

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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HOW TO "EAT" THE WORD

By JAMES M. GRAY
(Long ago with his Lord)

"Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of my heart."—Jeremiah 15:16.

There is a great difference between "finding" the Word of God and "eating" it, and it is the man who eats it that get the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength, and all the usefulness and joy of living.

But eating comes first, and the man who takes plenty of time for mastication. You must retain the food in your mouth, and get the full taste of it, and let it mingle with the saliva, and chew, and chew,

and chew, until the least possible amount is left to swallow. The man who does this has learnt one of the greatest secrets of his physical being. He has learned how to keep well, and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the Word that ye may grow thereby," is the inspired exhortation (1 Pet. 2:3), and the more you get of it the better, always provided that

you can digest and assimilate it.

Here comes the thought of eating again.

Holding the Word in your mind is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday School teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes a good digestion and assimilation.

Now the only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you begin to see the (Continued on page 8, column 1)

After Nearly 7 Years FTH Greet's You From Chicago

By Fred T. Halliman
3322 N. Kenmore
Chicago, Ill.

Dear Friends,

Greetings to each of you once again, this time from Chicago. I arrived in Chicago on the 4th of February, 6 years, 11 months, 2 days, 2 hours and 55 minutes from the time I had left. Many folk have asked me since my return, "Brother Halliman, how does it feel to be back?" To sum it up in a very few words, I truly feel that in the past 7 years I have been in the presence of the Lord, and while I was not enthused at all about coming back I have enjoyed to the utmost meeting and making new friends and renewing the friendship and fellowship of the old. When I left Chicago there was about 16 inches of snow on the ground and upon my return there was just about two feet of snow, so unless you be one who really loves big snows you could not say that the weather has improved any since I left. Measuring it in inches I guess we could truthfully say it was at least a third worse. I haven't had time to make a fair estimate as yet but judging from what I have seen so far I would say that the morals of the American people have deteriorated to a

greater degree than the weather. I believe the one thing that people ask me most is, how long are you going to stay before going back. At present I could not answer that but perhaps in



Eld. Fred T. Halliman

the near future I will be able to give a fairly accurate answer. Also I have not made any definite plans about the time that I will be here. The best thing that (Continued on page 4, Column 4)

GRACE And MISSIONS

PREACHED AT CALVARY'S 1966 CONFERENCE IN ASHLAND

ELD. FRANK McCRUM
Detroit, Michigan

The doctrine of grace is something used in quarters where small regard seems to be paid to the meaning of words. If the MEANINGS and IMPLICATIONS of grace are not understood, there can be little wonder that teaching from such sources does not ring true to the phrase employed.

To illustrate . . . In Acts 13:26 we read, "To you is the WORD of salvation sent." A well known monthly magazine of a mission said, "God sent this salvation. We may neglect it. We may reject it. THE ISSUE IS IN OUR HANDS, YOUR HANDS. IT IS OUT OF GOD'S HAND — it is out of the Holy Spirit's hand. To you is this salvation sent. What are you going to do about it?"

This is a complete disregard for, and a flat denial of: John 15:16 and 19; "Ye have not chosen me, BUT I HAVE CHOSEN YOU, AND ORDAINED YOU, THAT YOU SHOULD GO AND BRING FORTH FRUIT, and that your fruit should remain; that whosoever ye shall ask of the Father in my name, he may give you." . . . "If ye were of the world, the world would love its own; but because ye are not of the world, but I HAVE CHOSEN YOU OUT OF THE WORLD, therefore the world hateth you." Note: "therefore the world hateth you . . ." Why — because you decided to have a better set of morals? or you decided it was about time to quit your wild oats and join the church? A thousand times no! Our Lord gives the answer, . . . but I HAVE CHOSEN you out of the world, THEREFORE the world hateth you." This world hates grace because grace makes man realize his complete dependence on God thereby striking at his carnal pride.

This magazine is typical of many other preachers who fail in showing that there is a striking difference between "the word of salvation" and "salvation" itself. The gospel is proclaimed to all without discrimination — but Jesus 1:5 testifies, "For our gospel came not unto you in word only, but also in POWER, and in the HOLY GHOST, and in MUCH ASSURANCE; as ye know

what manner of men we were among you for your sake." Many Thessalonians heard the gospel, but the effect and benefits of the gospel were only realized by those to whom the Holy Spirit applied it, and to them only did



ELD. FRANK McCRUM

it come in "much assurance."

When Appollos came into Achaia, bearing letters of recommendation to the disciples there, it is said that "he helped them which believed through grace." Acts 18:

27. The word "grace" is a kind of shorthand for the whole sum of unmerited blessings which come to men through Jesus Christ.

GRACE describes the DISPOSITION of God. It means the unconditional, undeserved, eternal, pardoning love of God.

There are no idle dispositions in God. They are always ENERGIZING — so the word grace glides from the term disposition because of its ENERGIZING nature to a MANIFESTATION of that disposition. Grace is much like a wheel: the DISPOSITION of God the HUB and the MANIFESTATIONS of that grace being the SPOKES which flow out of the hub in all directions to the extreme end.

ILLUSTRATION OF THE DISPOSITION AND MANIFESTATION OF GRACE.

Disposition . . . In a world of which the wickedness of man was great" and "every imagination (Continued on page 5, column 5)

We Invite You To Listen To Our WEEKLY RADIO BROADCAST
WTCR — 1420 On Your Dial
SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN
is the speaker for each broadcast

Much Is Accomplished By "The Touch Of Faith"

ELD. JAMES WILLINGHAM
Ashland, Kentucky

We begin our message this morning with an all absorbing and interesting question, namely: What is in a touch? What can be conceived and perceived and received in a touch? By way of answer we say much.

For instance, by the touch of a law officer, authority is communicated.

By the touch of a doctor, the feverish state of a sick person can be discerned.

By the touch of a teacher, a child can be taught to write.

By the touch of two persons' hands in a handshake, friendship and respect is established.

By the delicate, shy touch of a child, amazement and wonder are revealed.

By the touch of a wife, or husband, love is shown.

By a touch, hatred may be acknowledged.

By a touch, disgust may be transmitted.

By a touch, confusion may be demonstrated.

By a touch, uncertainty may be seen.

By a touch, peace may be felt.

Yes, there is much that can be done by way of a touch.

And in our world today:

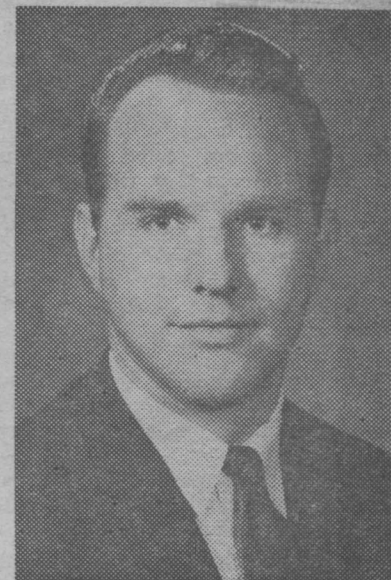
By a touch we can light a room, a house, or a city.

By a touch we can start the engine of a small model car or a huge earth mover.

By a touch we can learn knowledge.

By a touch we can hear music, or preaching, or news.

By a touch we can see other cities and other countries.



ELD. JAMES WILLINGHAM

By a touch we can sit with the President in the White House.

By a touch we can see our boys in Viet Nam.

By a touch we can talk to persons half way around the earth.

By a touch we can move mighty machines.

By a touch we can create many complex and intricate things.

By a touch we can help others.

By a touch we can destroy the world.

Yes, there is a world of knowledge, in a touch, and about a touch. There is great value in a touch.

So, as we see that there are many things a touch can do, we may also realize that there are different kinds of touch. There is the physical touch, and the mental touch, and the financial touch, and the personal touch, and the natural touch, and the rational touch, and most important of all, the spiritual touch.

What happens when two spirits come in contact with each other? What happens when one person's spirit touches the spirit of another? (Continued on page 5, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY I AM A BAPTIST AND NOT A HOLY ROLLER"

"Having a form of godliness, but denying the power thereof; from such turn away."—II Tim. 3:5.

I might say that every religious group has a form of godliness. It may be a Catholic form, or a Baptist form, or a Holy Roller form, but regardless of which it is, it is a form of godliness. My text says that many have a form of godliness, but they deny the power thereof, and it is up to us to turn away from such. This morning I want to show you why it is I turn from this Holy Roller form of godliness.

When I speak of Holy Rollers, I am including in that group the

Nazarenes, the Church of God, all the sanctification movements, the Second Blessingites, and all that group that talk about the deeper life. In addition, there are about 57 varieties of folk who believe in a second definite work of grace and they make personal holiness a condition of service. Now that is the crowd I am talking about this morning. I don't care whether they call themselves Church of Christ, or Church of God, Pentecostal, or Apostolic. If they believe that personal holiness is a condition of salvation, and they believe in a second definite work of grace — that is the group that I am talking about today. I am

talking about the people who believe in a definite second work of grace whereby a person can become so good that he gets rid of all his Adamic nature, and thus by his own goodness — his personal holiness, he has entered into salvation. To me, the Holy Roller movement is nothing more than a comedy, a farce, and a burlesque of real religion.

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS DIDN'T COME INTO EXISTENCE UNTIL IT WAS ENTIRELY TOO LATE TO BE CONSIDERED THE (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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HERE'S ONE BOOK WE DON'T NEED

Of recent date, we received a
copy of a book, "The Mystery of
Iniquity" written by F. V. Da-
bold of Ft. Pierce, Florida.

It was about the best-named
book we have ever received. It is
mysterious to me how a man
could write so much with so little
truth in it. Furthermore, the most
of the entire 125 pages were filled
with iniquitous slander against
the Word of God.

I think we have said enough
for you to know that we do not
recommend you buy it.

"Not A Holy Roller"

(Continued from page one)

CHURCH THAT JESUS BUILT.

Sometime ago I picked up Phelan's "Handbook of All Denominations," and in it he says that the Church of God started in Monroe County, Tennessee, in 1888. I followed it a little farther to find some other religious groups. He said that the Apostolic Church of God started in Danville, Kentucky, in 1897. He said that the original Church of God started in 1888, near Birchwood, Tennessee. The Church of God has its headquarters at Anderson, Indiana, and was started about 1880 by Daniel S. Warner and others. He made mention of the Nazarenes, for he said that they were made up of a union of Pentecostal missions and churches, consummated in 1907 at Chicago.

I can remember a few years ago when the Nazarenes held their 50th anniversary. They thought it was something that they could brag about 50 years of ministry. At the present time, they are only 60 years of age — their 50th anniversary was held 10 years ago.

Now, beloved, these Holy Roller churches can't claim to be the church that Jesus built for the simple reason that they came into existence, all of them, in America, rather than in Palestine, too late to be considered the church that Jesus built and all of them were started by some human being rather than by the Lord Jesus Christ.

A few years ago there was a paper called "The Pentecostal Witness," published at Kenova, West Virginia, and in the issue of June 1932, the question was asked: "When and by whom was the Holiness Church founded?" When I read that, I thought that if anyone knew when they were started, that they ought to know

Some Of The Speakers For The Bible Conference At Citrus Heights, California The Week Of March 21

Pursuant to our announcement last week as to the Bible Conference held at Citrus Heights Baptist Church (near Sacramento), California, we are happy to further state that this conference is to be held the week of March 21 through 24.

It is a joy to show you here-with some of the brethren who will be appearing at the conference to preach. We are sorry that we do not have pictures of all the brethren but we are glad to present these men, that you can know the spiritual feast that you are in for.

It would be a real joy to attempt to attend this conference if it were possible. I was there last year and got a real blessing from it. Brother Harris invited me this year and if it were possible, I would like to attend. However, we are building a church building which has taken a lot of time, and furthermore, I have promised to make a trip to Texas to preach for several brethren, and I cannot personally be in the conference in California. Doubtless, I will be there next year (D.V.).

We want all our friends though, who live in going distance, to attend this spiritual feast.

themselves. This is what they said:

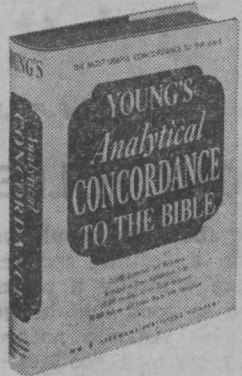
"About 1880, three clergymen, the Rev. Hardin Wallace, the Rev. James Singer, both of the Methodist Episcopal Church and Henry Ashcraft of the Free Methodist Church, conducted a tour of the southern part of California preaching repentance and remission of sin or justification by faith of the sinner, and for believer's sanctification, or heart purity, which also might be received by faith, subsequent to regeneration or justification and which could be advanced into personal holiness. Numerous bands of adherents were formed under the name of Holiness Band, the members of which, however, retained their membership with the churches of which they were already members. There were also many new converts. By 1896 the movement had acquired property. So it was necessary to incorporate."

Now here is what this holiness paper, published in 1932, in West Virginia, said as to their origin, and they dated themselves back no earlier than 1896. Considering this statement that I have just read from "The Pentecostal Witness" — considering these historical statements that I have given, you see that they do not claim to go back any farther than 1880. Hence, they are all false churches — rivals to the church of Jesus, and set up 1800 years too late to be the true church.

So I say, first of all, I am a Baptist and not a Holy Roller because the Holiness people were all started in the wrong place, by the wrong person, and at the wrong time.

II I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE DE-

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ELD. RALPH DOTY
Fossil, Oregon



ELD. WAYNE COX
Memphis, Tennessee



ELD. EUGENE BARROW
Portland, Oregon

CEIVED.

We read:
"If we say that we have no sin, we DECEIVE ourselves, and the truth is not in us."—I John 1:8.

The Holy Rollers are a deceived group. They say that they haven't any sin. I have talked to many Holiness men and women, and they have told me that they have not sinned in a great period of time. I remember one man said that he had not sinned in word, thought, nor deed in 15 years. Therefore, I say to you, the Holy Rollers are a deceived people, because God said, "If we say we have no sin, we deceive ourselves."

Beloved, that is about the only person you do deceive. You don't deceive your wife, because she lives with you. You don't deceive your husband, because he lives with you. You don't deceive your pastor because he preaches to you, and knows a little about you. You don't deceive your neighbors, and the people you work with, because they know too much about you. The only person you deceive is yourself.

So I say I am a Baptist and not a Holy Roller because the Holy Rollers preach sanctification in saying they have no sin, and are a deceived group of individuals.

III I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE DE- STITUTE OF THE TRUTH.

We read:
"If we say that we have no sin, we deceive ourselves, and THE TRUTH IS NOT IN US."—I John 1:8.

The word for "truth" doesn't apply to your telling the truth, but it refers to the truth of God, or the truth of God's Word. It says of the man that says he has no sin, "the truth is not in him," or that the Word of God has never found lodging in that individual.

The Bible only talks of two other groups of people where the truth isn't in them. Listen:

"He that saith, I know him, and keepeth not his commandments, is a liar, and the TRUTH IS NOT IN HIM."—I John 2:4.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is NO TRUTH IN HIM. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John 8:44.

Notice, our Lord says that there are two groups of individuals other than those spoken of in my text that do not have the truth — who are destitute of the truth. Now that puts the Holy Rollers in a mighty bad class. It puts them in the same class with the hypocrites and the Devil, because the Word of God says that anybody who says he does not sin, does not have the truth of God abiding in him.

IV I AM A BAPTIST AND NOT

A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE BLIND AS TO SPIRITUAL TRUTH.

We read:
"Who is blind, but my servant? or deaf, as my messenger that I sent? WHO IS BLIND AS HE THAT IS PERFECT, and blind as the Lord's servant?"—Isa. 42:19.

Notice, it says that the man who says he is perfect is nothing but a blind man. That is to say, the man who claims to be perfect, is blind. The reason for that is he doesn't see his own sin. I say to you, the man that says he doesn't have any sin — who says he is perfect, that individual is nothing but a blind man. If he were not blind, he would see his sin. If he were not blind, he



could see how much of a sinner he really is.

So I say the Holy Rollers are a blind group of people when they say they have no sin. The reason they say it, is that they are blind to spiritual truths and they cannot see the things that God says within His Word.

V I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE LIARS.

I say they are liars, and I don't pull any punches concerning

them, for we read:
"If we say that we have not sinned, we make him a liar, and his WORD IS NOT IN US."—I John 1:10.

This would tell us that the man who says he does not sin, is a liar in the sight of God.

Notice again:

"For there is not a just man upon the earth, that doeth good and sinneth not."—Eccl. 7:20. If you believe what God says, then you have to believe our text, and it says that there is not a just man that doeth good and sinneth not. If you build what God says in this text, you have to say that every Holy Roller, who says he is above sin, is a liar, because he says there is not one just man upon this earth that doeth good and sinneth not.

VI I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE GOD A LIAR.

We read:
"If we say that we have not sinned, WE MAKE HIM A LIAR, and his word is not in us."—I John 1:10.

Beloved, God has already said that every individual is a sinner. Listen:

"For all have sinned, and are short of the glory of God."—Rom. 3:23.

"For there is not a just man upon earth, that doeth good and sinneth not."—Eccl. 7:20.

In the light of these two scriptures and many others, you might quote, for a man to say up and say he doesn't sin, is actually calling God a liar. An individual is guilty of blasphemy, is guilty of perjury. Worse than that, he is wickedly and maliciously attempting to set God at naught. (Continued on page 3, column 1)

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It leadeth me into positions of honor,
It restoreth what I've lost through small pulpits.
It leadeth me into paths of distinction for the Co-operative program's sake.
Yea, though I walk through the valley of Biblical ignorance
I shall have no fear; its big-wigs are with me.
Their loyalty and string-pulling comfort me.
They prepare a table before me in the presence of infidelic unionizers,
They anoint my head with power,
My bank account runneth over,
Surely, honor and easy living will follow me all the days of my life,
And I shall live in the house of plenty forever.

—By O. B. BAKER, Verona, Ohio

"Not A Holy Roller"

(Continued from page two)
God's Word aside.

VII

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE SPIRITUAL BASTARDS.

We read:
"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." — Heb. 12:5, 6.

Notice, this says that God chasteneth, or whips, or chastens every son whom He receives. In other words, everyone who is a child of God is chastened, or scourged, or whipped when he sins.

Beloved, the Holy Rollers say that they don't sin. Now one of the things is true: If God whips them, then that proves they sin; He doesn't, that proves that they are spiritual illegitimates. They have never been born again, and they are spiritually destitute of the Spirit of God. They have not become children of the Lord. So I say I am a Baptist and not a Holy Roller because the Holy Rollers, in the light of their profession, say that they are spiritual bastards.

VIII

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE FILTHY.

We read:
"There is a generation that are pure in their own eyes, and yet do not washed from their filthiness." — Prov. 30:12.

This tells us that there are some people who are pure in their own eyes, but actually they haven't been washed from their filthiness. I have met many a Holy Roller who was pure in his own eyes. He would tell me how good he was in so long, yet the Word of God says that such an individual has not been washed from filthiness. They are a filthy crew, in that they say they are above sin.

I remember the community where I used to live when I was a boy. In the summertime when the Holiness church would have a meeting, I would go just to have a good time. I feel I ought to be ashamed of that, because it is a sin to use religion for a hobby anytime, but I actually went to the Holiness church to have a good time. I could have stayed home. And do you know what place else. They would get up and the biggest lies in this world.

I remember one night a fellow came up and told about how he didn't sin — how he had got rid of all his sinful nature, that he was absolutely pure in the sight of God, but that night he was driving home in his car (a group of us boys was following him in the same direction) as he passed a neighbor's box, he stopped and picked

up one of his neighbor's milk cans, and put it in his buggy and took the milk can home with him. The milk truck had come that evening late and dropped off the empty can at the neighbor's place and the Holy Roller came by, after giving a tremendous testimony at his church that night that he couldn't sin, and stole his neighbor's milk can on the way home. Beloved, that was nothing else but sin.

While I was in college we were required to attend a Baptist Church on Sunday morning, since it was a Baptist college, but on Sunday evening we could go anywhere we wanted to. There were no restrictions on us. I could go to a movie; I could do anything I wanted to do. Do you now where I went? I went to a Holy Roller church. I could have a better time at a Holy Roller church than I could any place else.

Do you know, beloved, they are about the filthiest people in the world? I don't mean as far as their physical bodies are concerned, but the fact that they claim to be pure. I have heard individuals stand up and testify of their purity, and I have seen them in vile sin before they got home that night. I tell you, beloved, any man who says he is pure in his own eyes — who says he is living above sin, God says that man is filthy — he hasn't been washed from his filthiness yet. Listen:

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

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." — Phil. 3:8.

Notice how filthy God says we are. God says that the sins we pride ourselves of, we need to forget, and we should set our eyes on the Lord, because the things that we pride ourselves in and think are so good, are so filthy that God says they are nothing but dung in His sight.

I say to you, I am a Baptist and not a Holy Roller because the Holy Rollers are filthy. They haven't been washed from their filthiness.

IX

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE IGNORANT.

I don't mean that they are ignorant so far as this world is concerned, but I mean to say they are ignorant as to spiritual truth, Listen:

"For they BEING IGNORANT OF GOD'S RIGHTEOUSNESS, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." — Rom. 10:3.

Any man that talks about his own righteousness — any individual who prides himself upon his own righteousness, and tries to establish his own righteousness, God says that man is ignorant.

Yea, even as well as I that the Holy Roller certainly tries to establish his own righteousness. Go to a Holy Roller meeting, and all they talk about is "I," "I,"

"I," — "I'll do this" and "I'll do that." They are the most boastful people in the world, but they are absolutely ignorant of the righteousness of the Lord Jesus Christ. They are going about trying to establish their own righteousness.

The Apostle Paul talks about ignorance, for he says:

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

Beloved, the man who tries to establish his own righteousness proves how ignorant he really is of the righteousness of God.

I say, I am not a Holy Roller because the Holy Rollers are ignorant of God's Word.

X

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE AN ACCURSED PEOPLE.

We read:

"For as many as are of the works of the law are under the curse." — Gal. 3:10.

How are the Holy Rollers trying to be saved? By teaching the law. And what does God say about the man who tries to keep the law? He says, "For as many as are of the works of the law are under the curse."

If there is one of you, who is trying to be saved by keeping the law, then the curse of God is resting upon you.

The Holy Rollers will tell you that the only hope they have of Heaven, is to keep the law. If they leave off paint and powder, if they lower their dresses to the right length, if they do not wear jewelry, especially a wedding ring, if they do not smoke and will leave off some of the things of this world, then they have saved themselves by the works of the law. God says that the man that does so is accursed. You are under the curse of God if you try to save yourself by your own keeping of the law.

XI

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE BOASTFUL.

The Holy Rollers are the most boastful people in all the world. Gather around a group of them

and they will brag about how good they are. One fellow said to me, "Look at me how bad I was and now how good I am." He had been to a Holy Roller meeting, got up from the mourner's bench, and I met him on the outside. He wasn't two blocks away from the church where he was supposed to have been saved and sanctified all in one meeting yet he said, "Now look how good I am." That was about 2:00 o'clock in the afternoon and before 6:00 o'clock that evening he was drunk again.

Beloved, listen, Holy Rollers are a boastful group of people. They brag about how good they are, yet the Word of God says:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; NOT OF WORKS, lest any man should boast." — Eph. 2:8, 9.

Mark it down, whenever you find a man who is boastful — that man just hasn't been very close to God. A man who is boastful about what he does, that man hasn't been very close to the cross of Christ.

Notice again:

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." — Rom. 3:27.

What is it that keeps you from boasting about your goodness? It is the fact that by faith you have seen Jesus Christ. You don't boast if you have been to Calvary. You don't boast of your goodness if you have been to the cross of Calvary. It is the man that hasn't been to Calvary who boasts about his goodness.

I hear Isaiah, the prophet, as he says:

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." — Isa. 6:5.

Beloved, when Isaiah saw the Lord, he didn't boast about it. Rather, he fell on his face and said, "Woe is me! for I am undone." The closer a man comes to God, the more he realizes that he is a sinner; the more he realizes how much sin he has within him.

When John was on the Isle of Patmos, and had the vision of the Revelation, he said:

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

Beloved, if John had been a Holy Roller he would have talked about it the rest of his life. He would have boasted that he saw the Lord.

Considering Isaiah, considering John, and considering others that I might take time to quote to you from the Word of God — considering these individuals in the Bible, I say, the closer a man is to God, the more he realizes he is a sinner, and the less boastfulness there is about him. Whenever a Holy Roller boasts about his goodness, that doesn't tell how close he is to the Lord. In the light of the Bible, it shows just how far he is from the Lord. It just proves how far removed from the Lord he really is.

I say I am not a Holy Roller because they are a boastful crowd.

XII

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE DESTITUTE OF THE SPIRIT OF GOD.

We read:

"These be they who separate themselves, SENSUAL, HAVING NOT THE SPIRIT." — Jude 1:19.

Beloved, the Holy Rollers are a sensual crowd of people. Their rolling and jumping, their holy shouting, their mixing of sexes in worship, and rolling around together over the floor make them sensual. The Word of God says if they are sensual, they have not

the Spirit of God. I say, they are destitute of the Holy Spirit.

I have gone to Holy Roller meetings, and have seen some fellow get up to preach, and before he had been preaching five minutes, in all probability some woman would pull her hair down (that was in the days when they had long hair; they couldn't do that now) and run up and down the aisles of the church building, shouting. I have seen both men and women fall in a trance and roll around on the floor together. That is sensual. The word "sensual" means "sexual." It is nothing but a sensual religion, and the Word of God says the man that is sensual has not the Holy Spirit.

Beloved, I am not a Holy Roller because they are destitute of the Holy Spirit.

I'll prove to you from another standpoint that they do not have the Holy Spirit. Listen:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn (Continued on page 6, column 1)

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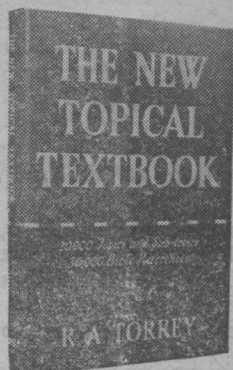
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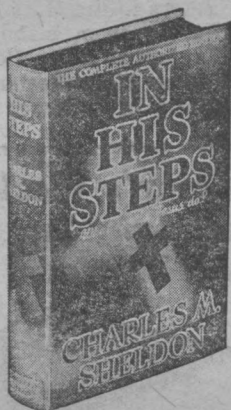
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THE BAPTIST EXAMINER

MARCH 11, 1967

PAGE THREE

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The Baptist Examiner FORUM

"Why are young Baptist preachers called Elders?"

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The word "Elder" when used in reference to Baptist preachers, does not refer to any age, but rather to an office. The office of elder is the same as pastor, bishop or overseer of the church. The Apostle Peter called himself an elder.

"The elders which are among you I exhort, who am also an elder." I Pet. 5:1. After revealing to these men that he was also an elder, he then tells them the duties of an elder. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." V. 2-3.

From these verses it is obvious that the word elder refers to an office in the church. It is the duty of an elder to feed the flock (church). This would call for Scriptural knowledge in order that the church might grow thereby. He must be one who has the ability to take the oversight of the church. The word oversight does not imply lordship, for it is not a matter of assuming a position, but the discharge of the duties of an overseer. Neither is he to discharge the duties of an elder for filthy lucre's sake. It is his duty to feed the flock—not to fleece it, yet we come in contact with many men, who take to themselves the office of elder because of the money involved, rather than from a heart motivated by love for the church.

The qualifications of an elder, bishop or overseer were given to the church, to enable her to select men from among her membership to discharge the duties of an elder. In these qualifications the Lord stipulates that the bishop (elder) must not be a novice.

"Not a novice lest being lifted up with pride he fall into the condemnation of the devil." I Tim. 3:6.

The word novice means, one newly planted, who by inexperience, is unfitted to act as elder. This does not mean that an elder cannot be a young man, but it

does mean that he cannot be inexperienced when it comes to Bible truths. He must be one who has put forth effort and time to learn what God's Word declares, lest he fall into the clutches of Satan through lack of understanding. One of the duties of an elder is to feed the flock, but it would be impossible for him to feed the flock, unless he had already feasted on the Word of God. An elder who has nothing to say will do more harm than good; the flock becomes discouraged and disgusted at the thoughts of going to church. While at church many of their minds are on something else besides what the elder is saying.

There are hundreds of men who have taken to themselves the title of elder who are starving for the want of bread. It is my belief, that they would be better off if they went into some kind of business, rather than trying to feed the flock of God. For in their teaching they try to feed the church on the chaff of human schemes, with the wind of false doctrine, and many other things that are vain and deceitful.

An elder is one who has been called of God through the church, for the purpose of feeding His people, with the wholesome words of Christ, which have in them milk for the babes and meat for strong men. The church in selecting one to be an elder, should make sure that he has knowledge of the Word, and ability to expound that Word. Furthermore her decision on calling a man as elder should not be based on age, but on experience.

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The term elder is confusing to those who are so used to calling their preachers "Reverend." They cannot understand why "Elder" or "Bishop" is used. Let me say, first of all, the term "Reverend" is not to be used as a title for a servant of God. The only time we see the term used in the Scripture it is speaking of the Lord. "... holy and reverend is his name." (Ps. 111:9) How can anyone, who is a sinner saved by the grace of God, presume to consider himself worthy enough to attach to his name the term that describes his saviour?

We are given Scripture titles to use to designate the servants of God and His church. Why change the titles? The only explanation that I can see is that this is just another example of man refusing to obey God. The attitude seems to be that regardless of what God says man tries to do the opposite.

The term "elder" is used sometimes to designate the oldest in a family. It is also used as a title for the minister or ordained preacher. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23) This is again taught in Acts 20 where we read that "... from Miletus he sent to Ephesus, and called the elders of the church." We know that the elders of the church at Ephesus were the overseers of the church. The Apostle Paul was instructing

them, and he said to them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Verse 28) Upon looking further into the Scripture we see in I Tim. 5:17 that the elder is to labour in the word and doctrine, which is the duty of all preachers. Titus 1:5 speaks of elders being ordained in every city. "... and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless. ..." etc. (Titus 1:5-7) There are two things clearly shown in this passage. (1) A bishop and an elder is one and the same (v. 5 & 7) and (2) it is not necessary to ordain a person to be the oldest—he is that by birth.

Because of this, the term Elder is used to designate all ordained ministers regardless of age.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



Because the Bible calls them such (I Peter 5:1) and no qualification is made regarding age.

Back in Old Testament times the "Elders of Israel" were older men, and in some instances the term "elder" is used in the New Testament to designate an older person. I Tim. 5:1, 2 seems to be a case in point. However the term "elder" is used nearly always in an official sense to designate men called of God into the gospel ministry. There are two main terms used in the New Testament to designate the ministry, namely "Bishop" and "Elder." The term bishop does not refer to a big clerical boss, and the term elder does not refer to a gray headed, bearded individual, but to a minister of any age.

The two terms signify the same person and are used interchangeably. The Greek word for elder is "presbuteros" from which we get our word "presbyter." The Greek word for bishop is "episcopos" which means "overseer." The term elder or presbyter refers to the INDIVIDUAL, while the term bishop or "overseer" refers to a function of his office. The New Testament knows nothing of a lower and

higher order of clergy, neither does it make distinction as to the age of a man in the ministry. He is just as truly an elder in the Bible sense at twenty as he is at forty or seventy. However there is a Scriptural warning against putting men who are mere novices into the ministry. (I Tim. 3:6)

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BIBLE TEACHER

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The Greek word PRESBYTEROS refers to age in some cases and to the title in others. The context must determine which meaning is to be applied. It is used in regard to the older ones physically speaking, but physical age is not the thing that qualifies a man to preach. It is also used as a title of those who have the qualifications, and are set apart by their church to preach. In this usage, physical age has nothing to do with it. Just as a young man can be a doctor, or a lawyer if he has the qualifications, just so a young man can be an Elder if he has the calling, and is properly ordained. Elder in this sense is a title just as doctor, or lawyer is a title.

Fred T. Halliman

(Continued from page one)

I can offer by way of information at present is, watch The Baptist Examiner and just as soon as I can advise you on these things I will do so through T.B.E.

Since I have been home I have had several long distance phone calls from many parts of the country and this has been a great encouragement to me; however, I did not expect this.

When I left New Guinea Brother Roberts was left in charge of the work there and while I expect to be returning to New Guinea I truly believe that in the case that I never went back that the work would go on, just as it has, if not better, so long as Brother Roberts is there. We had never met until he and Sister Roberts landed at Mount Hagen, but it was only a very short time after I had been with him that I was convinced that he was the man for the job. Both he and his wife seemed to like their new surroundings very well and I am sure that as time goes on they, like us, will become very attached to New Guinea and the Southern Highlands in particular. May I ask each of you to definitely remember them in prayer.

Now I would like to tell you briefly about the last mission patrol that I made just before I left to come home. This was not a last minute decision to visit the people just before I left for home for I had planned this trip long before I had any idea that I would be coming home at this time, however I was glad that in the providence of God He had caused me to plan and be able to carry out this trip, as it worked out, just prior to my leaving. In fact I had planned this trip before I knew that Brother and Sister Roberts were coming and after I found out they were coming in December it was a very hard decision to make to carry out my plans, and more especially so after I had decided to come home. As it worked out though I believe it was the best thing that could have happened by way of experience for Brother Roberts. I had some time with him at the Mission before I left to go on patrol and then he was left all alone with the work for a while and then I was with him for another week just before I left.

There were people in two different areas that I had never visited who had been sending representatives to the mission for

some time asking that I visit them but I seemingly had much to do I could not find time to make the trip; however I had begun to make plans start on this trip about the first of the year. After I decided to come home I set the date up about a week and on the 29th of December I left the Mission with a fairly large line of carriers and came to where Brother Roberts had decided to go with me to where I would be stopping for the first night. The next morning Brother Roberts left to go back to the Mission and I continued on, preaching and teaching several times daily, visiting and talking with the native folk in various places.

After I had spent a week I was ready to go into one of the areas that I had never visited before. Shortly before I visited the area some of our missionaries had gone there and by the time I got there they had a building for worship services and also a house built for me to stay in while there. I was received well at the place and while there were a large group of people at the place the work was firmly established. After a couple of days here I moved on and came eventually to Lake Kogiago. While I was at this place I learned that several folk from this area had been witnessed to by some of the baptized believers about a day's walk from there and they were wanting us to start services with them. I felt the time was pressing so I left one of our missionaries and another who was a member of one of the churches near the mission, to the responsibility of getting the work started and I and the went on.

Less than a day's walk from Lake Kogiago we were back in another area where we had established work and by the second day we had reached a place where we spent a couple of days resting up and preaching before we were to start toward the Strickland with the hope of crossing it this time. At this place we were only about two days walk from the Strickland and some of the carriers had been to get "cold feet" and by (Continued on page 5, column 2)

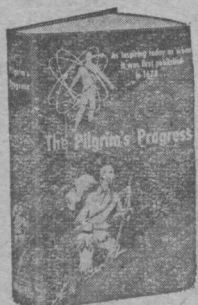
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THE BAPTIST EXAMINER

MARCH 11, 1967

PAGE FOUR

Fred T. Halliman

(Continued from page 4)

time we were ready to leave and on the morning that we were ready to leave 5 of them decided they would not go. A day's walk brought us to the place where we came out a year ago last September when we had been lost for several days. We spent the night there and about 1:00 p.m. the next day we had reached the Strickland River where we found a cane suspension bridge. Upon inspection of the bridge I realized that it was not safe for our carriers to try to cross in its present condition. There were only two young men among the native carriers that were not afraid to attempt to repair the bridge so they set about to do what they could and spent the rest of the afternoon patching up the bridge. When they had finished with it I walked across to test its worthiness and decided to step it off to see how long it was. I noted that it was about 70 feet above the water and after stepping it off figured it to be close to 250 feet long. The next morning we set about to cross the bridge and after 2 hours of tedious work all but 5 of the men were across, plus all my cargo. We finally managed to get one of the other men across but the other 4 went back.

After we had crossed the Strickland we walked about another half day to a place where a few men had directed us and discovered several people gathered and milling around; these were strange looking people, stranger looking than any that we had ever seen before. The men wore no clothes at all, not even a little bit and they had two long claws from some small animal sticking out from the ends of their noses. They had punched the holes through their nose from the inside and all you could see of the claw was about an inch sticking through the hole. There were two holes in each man's nose. At first they told us they had no food to sell us and I knew we could not stay very long without being able to buy some food. Not too long though after that a few started to bring in some food and we were able to stay for

5 days with these folk. We held services twice each day while there and seemingly got a firm work started. We left there and started back home and the crossing of the Strickland as before took two hours. We arrived back home on the 27th day from the time I had left the Mission. While out on this trip 126 people professed to know Christ as their Savior, whether any of them were really born again or not I cannot say, but one thing I know, they were not asked to make the professions.

I arrived back at the mission and had a week there before I left to come home. I left our home in New Guinea on Tuesday morning and spent two days in Mount Hagen before leaving for Sydney. I spent one day and night in Sydney and came on to San Francisco and spent a night and then on to Chicago. As I write this I have been in Chicago for 12 days—12 cold and miserable days. I have preached twice since I have been back and after nearly 6 years preaching in another language I had almost forgot how to preach in English. As God enables we will try to see as many of you as we can before we go back.



The Touch Of Faith

(Continued from page one)

other? How can one's spirit touch the spirit of another? How does one get in touch with God? These are some of the questions which we will seek to answer in this message on the touch of faith. We draw our lesson from Mark 5:25-34:

"And a certain woman which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

In this passage of Scripture we see clearly a story about the touch of faith. And as we think of it, we would call your attention to three facts involved in, and related to it: first, the *devestation*; second, the *determination*; and, third, the *demonstration*.

I. THE DEVESTATION

In verses 25 and 26 we have a picture of utter devastation. Some of you men sitting here today have seen the terrible devastation of war—splintered and pulverized houses, torn bodies, gouged and pitted land. All of us, at one time or another, have seen the devastation of disease in the thin sickly, suffering body of a friend or a loved one. It is this picture which we have in our Scripture lesson. And in order for us to get the full importance of it, we would mention some of the aspects and areas of this devastation.

There was, first, the *temporal devastation*. By temporal we mean the time involved. The Bible says, "A certain woman which had an issue of blood twelve years." Oh, the sad story that many could tell of long, long years of suffering. I have a grandfather who has suffered for over fifteen years. There are others who have suffered even longer.

However, the real lesson here is that of the years that we spend in sin. How many years do we waste in the pleasures of sin. How fruitless for God they are. How could He ever have mercy upon us considering how much time we spend for the Devil, before and after, salvation. In the case of this woman twelve years were not only spent in suffering, but twelve years of constructive labor were lost.

Again, this was a financial dev-

estation, for the Bible says that she "had spent all that she had." Sickness is an expensive matter. I just heard a lady say the other day that the medical, hospital, and doctor bills for a relative of hers amounted to some \$3500. And just this past week there was an article in the newspaper about a man's hospital bill which totaled some \$200,000. This reminds us of the Bible's reference to the financial devastation of sin: "For the wages of sin is death . . ." (Roms. 6:23a).

Further, the *devestation* was *social*. This woman suffered socially. She could not spend time with her friends and neighbors, nor they with her. She could not travel much. She could not participate in community activities and synagogue events. Sin is like that. It causes us to be shunned socially. Observe the penal institutions in our country. Sin causes hate among brothers; it divides families and friends and nations.

Moreover, her *devestation* was *physical*. "She suffered many things of many physicians." The medical methods in those days were certainly not the best. Even today, there are still problems in medical treatment. How grateful we ought to be that they are much improved. This woman not only suffered at the hands of the physicians without any improvement, but she "grew worse." Her situation reminds me of a case which I saw in St. Louis while I was a social worker with the Missouri State Welfare Dept. This one lady, an old age assistance client, had suffered years with running ulcers on her legs. When I visited her home for the yearly investigation, the sight was terrible. The watery red sores, puss covered bandages, the dirt, and the smell, all combined to make a picture of utter physical devastation.

What is to be learned from this. Well, for one thing the woman's physical condition can be compared to man's spiritual condition. His condition is completely sinful. He is totally depraved. Totally devastated by sin. Further, like this woman, man is beyond help by his own ability, or by that of his fellow man. Only God can help man now.

II. THE DETERMINATION

What a determination it was! She faced many obstacles. There was the obstacle of 12 long years of discouragement with healers. There was the obstacle of her own ignorant and doubtful faith. Today, there are many obstacles for faith to meet, if it would touch Christ: Obstacles like doubt, and deception and the Devil.

But this woman overcame all the obstacles by her *obstinate determination*. That obstinate determination was the dogged persistence of faith, of belief, of trust. Note it in her statement: "If I can only touch the hem of his garment, I will be healed." Friend, if you feel any of this kind of determination, of this kind of desire, you have faith. Exercise it.

Briefly, note the *origin* of her *determination*: "When she had heard of Jesus." Faith comes by hearing, as the Word of God tells us in Romans 10. This woman heard of Jesus; she heard that he healed for free, and not for fee. A person who has been exhausted by sin, devastated by sin, and knows it, is a fit candidate for salvation by Christ. With their knowledge of their situation and with their hearing and response to the message of the Gospel—of salvation by the substitutionary death of Christ for our sins—lost men and women find real deliverance, real peace, and real joy for the first time in their lives. Our society bases its selling on its telling—on advertising if you please. Even so the Gospel is the message of free salvation brought by advertisers or messengers as the Bible calls them. Who brought the message to this woman? Whom can you take the message to? Who brought it to you?

And then, consider the *object* of her *determination*. It was

Jesus. Actually, she thought that if she touched the hem of his garment, she would be healed. This smacks of superstition and magic. Her aim should have been to touch Jesus himself.

This, my friend, should be your aim, your object. There are people here today, who need to touch Jesus for personal salvation. And how we need Christians to touch him for revival and renewal, for a new awakening of life, and of labor, and of love.

III. THE DEMONSTRATION

This is a demonstration which should encourage and inspire everyone of us today. It is the demonstration of a woman's cautious contact and complete cure. You will note that she just touched the hem of his garment—just a little touch. But "a little faith is faith, as a spark of fire is fire." A small spark can set a huge forest on fire; a small wire can carry enough power to light a million lights; a small pipe can carry enough gas to heat a city; a small pipe can bring life giving water to a city; a small instrument can kill or save just as easily as a big one. Here we have a small, weak, tiny, trembling bit of faith bringing healing and salvation to a woman. Faith is the channel, the conductor, the instrument of God's power. If you will, with as weak a faith as you may have, reach out and touch Jesus. You will be saved, for the Bible says, "He that believeth on the Son hath everlasting life." (John 3:36). This woman was completely cured with such a weak faith, and you can be completely saved by your own weak faith. Only believe.

They asked Capt. Levy, of Philadelphia, how he was able to give so much and still have so much left. "Oh," said he, "as I shovel out, He shovels in; and the Lord has a bigger shovel than I have."

Look for a moment at Christ's comprehension of it and comment on it. "Who touched my clothes." He knew immediately when power to heal went out of him (the word virtue means power). Again, he knew that the woman had real faith even though it had superstition mixed with it. When he asked who had touched him, He put it in the middle voice: Who touched me for myself. When a person, nay, when you, dear friend, go to touch God, you must do it for God's sake too; that is you must realize to some extent who He is and what He is, and you must love him. It is true that any love and faith you have in Him has ultimately had its origin in God Himself. Just touching Christ doesn't do anything for a person, if it is not mixed with divine faith.

Make a comparison between this woman's contact, and with the contact of the crowd. They were pressed about him. Yet none of them are recorded as being healed. The masses of the western world today cluster around Christ in one denomination or another, but few of them give any real indication by holiness and purity and righteousness in their life, that they have experienced the miracle of touching Christ by faith in salvation. Don't be discouraged by the failure of the crowd.

Listen to this poor weak woman's confession. She fell down before him and told him all the truth. Christ wanted her to confess, because he knew it would help her in her new life, and it would make her a blessing to others.

Read Mark 6:56: "And whosoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the hem of his garment: and as many as touched him were made whole."

Grace And Missions

(Continued from page one)

of the thoughts of his heart was only evil continually" (Gen. 6:5) "Noah found GRACE in the eyes of the Lord." (Gen. 6:8). God's attitude toward Noah was a disposition of favor and love and inasmuch as Noah was a sinner THAT DISPOSITION OF LOVE WAS GRACE!

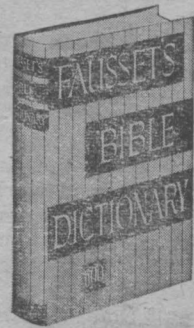
Manifestation . . . When God does something for a sinner's good, that is grace. "By grace have ye been saved." (R.V. Eph. 2:8).

Fruits of grace . . . The effects of the inwrought work of grace are clearly manifested in every one touched by its transforming power. "Moreover brethren, we do you to WIT OF THE GRACE OF GOD bestowed on the churches of Macedonia: How that in a great trial of affliction the abundance of their joy and their deep poverty ABOUNDED UNTO THE RICHES OF THEIR LIBERALITY."—2 Cor. 8:1-2. What could draw a man from his lucrative position as a tax collector to preach a hated message to a people who already hated him as it did Matthew? It was GRACE! What mysterious power would cause a man to leave a high social position in this life with all its conveniences for forsake and renounce the religion of his parents and nation? Paul says I am that man, and "I am what I am by the grace of God."—I Cor. 15:10. What power could drive a man on for 120 years to preach the same message to a world that daily scorned him and his message? What was his source of strength as he toiled and sweated those many years in the building of the Ark, and hewing true to the lines of God's blueprint? The answer is "Noah found grace in the eyes of the Lord."

Had Noah not found grace in the eyes of the Lord, he would as any off-spring of Adam succumbed to the pressures about him. GRACE bestowed upon Noah the gift of faith (Eph. 2:8) and this ETERNAL and ENERGIZING force is manifested in Noah's ability to endure for 120 years all that the Devil had to offer.

"By faith Noah, being warned of God of things not seen as yet, moved with fear (or obedience) prepared an ark to the saving of his house; by the which he condemned the world, and became (Continued on page 7, column 4)

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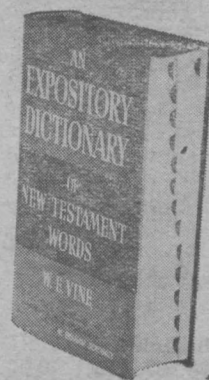


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Do not hoard it to be proud:
You can never take it with you —
There's no pocket in a shroud.

Gold can help you on no farther
Than the grave-yard where you lie
And though you are rich while living
You're a pauper when you die.

Use it then some lives to brighten,
As through the journey they weary plod;
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely.
Do not hoard it to be proud;
You can never take it with you—
There's no pocket in a shroud.

—Copied

"Not A Holy Roller"

(Continued from page three)

any thing, let them ask their husbands at home; for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or SPIRITUAL, let him acknowledge that the things that I write unto you are the commandments of the Lord."—I Cor. 14:34-47.

Paul is talking about a woman keeping silence in the church. I say to you, if you think you are spiritual, then say "Amen" to what Paul says here about the women keeping silent in the church. If you do not say "Amen," then that proves you are not spiritual. In spite of this Bible teaching of woman's silence, the Holy Rollers encourage women preachers.

I know a lot of Baptist preachers who may be good men, but they are not spiritual men, either, because they encourage the women to get out of their place. They have them to get up on the floor to pray, and testify, and speak publicly. That proves that the preacher isn't spiritual, because if he were spiritual, he would acknowledge that the things taught in the Bible are of God, and what has been written in the Bible is of the Lord.

I tell you, beloved, Holy Rollers are destitute of the Spirit of God.

XIII

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE REJECTORS OF GOD'S COUNSEL AGAINST THEMSELVES.

We read:
"But the Pharisees and lawyers REJECTED THE COUNSEL OF GOD against themselves, being not baptized of him."—Luke 7:30.

In Jesus' day, the heretics boasted of their good works and thought themselves better than Jesus, and thought themselves better than Jesus' apostles who were Baptists, and they rejected the counsel of God against themselves by rejecting the baptism of John the Baptist.

Beloved, every Holy Roller in this country has done exactly that same thing. But they are not by themselves. There are a lot of other folk, that come in that same class, who reject the counsel of God against themselves, in that they have rejected Baptist baptism. I tell you, every man who refuses to be baptized under the authority of a Missionary Baptist Church is in the same class that Jesus Christ was speaking of here, about two thousand years ago.

Beloved, I am not a Holy Roller because the Holy Rollers have rejected the counsel of God against themselves.

XIV

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS PREACH THE DOCTRINE OF THE DEVIL.

If you will go back to the book of Job, you will find that the Devil said he would make Job

apostatize. Go back to that first book that was ever written in the Bible, and walk around in the book of Job for a little while, and you will see what the problem is. The problem is, "Can God keep one of His children safe?"

In the very first chapter, the Devil came into the presence of God and said to him, "Where have you been?" The Devil said, "I have been going to and fro in the earth, and walking up and down in it." The Lord said, "If you have, have you noticed my servant Job? There is not a man like him in all the earth." The Devil said, "Yes, I have noticed him, I have had my eye on him, and I can tell you something about him. That man Job is serving you just because you are putting butter on his bread. If you weren't blessing him, and being good to him, he would curse you to your face." The Lord said, "Now, Satan, do you really think that you could make my man Job apostatize? Do you think that you could make him fall from grace?" The Devil said, "I have tried it, and the only reason you have kept me from it is that you have too many hedges around him. You have a hedge around his property. You have a hedge around him. You have a hedge around his family. There isn't any way for me to get in." God said, "All right, I'll just break the hedge down. I'll cooperate with you and break the hedge down and let you have charge of him if you think you can get him."

So God took down some of the hedges, and allowed the Devil to have charge of Job. God said, "You can't touch his body." The Devil struck his property. In one day's time his sheep were burned up with fire. His camels and his cattle were carried away by the Sabaeans and the Chaldeans. A strong wind struck the house where his children were feeding, and they were all killed in one day's time. Did the Devil take Job out of God's hand? God's Word says that Job fell on his face, and said:

"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.

The old Devil had to say, "I failed again." But he doesn't give up like most of us do in our praying. We pray, and if we don't get an answer, we run off and forget about it. The Devil doesn't give up that easily. He came back a second time. The Lord said, "Satan, have you noticed my man Job? There is not a man like him in all the world. You moved me against him, but he is still standing firm." The Devil said, "You just didn't give me enough rope. You wouldn't let me touch his body. You broke down some of the hedges, but you didn't break down that hedge around his body. Just let me in to his body and I'll get him."

Beloved, the Devil is a smart fellow. He knows how we love the body. A man spends his lifetime neglecting his body, and accumulating a fortune. Then he

gets sick, and spend his fortune trying to get his health back. He'll do anything to take care of himself. We don't hate our flesh. The Devil is shrewd. He knows that. He said, "If you will just let me hit him as to his body, I'll get him."

Then the Lord said, "All right, Satan, he is yours." So the Devil struck Job with boils from the crown of his head to the sole of his feet. He did a good job. When he goes out to make a fellow suffer, he can really make him suffer.

I see Job sitting out there on the ash heap. He takes a pottersherd, that is, a piece of broken pottery, and uses it for a scapel to open those boils. He takes a handful of ashes and put on the boils to act as a poltice to draw them to a head. There he sits in his pitiful condition, in that ash heap.

His wife said to him, "Is that the kind of God you have? If I had a God like that, I would curse God and die." The word "curse" means "to wave bye-bye." In other words, "I would wave bye-bye to God. I would renounce God and die." He said, "You sound like a foolish woman, or an impious woman." That was what she was — an unsaved woman.

Then Job's three friends came along. These three friends had something to say, and my, how they criticized him and accused him of sin, yet through it all, the Bible says Job sinned not. By and by we hear Job say:

"And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:26.

Over and over again, Job praised and exalted the Lord. Finally, God brought him out of his troubles.

Beloved, the Devil was the very first to preach apostasy on the earth. He preached "falling from grace" to God. I say the Holy Rollers preach the doctrines of the Devil, and that is exactly what they teach when they preach falling from grace. They preach that a man can lose his salvation, just exactly like the Devil

preached, when he tried to get Job to apostatize.

But God's Word says:
"All that the Father giveth me shall come to me; and him that cometh to me I will in NO WISE CAST OUT."—John 6:37.

"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my Father's hand."—John 10:28, 29.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. 8:29, 30.

This doesn't say that He is going to glorify all if they don't fall from grace, but it says, "and whom he justified, them he also glorified."

Mark it down, God has never lost one that He saved. In eternity past, He foreknew a certain group. He chose them unto Himself. He predestinated their salvation, and that salvation has to come to them. He called them, and justified them. He keeps them, and ultimately He is going to glorify them. Beloved, whenever a Holy Roller tells you that a man can lose his salvation, he is preaching the Devil's doctrine. Such is not preaching God's doctrine.

I tell you, paint, powder, bobbed hair, short dresses and wedding rings do not send folk to Hell. Now I must admit that every once in a while I get rather sick when I see a woman that will load herself down with jewelry. I get rather sick when I see a Christian woman dressed up like she is ready for a clown act, so far as paint is concerned. I tell you, I get rather sick when I see a woman with a big diamond shining on her hand, drop a dime, in the collection box. I say to you frankly, so far as I am concerned, I don't like it, but all the wedding rings, and all the engagement rings, and all the paint, and all the bobbed hair, and all the short dresses, and all the shorts, and all the rest of the abbreviated paraphernalia that a woman might wear is not going to send her to Hell if she is saved by the grace of God. Yet the Holy Rollers say you can't have any paint, you can't have any powder, and you can't have a wedding ring.

A few years ago a woman went out to Anderson, Indiana, to the Church of God headquarters for a camp meeting. She got so good out there that she couldn't wear her wedding ring. She took her ring off and went to see a woman who was a member of a Baptist Church. She said, "I can't wear it and go to Heaven." The Baptist woman said, "Do you mean to say that you can't go to Heaven and wear a wedding ring, yet you want to sell it to me so I'll go to Hell?"

You see how ridiculous people can be. She couldn't wear it and go to Heaven, but she was willing to sell it to this Baptist woman, to get money out of it, and let the Baptist woman go to Hell.

I tell you, Holy Rollers preach the doctrines of the Devil.

XV

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE HOLY ROLLERS MAKE SALVATION A MATTER OF WORKS.

They talk about what they do. It is "I," "I," "I" — "I quit sinning," "I quit drinking," "I quit doing other things." You take "I" out of the conversation of a Holy Roller and he would be silent. Everything centers around the word "I."

I say that Holy Rollers make salvation a matter of works, but the Word of God says it is not by works. Listen:

"For by grace are ye saved

through faith; and that not of yourself; it is the gift of God, NOT OF WORKS, lest any man should boast."—Eph. 2:8, 9.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God."—II Tim. 1:8.

Beloved, you can turn through the Word of God but you can't find anybody that was ever saved by works.

Notice again:

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John 6:28, 29.

In the Lord Jesus Christ's conversation with the multitude, they asked Him, "What can we do that we might work the works of God?" That's the Holy Rollers. They want to "work the works of God." But Jesus said, "This is the work of God, that ye believe on him whom he hath sent." In other words, there is just one work that you can do — believe on Him whom God has sent.

I say to you, the Holy Rollers are wrong when they make salvation to be a matter of works.

XVI

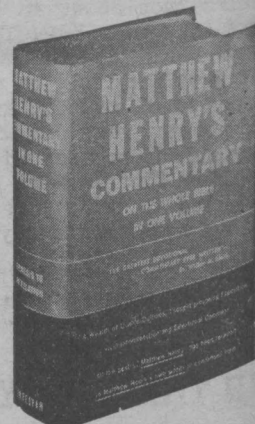
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(Continued on page 7, column 2)

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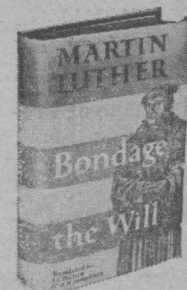
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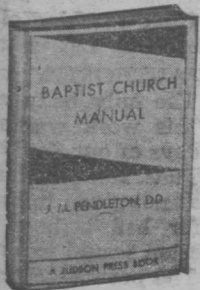
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that are freely provided to all who attend these reviving services. To use the words of Brother Mason, the Conference is "Cheer-ing — Thrilling — Missionary." The Lord willing, I'll be there!

"Not A Holy Roller"

(Continued from page 6)

The Holy Rollers say that you can get so good that you can't sin. I remember a fellow told me some years ago that he had been saved and subsequently he went back to the same mourner's bench, and the same altar of prayer, and prayed, and God took away all his carnal nature, and he said he just simply could not sin.

I remember a woman whom I visited years ago. I asked her if she were saved. She said, "Yes, Brother Gilpin, the Lord saved me — and not only that, but He sanctified me, and took all my sin away. I am just as good as Jesus Christ and praise the Lord, I am getting better every day."

Well, you will have to admit that is pretty good when you get to the place that you are just as good as Jesus Christ, and getting better every day.

I say, beloved, the Holy Rollers are wrong as to sinless perfection, for the old nature isn't eradicated, or gotten rid of. Take a blind person. He can't see. He hasn't as much to tempt him as we have, but he hasn't gotten rid of his old nature.

The Apostle Paul talks about sinless perfection, for we read:

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."—Rom. 7:15-25.

Is this your experience, beloved? I tell you, it is the experience of every child of God. Paul said, I have a desire to do right, but I have been made captive to the law of sin in my flesh.

I say then, the Holy Rollers are wrong as to sinless perfection.

XVII

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE WRONG AS TO WHAT SIN IS.

The Holy Rollers say that sin is a mistake. It may be the biggest sin in all the world, but it is a mistake to them. They don't know what sin is.

I remember several years ago I tried to witness to a man. He was a large man, and I only weighed about 125 pounds at that time. I said, "Are you saved?" He looked down at me with the most contemptuous look on his face of any human being, and he said, "I'll have you know that I was saved on the 7th day of Jan.

of this year, and I haven't sinned in word, thought, nor deed from that time down to this." I said, "Brother you are just a liar." He took his coat half way off; he was going to whip me. Finally, I got him to sit down and told him that that was what God said about him, and that I was only saying "Amen" to what God said—that God said he was a liar. By that time he had cooled off a little and was sort of ashamed of himself. I said, "What is this getting mad enough to whip a Baptist preacher — if that isn't sin, what is it?" He said, "Oh, that is a mistake." I said, "Brother, that would have been the biggest mistake you ever made, if you had taken that coat the rest of the way off."

The Holy Rollers say, "We don't sin: we make mistakes." Beloved, the trouble with them is, they don't know what sin is. God's Word says:

"The **THOUGHT OF FOOLISHNESS is sin.**"—Prov. 24:9.

I ask, "Do you ever have a foolish thought?" It might be a better question to ask if you ever have a sensible thought. Now be honest. No hedging, please. Do you ever have a foolish thought? If you do, you sin.

When I was a boy I was fairly good in athletics. I used to run a little. I used to jump a little. Would you believe me that I am still a pretty good jumper? Do you know how good a jumper I am? I can jump over a house—that is, if you will let me build the house. I would build it pretty low. I would put it down close to the ground and I could jump over it.

Beloved, I can live above sin, if you will let me tell you what sin is. But I can't if I take what God says it is. Listen:

"All unrighteousness is sin."—I John 5:17.

"Don't tell me a man can read this verse of Scripture and then say he is living above sin. Oh, no,

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

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beloved: all unrighteousness is sin. I tell you, the Holy Rollers are wrong as to what sin is.

XVIII

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE WRONG AS TO THE DOCTRINE OF TONGUES.

I used to go to meetings just to hear them talk. Beloved, they can chatter like a troop of monkeys. I know one woman, who would stand up, and rattle off something. She didn't know what she was saying. But she had worked in a Chinese laundry, and the Chinese had used that expression, and she began using it. She would get up and rattle off this expression. She was talking in the unknown tongue. One day a Chinese man who was her boss in the laundry said that what she said, was the filthiest language that a person could have, to come out of his lips. She had picked it up from them, yet she was talking in the unknown tongue, so she said. That is hypocrisy.

When Holy Rollers send foreign missionaries to other countries, they have to learn the language just the same as Baptists do. A preacher friend of mine went to

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Brazil as a missionary years ago when he was a young man. He settled in a certain town in Brazil, and at the same time he went there, some Holiness preachers went there too. On the way, they talked about unknown tongues. They gave this preacher friend of mine a hard time. However, when they got to the place where they were going, all of them had to learn to speak the language just the same as this Baptist preacher did. Now if they could speak tongues, why couldn't they speak Portuguese when they got there?

Just as soon as they learned of the native language to preach, they started their usual harangue of talking in tongues. The natives saw the error immediately, and asked, "Why did you then have to learn our language?"

The opposition on the part of the people became so great that the Holiness preachers had to leave that area.

XIX

I AM A BAPTIST AND NOT A HOLY ROLLER BECAUSE THE HOLY ROLLERS ARE WRONG AS TO DISORDER.

We read:

"For God is not the author of confusion, but of peace, as in all churches of the saints." — I Cor. 14:33.

Beloved, if God isn't the author of confusion, then He is not the author of the Holy Roller church. There is more confusion there than any place else I know of outside of the League of Nations and Congress in Washington. These are the only two places, where there is more confusion than the Holy Rollers have. I heartily agree with Clara Booth Luce, when she was elected to the House of Representatives. After she had been there about a week, she was asked how she was getting along. She said, "It is the first time that I ever knew of an asylum that was operated by the inmates." I say these are the only places that you will find more confusion than in a Holiness church.

Let me remind you, God is not the author of confusion.

I'll say to you also, I am glad I am a Baptist.

May God bless you!

Grace And Missions

(Continued from page five)
heir of the righteousness which is by faith."—Heb. 11:7.

GRACE IN CONTRAST.

Grace contrasted with Law . . . in its origin, and nature. "For the law was given by Moses but grace and truth came by Jesus Christ."—John 1:17. Moses was the voice of law; Christ the spokesman for grace. It is the nature of law to make demands; it is the nature of grace to bestow blessings. The law says, "Do and live;" grace says, "Believe and live." The law curses; grace redeems from the curse.

Grace contrasted with works . . . "For by grace are ye saved through faith; and that not of yourselves; it is the GIFT of God; NOT OF WORKS, lest any man should boast."—Eph. 2:8-9. Salvation is by the grace of the Creator rather than by the works of the creature.

Grace is contrasted with debt or obligation as to the moving cause of salvation . . . "Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh NOT, but believeth on him that justifieth the ungodly, his faith is counted for (unto) righteousness."—Romans 4:4-5. There is no grace when a working man gets what he has earned. The way to Heaven lies not over a toll-bridge but over a free-bridge; even the unmerited grace of God in Christ Jesus. Grace finds us beggars, but leaves us debtors. The difference between grace and the debt theory that man can pay off his sin debt is the same difference between "HE" and "WE." If I owe a \$100 grocery bill, and was cut off because I didn't have the \$100 to pay it and Bro. Jones

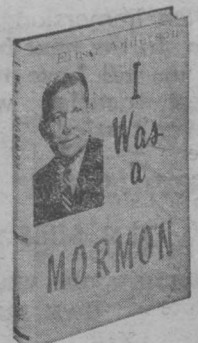
offers to pay \$99 if I paid the lone dollar, then with some justification I could say, "WE paid the bill." However I have no dollar, not even a penny, and Brother Jones pays the whole \$100 debt, then it isn't anymore a "WE" proposition but a "HE." HE — Brother Jones paid it all; so as Jesus in our salvation, HE paid it all, all to Him I owe, sin had left a crimson stain, HE washed it white as snow.

In this subject of "The Doctrines of Grace" it is quite important to see the REIGN of grace and HOW it reigns as taught in the Holy Scriptures. In Romans 5:21 we read of the REIGN of grace, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Grace reigns in all its majesty. It is an absolute sovereign, not a flunky for someone's whimsical nature. Again we return to the illustration of the wheel where the spokes are the manifestations of God's sovereign grace flowing forth from the hub. The following are a few of the spokes:

ELECTION: "Lord, they have killed thy prophets, and digged down thy altars; and I am left alone, and they seek my life; But what saith the answer of God unto him? I HAVE RESERVED TO MYSELF seven thousand men, who have not bowed the knee (Continued on page 8, column 3)

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"Eat" The Word

(Continued from page one)
benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small proportion at a time.

Don't "Bolt" Your Food

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it, that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or conversing with a

friend whom you love very much. The other morning at family prayers I read this verse in Proverbs 18:10: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

What I Found In The Word

"The name of the Lord" said I, why that means the Lord Himself! He is a 'strong tower.' And the strong tower? In olden time, that was a place of defense and protection, like our forts are today. "The righteous runneth into it." Who can the righteous be, save those who are made righteous thru receiving Christ by faith

as their righteousness?" "Runneth," there is a thought of haste because of the pursuit of the enemy," and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." "Runneth into it and is safe." O, the security and peace of the believer who puts his trust in God! And so I kept on "masticating" the word and finding something new in it at every bite.

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run and be safe!

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength, and joy, and power and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18: 10, I was at a prayer meeting, and being called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass on in a lifetime, and who, in turn may pass it on, and on, and on while the age lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blest and become a blessing. — Christian Workers' Magazine.

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)

SEPTEMBER 1-2-3-4)

ELDER WAYNE CROW

Calvary Baptist Church, Seabrook, Maryland

I am looking forward to attending the annual Bible Conference of 1967. It has been a great blessing to me to have been blessed by being at every Bible Conference except the one in 1960.

My experience has been that every year the Lord blesses the Bible Conference more and more.

I know that every person that will be able to attend the Bible Conference in 1967 will remem-

ber the spiritual food received there the rest of his life.

Praise the Lord for you and the wonderful church there that labors so faithfully in the Lord's work.

Lord willing, the saints of Calvary Baptist Church of Seabrook, Md. will be in attendance at the 1967 Conference. Many were the blessings we received at the Bible Conference, consequently we are expecting even greater blessings at the 1967 Conference.

TOP MAN ON THE TOTEM POLE

There is no religious paper that emphasizes the great truths of the Bible like TBE. Some — a very few — emphasize Sovereign grace. Still again a very few emphasize the truth as to the church that Jesus built.

THE BAPTIST EXAMINER not only contends for the doctrines of grace, but insists that the church that Jesus built was the Baptist Church, and that it has had an unbroken continuity and succession from the days of Jesus to the present. In addition, we contend against Arminianism, feminism, lodgism, modernism, universal churchism, alien immersion, and open communion. In the next few issues we will have the strongest articles we have ever carried.

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THE BAPTIST EXAMINER



Grace And Missions

(Continued from page seven)
to the image of Baal. EVEN SO then at this present time also there is a remnant ACCORDING TO THE ELECTION OF GRACE." Rom. 11:3-5. What made the difference between these 7,000 and the rest? "... I HAVE RESERVED to myself 7,000 men. What makes the difference today between the hell-bound and the heaven-bound? "Even so then at this present time also there is a remnant ACCORDING TO THE ELECTION OF GRACE." Arminianism teaches that God looked down through the ages of time to see who would of their own free will accept Him and THEN He elected them to salvation. It is true that God did look through time but did He see what Arminians claim He saw? "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Everyone of them is gone back; they are altogether become filthy; there is none that doeth good, no not one." Psalm 53-2-3. This is what God saw! Had He been the God of Arminian theology He would have pushed the panic button. Instead, He is the God of all grace Who worketh all things "according to the good pleasure of His will" (Eph. 1:5). "He hath chosen us in Him BEFORE THE FOUNDATION OF THE WORLD..." (Eph. 1:4). This truth of Election is a crushing blow to the pride of man. By nature he is an Arminian. However God saves him and that in spite of the man himself. Were it not for election in Paul's case, "he is a chosen vessel unto me..." Paul

would be churning the fires of Hell. Acts 9:15. Election is the manifestation of grace. Not only in Paul's life but in every one who is saved. We are either saved by grace, or we are in disgrace.

PREDESTINATION is another spoke flowing out from this hub of grace to bless mankind. To predestinate is to determine destiny before hand. Predestination and Election have a common nature, and that unto man's eternal benefit. Unless God had predestined events, mankind left to his own puny self was already, by virtue of his carnal nature inherited from Adam, pursuing a course of self destruction. (Prov. 14:12). Grace alone could prevent this wholesale mass destruction. The energizing love of God toward man is seen in the doctrine of predestination. Can Arminianism, with their "free willism" improve on God's plan for man? "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son... Moreover whom He did predestinate, them He also called; whom He called them He also justified; and whom He justified, them He also glorified." — Rom. 8:28-30. The above Scriptures and many other passages of the same kind can be nothing short of a burial ground for Arminianism, God "calls" — "justifies" — "glorifies," and that "according to HIS purpose." His purpose being, "Having PREDESTINATED us unto the adoption of children by Jesus Christ to Himself, ACCORDING TO THE good PLEASURE OF HIS WILL, to the praise of the glory of His grace, wherein He hath MADE US ACCEPTED IN THE BELOVED." — Eph. 1:5-6. OUR CALLING is of grace, and not some supposed goodness within ourselves responding to the gospel call. It's at this point that Arminianism argues that God's choice (election) takes place after we, from the goodness of our carnal hearts make a decision in His favor. This would make Jesus the Saviour by the grace of man, instead man being the receiver of grace. "He hath saved us and called us with a HOLY CALLING, not according to our works, BUT ACCORDING TO HIS OWN PURPOSE AND GRACE, WHICH WAS GIVEN TO US in Christ Jesus BEFORE the world began." — II Tim. 1:9. OUR JUSTIFICATION is a judicial act of God in which He declares the believer no longer under condemnation but a standing of righteousness before Him. The following text proves

that man in no way merits the blessing of grace. "Being justified freely by His grace through the redemption that is in Christ Jesus." — Romans 3:24. The word "Being justified FREELY" means being justified without any cost in me. If works had the least part in our justification then it cost just that much and our justification would not be "freely" but debt that from some cause within ourselves was acceptable for payment of sin. We, to that degree become our own saviour. That is Arminianism.

THE DOCTRINE OF MISSIONS.

The Bible teaching of Missions is quite plain. Let us consider

THE AUTHORITY for missions work. The only body authorized to do this work was authorized in the days of our Saviour and Him. (Matt. 28-20). This commission was not given to the apostles only, for had it been then the commission would expire at death. The promise of perpetual life, even unto the END OF THE WORLD" by our Saviour only apply to His church.

THE RESPONSIBILITY of this work of missions BELONGS to His church. He authorized no other body, He looks to no other body to carry out His mission. He will hold no other body responsible for its carrying out, cause this is so, therefore the church has any authority to her responsibility of mission work to a mission board. It is the responsibility of His church to source from which His name is glorified. (Eph. 3:21). Churches who shun their responsibility fail to do so. It is common knowledge that on the foreign mission board's influence, well known among the nations, the mission board's influence is equally famous because of checks that are financed by churches who have shed their responsibilities and are never of in the mission fields. Only mission board is glorified.

THE JUDGMENT of God concerning the faithfulness of those ing out this commission also longs to the church. He will no church guiltless who with this precious privilege the church in Sardis he "Be watchful, and strengthen the things which remain, that ready to die: for I have not thy works perfect before me, REMEMBER THEREFORE THOU HAST RECEIVED MY HEARD..." — Rev. 4:2-3. church of Ephesus, "... thou left thy first love." — Rev. 2:4. return to our "first love" mean returning to the Christ oring method of doing mission work — through His church

THE BAPTIST EXAMINER

MARCH 11, 1967

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