanished, and only the part represented by the toes lacks complete fulfillment.

The mental state of world leaders co-incides with that which is foretold concerning them. "Perplexity of nations . . . men's hearts failing them for fear of what is coming upon the earth." Newspapers and radio news reports show this confusion and perplexity and fear.

What should be the Christian attitude toward the impending end of the age? It is found in these words, "Lift up your heads, for the time of your redemption draweth nigh." And again, "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."



Russellism

(Continued from page 7)

the followers of that Arch-Heretic Charles Taze Russell. Therefore, let us call them by their true name, Russellites and their theology Russellism. Do not honor them by putting Jehovah's name next to or anywhere near them.

Remember the Bible says, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, that denieth the Father and the Son." (I John 2:22.) —W.I.B.

Appreciated Letter Concerning Death Of A Brother

Dear Bro. Gilpin:

"Precious in the sight of the Lord is the death of his saints." — Psalm 116:15.

Truly it is! And it shows how precious to us who are left, carry on until the Lord calls Home.

On January 13, 1966, my brother, Joe Kermit Roberts, killed in an explosion at a General in Sacramento, California. Kermit was 33 years old and a faithful servant from time the Lord saved him until he was called Home. He was ordained as a deacon in the Baptist Church in Citrus, California, where Bro. O. C. Glenda, and his daughter, but they both knew that he wanted him Home and that things work together for good to them that love God, to them are called according to his purpose. That was Kermit's scripture, and he loved the Baptist Examiner very much, looking forward each week to receiving it.

It is more wonderful to have a brother in Christ than a brother in the flesh, but when a brother in the flesh is also a brother in Christ, it is infinitely more precious.

I am so thankful to you for letting me know Kermit, and any think that this is a letter of praise of my brother, let him Luke 17:10, and know that God Be The Glory."

BLESSED BE THE NAME OF THE LORD!

Yours in His Elective Grace,
Eld. Donald L. Chappell
Kansas.

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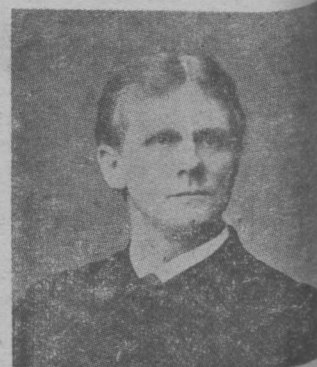
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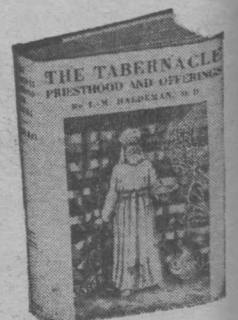


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