

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

VOL. 36, No. 14 ASHLAND, KENTUCKY, MAY 6, 1967 WHOLE NUMBER 1484

THE FIRST BAPTIST CHURCH OF ASHLAND, HAVING A CATHOLIC PRIEST AND JEWISH RABBI TO CONDUCT SERVICES IN THEIR BEHALF IS DISGUSTING, AND

A DISGRACE TO BAPTISTS

The First Baptist Church of Ashland, Kentucky, has recently had a Catholic priest to teach them on two Wednesday evenings, and a Jewish Rabbi to do likewise on another Wednesday evening.

In their own bulletin under date of March 23, 1967, they say,

REV. TRIMBUR CONTINUES SEMINAR ON CATHOLICISM NEXT WEDNESDAY EVENING

Rev. Lee Trimbур, Chaplain of Bellefonte Hospital, will continue the Seminar relative to Catholic beliefs next Wednesday evening at six forty-five. He began the study on last Wednesday.

Rev. Trimbур will also discuss current trends in Catholic thought

and practice, as well as answer questions relating to these matters." (First Baptist Herald).

Personally, I thought this was bad enough but when I called their minister of education, and talked with him about the matter, he assured me that they were planning to have a Jewish Rabbi to do likewise on the following Wednesday evening.

Of course, each Baptist Church is free to do as it pleases, but to us, the actions of the First Baptist Church of Ashland is not only regrettable, but repulsive.

A Catholic priest does not believe the Bible is final, but rather puts the words of the Pope above the teachings of God's Book. Can

you imagine a Baptist Church allowing such an individual to speak to them in their mid-week services?

Furthermore, a Catholic priest does not believe that a Baptist Church was established by the Lord Jesus Christ, but rather he thinks that Baptists are only Protestants, denying that Baptists have been in existence for twenty centuries. In his ignorance, the Catholic priest, in all probability, doesn't even know that Baptists withdrew fellowship from the Romanists about the year 251 AD. In his ignorance, he probably doesn't even know that Baptists are considerably more

(Continued on page 8, column 1)

The Lord Our Righteousness

"I once was a stranger to grace and to God
 I knew not my danger, I felt not my load;
 Though friends spoke in rapture of Christ on the tree
 'The Lord our righteousness' was nothing to me.

I oft read with pleasure to soothe or engage
 Isaiah's wild measure, or another's simple page;
 But even when they pictured the blood-sprinkled tree
 'The Lord our righteousness' seemed nothing to me.

Like tears from the daughters of Zion that roll
 I wept when the waters washed over His soul
 Yet thought not that my sins had nailed Him to the tree
 'The Lord our righteousness' was nothing to me.

When free grace woke me by a light from on high
 Then legal fears shook me — I trembled to die;
 No refuge, no safety, in self could I see,
 'The Lord our righteousness' my Saviour must be.

My terrors all vanished before that sweet name,
 My guilty fears banished, with boldness I came
 To drink at the fountain, life-giving and free,
 'The Lord our righteousness' is all things to me."

Salvation Is A Birth And Is Never Called A Burial

From John 3:5, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," the words "born of water" are quoted to prove that baptism is meant.

Baptism represents a burial — "buried with Him by baptism" (Rom. 6:4). How would "born of water" sound? And can we understand the Lord to mean a burial when He speaks of a birth?

There is no use to insist that water means water every time the word is used, for in John the word water is often used to teach spiritual truths, e. g., 4:14, "The water that I shall give him shall be in him a well of water springing up into everlasting life;" (7:38), "He that believeth on Me . . . out of his belly shall flow rivers of living water."

If in these we are forced to conclude that water is used figuratively, why should we object to it as a figure in 3:5?

We frequently get light on a verse by comparing other Scriptures that speak of the same subject. If "born of water" means baptism, other verses that treat mention baptism also. But the opposite is true. Paul said to the Corinthians, "In Christ Jesus I have begotten you through the

gospel," and "I thank God I baptized none of you, but Crispus and Gaius" (I Cor. 4:15; 1:14). Here one can easily see that if baptism is a means in the new birth, Paul is wrong in saying he begat them, for he did not baptize them.

Some say "begotten" and "born" are different. We are begotten by the gospel, and born by baptism, they tell us. This is sheer ignorance. The Greek word translated "born" in John 3 is the same that is translated "begotten" in I Cor. 4:15. Paul carried the gospel to Corinth; some believed it and were saved, who were doubtless baptized by some other. Clearly, then, this proves baptism and the new birth to be distinct.

"Of His own will begat He us with the word of truth" (James 1:18).

"Being born again . . . by the Word of God" (I Peter 1:23).

"Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

"As many as received Him to them gave He power to become the sons of God, even to them that believe on His Name, which were born . . . of God" (John 1:12).

(Continued on page 2, column 4)

MORE ABOUT THE FOLLY OF THE ECUMENICAL CROWD

By MILBURN COCKRELL
 Henleyville, Mississippi

The National Council of Churches, the World Council of Churches and many similar organizations are working day and night, backed by millions of dollars, to establish a one-world church. The leaders of these organizations are more concerned about a physical church unity than a spiritual church unity. I believe that no power on earth will prevent the reality of this super-church of the end time, ecclesiastical Babylon, the synagogue of Satan.

The unity that these liberals seek to bring about is a unity by association and affiliation, but there can be no lasting unification except "the unity of the faith" (Eph. 4:13). If all denominations would embrace the faith of the original Christians, believed and preserved across the

(Continued on page 2, column 3)

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

Bro. E. G. Cook Gives Report Of His Visit To West Coast

E. G. COOK
 Birmingham, Alabama

I want to give you a report on my wonderful trip to the West Coast. I left here immediately after the morning service on March 12th and drove to Memphis where I had the glorious privilege of hearing Brother Halliman. I remained in Memphis until I heard Bro. Halliman again as he taught the ladies of the church Tuesday morning. I left my car in Memphis and caught the bus Tuesday afternoon for Topeka where I spent two wonderful days and nights with Bro. Phelps and the Westboro Baptist Church. I spoke there Wednesday night and Thursday night and then caught the bus at 8:25 p.m. for Ogden, Utah. I arrived at Salt Lake City at 11:35 Friday night where I was met by Brother and Sister Charlie Burns, a couple of wonderful Christians who have absolutely no fellowship with anyone in that area on the doctrines of grace. Brother Burns and I went to Salt Lake City Saturday where we went through much of the elaborate Mormon buildings. They out-do the Catholics when it comes to splendor of their buildings. There I saw the outlaw Joseph Smith numbered with the great Bible

characters. Saturday night we had a lesson from the precious Book just as if there were hundreds of people present. Sunday morning early the three of us headed for Sacramento by car. In going through the Donner Pass near Truckee, California we



E. G. COOK

drove along on a perfectly dry freeway while the snow in the median was so deep for miles that we could not see the cars that were meeting us. I would be afraid to tell this if I did not have two good witnesses to back

(Continued on page 2, column 5)

WASHED AWAY IN WATER (?)

A Campbellite pastor said in a street argument that he is the only preacher in town that preaches the gospel. He was asked by the man with whom he was arguing, what became of the sins of the man he baptized. His answer was that they were left in the water. We have that on the testimony of two witnesses.

Alexander Campbell and the Catholics both teach the same. In Christian System, p. 29, Alexander Campbell says:

"But one thing we do know that none can rationally and with certainty enjoy the peace of God, and the hope of heaven, but they who intelligently and in full faith are born of water or im-

(Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD IN THE CAMP"

"And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." II Chron. 15:2.

At the outset, may I say that this Scripture in no wise refers to salvation. The thought of salvation is not to be considered. It doesn't enter into this text of Scripture at all. All the falling-from-grace people, and all the Arminians who believe you can be saved today and lost tomorrow,

quote this Scripture to prove that you can be saved and then lost; that is, if you forsake the Lord, He will forsake you. That is a lie made out of the whole cloth, because the passage of Scripture does not refer in any wise to salvation. It has only to do with fellowship with God, on the part of King Asa. It has only to do with our individual walk with the Lord.

May I insist that if there is any individual who believes more strongly than I in the security of the saved — that is, that all of God's people are saved forever — I do not know who he

could be. We read:

"My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

When Paul wrote to the church at Rome, he said:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, (Continued on page 3, column 1)

NOW AVAILABLE!

1966
 BOUND
 VOLUMES
 OF
 THE
 BAPTIST
 EXAMINER
 \$6.00 each

You can't change the past, but you can ruin the present by worrying over the future.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00.

CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

Before you move—



If you would just write us that you plan to move, and send us your new address, it would save us considerable work and money. It costs us 10c every time the post office has to notify us that you have moved. This doesn't sound like much, but it amounts to nearly ten dollars a week, which is a considerable cost to us over the entire year — a cost, and needless waste, of the Lord's money, that could be avoided by your cooperation. Thank you!

Great Baptist Book Which Should Be In Every Library

Rev. D. M. Canright, after advocating the cause of Adventism for twenty-eight years, became convinced of his error, renounced it and joined the Baptists. He published a great book saying: "It is customary for the Seventh Day Adventists to claim that our Sunday, Lord's Day, was imposed upon Christianity by Roman rulers, and that it has come to us through the Roman Catholic church, and is, for that reason, to be discarded. It is also held that Rome got the observance from the pagans, before the emperors proclaimed the Lord's Day as the Sabbath. These ideas are firmly imbedded in Adventism. But this book effectually overthrows that error, so commonly held, and makes it clear that our Lord's Day was observed from the time of the apostles."—Alabama Baptist.

We have this book for sale at \$3.50. It ought to be in every Baptist library.

Treasury of David

A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75
(Formerly 6 volumes)

Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.

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

California Bible Conference Reported By Our Missionary

Dear Brother Gilpin:

I would like to share with you and the readers of THE BAPTIST EXAMINER some of the joys and experiences that I received in a recent Bible Conference held in Citrus Heights, California, by the Missionary Baptist Church, of which Brother O. C. Harris is pastor.

I realize that it is usually said by most preachers after each Conference is over, "This is as good if not the best Conference that I have ever attended," and in most, if not all cases, they are



ELD. FRED T. HALLIMAN

speaking the truth, but what they really mean is that each succeeding Conference is not necessarily the best from every standpoint without exception, but rather that the Conference was the best from some special standpoint and I think this can be truly said of the Bible Conference held at Citrus Heights.

I felt very honored by the host pastor, Brother Harris, to be allowed the privilege of opening the Conference with the first message and after being away from America for seven years and this being my first Conference to attend in about seven and one-half years, I was like a horse that had been let out of the stall after having been penned up all winter.

In other words I was raring to go. I could hardly wait until I had said "I am happy to be here" until I found myself preaching. Brother Wayne Cox from Memphis, Tennessee followed me and while he accused me of "stealing his thunder" he hit the pulpit preaching and so did every preacher from there on out and I think there were 36 messages in all.

The theme of the Conference was grace and never have I been in a Conference when the subject at hand was handled better and our Lord exalted more than in this one. Some of the highlights of the Conference to me was that of meeting many new preacher brethren from the West Coast and the renewal of friendship with some that I have known for several years. The Moore brothers of the host church, who are both deacons, are the preaching-deacons that I have ever heard. Another great blessing to me was to be able to renew my acquaintance with Brother E. G. Cook of Birmingham, Alabama. He brought some of the most soul

This Week's Chuckle



"If this goes into extra innings, we will have to miss evening services."

stirring messages of the Conference.

This church is the church that Brother Fred W. Roberts was a member of for quite some time prior to coming to New Guinea and it is quite understandable now as to his unusual soundness and his adaptability to most any situation after being with the church and pastor at Citrus Heights. Brother O. C. Harris, pastor of the church, brought one of the most unusual messages and the best on the subject that I have ever heard when he preached on "Grace in Creation."

I thank the Lord that He permitted me to go to this Conference and I am looking forward with keen interest to the one at the Tabernacle Baptist Church, Tulsa, Oklahoma, in June and then the one at Ashland, Kentucky over Labor Day week end.

Crusade Of America's Not To Proselyte The Catholics

Over in Louisville, Kentucky, in getting ready for a supposed-to-be crusade for Christ, Wayne Dehoney, pastor of Louisville's Walnut Street Baptist Church said, "Our clear objective in the Crusade of the Americas is not to win men from one church membership to another..."

This was in answer to an article published by a Catholic paper.

Apparently, Brother Dehoney was trying to soothe the ruffled feelings of the Romanists, so as to do nothing that would jar in the least the great Ecumenical spirit abroad in America today. Can you imagine John the Baptist sending such a comforting note to the Pharisees and the Sadducees of his day? Surely, the fifty million Baptists who have died in defense of the faith must have turned over in their graves, to hide their faces from the shameful compromise on the part of Brother Dehoney.

Personally, we would suggest that Brother Dehoney and all those who agree with him, go on to Rome. The sooner Baptists are rid of compromising pussy-footers such as this, the better off we will be.

This is another mighty good reason why that all true Baptists should come out of such organizations, and take their stand for the truths of God's Word.

Ecumenical Folly

(Continued from page one)
centuries by true Baptist churches, there would be unity. But to suggest that Baptist churches yoke up with everything that trots down the road branded Christian is to recommend the destruction of the truth.

In our generation, people want to be identified with some big institution. They want to have big crowds. But let Baptists never compromise just to have a big crowd, for when Baptists compromise they lose. May we do things just like the Lord said regardless of crowds.

I feel sure that our Lord could have had large crowds by join-

ing forces with Annas and Caiaphas in a mighty movement with the Pharisees, Sadducees, Essenes, Samaritans and Herodians. Think of the prestige if He had had Pilate on the platform with Him. But He was altogether too negative and Biblical for the religious leaders of His day. So ought we to be.

Why any church that calls itself a Baptist would have any desire to unite with the National Council of Churches is more than I can understand. The NCC and WC are both composed of pacifists, heretics, modernists, pinks, scoffers, higher critics, false prophets, infidels, and Communists. Any Baptist Church seeking to join either the WCC or NCC wants to roost with buzzards, and so it is that birds of a feather flock together. By your company you are known, and certainly the company of some is extremely bad.

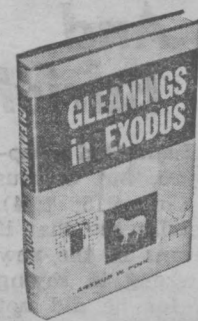
Birth . . . Burial

(Continued from page one)
1:12, 13).

I have given every place the New Testament mentions the new birth, and in none do we find it connected with baptism.

After the Lord had spoken to Nicodemus about the new birth, and he did not understand, He asked, "Art thou a master (teacher, R.V.) of Israel and knowest not these things?" (verse 13). To see the force of this question we

GLEANINGS IN EXODUS



By Arthur Pink

384 pages

\$4.95

Exodus is one of the most important books in the Bible on the moral and ceremonial laws. There is nothing to surpass Pink's book in its minute study of law, the Tabernacle, its furniture, etc.

Calvary Baptist Church
Ashland, Kentucky 41101

have to ask, As a "teacher of Israel," what ought Nicodemus to have known. He professed to teach the Old Testament, and be familiar with it. The Lord by using the words, "born of water," "the wind bloweth where it listeth . . . so is every one that is born of the Spirit," referred to Ezekiel 34:24-28; 37:9-15, and Nicodemus, as a teacher of that book, ought at once to have understood Him. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things." (verse 12). He again asked. He spoke of earthly things in connection with

Israel entering the kingdom which he did not know, but the Lord rebuked him for ignorance. But how, as a teacher of Israel, could Nicodemus know of baptism when it is never mentioned in the Old Testament? The reader compare Ezekiel 34:24-28; 37:9-15, and he will see the point of the Lord's rebuke. Although Nicodemus did not understand the Lord when referring to Ezekiel 34:24-28; 37:9-15, till he knew how to be born again. This He did not by pounding baptism, but by teaching that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:14-16.

Cook Gives Report

(Continued from page one)
me up. We arrived in Roseville some five miles from Brother Harris' home late in the evening and put up at a motel.

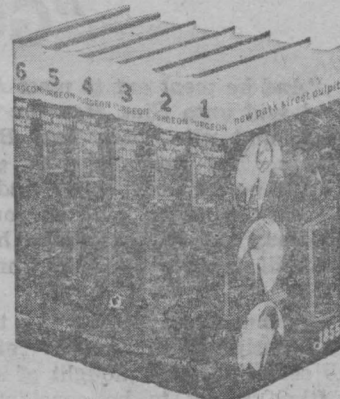
The next day we looked up church and Brother Harris. I was somewhat surprised to find church and home on the same grounds since his address was Fair Oaks and the church's address was Citrus Heights, but soon explained it. That afternoon the Burns, Brother Wyrick, I went to the airport to pick up Brother Cox. Brother Schmidt of San Bernardino, you will remember visited Ashland Conference in 1960, and Sister Wyrick and I had a wonderful time together in home of Major and Mrs. Mahan. The Conference was so wonderful. No Arminianism present so far as I was able to hear. Brother Harris and his wonderful church are wonderful hosts. It was just about perfect. Wish you could have been there to make it just more nearly perfect.

Saturday morning early Schmidt and I got into his car and started for San Bernardino where we had another glorious experience with this wonderful couple of Christians who have one to fellowship with. We went by way of L.A. in order that we might see the city and the ocean. We arrived at Brother Schmidt's home in the afternoon. That evening we studied the precious Word together. Sunday A.M. and in the afternoon we studied more. Monday morning I caught the bus for San Antonio, Texas where I was met by Brother Sister Hensley and Brother Sister Sherman Hartley. We were also visiting the Hensleys. I spoke Tuesday night at Calvary Baptist Church, and Wednesday night at San Antonio. I brought them a lesson on the Battle of Armageddon on the church bus as we drove to San Antonio.

Thursday morning I caught the bus for Orange, Texas where I was met by Brother and Sister Walter Herin. I spoke that evening at a Rest Home to several people. (Continued on page 7, column 1)

PARK STREET PULPIT!

NO MORE COMPLETE SETS AVAILABLE
VOLUME ONE AND TWO ARE ALL SOLD OUT!



Volumes
3, 4, 5, and 6
are still in print
at

\$2.00 each

Postage extra at this price

We bought the last 600 copies the publisher had for our readers. Printed to sell at \$4.95 each, but we can sell them at savings of practically \$3.00 each.

Order from Calvary Baptist Church, Ashland, Kentucky

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE TWO

When The Angels Sing

"There is singing up in Heaven
Such as we have never known
When the angels sing the praises
Of the Lamb upon the throne.
Their sweet harps are ever tuneful
And their voices always clear;
Oh, that we might be more like them
While we serve the Master here.

"Holy, Holy" is what the angels sing,
And I expect to help them make
The courts of Heaven ring,
But when I sing redemption's story,
They will fold their wings
For angels never felt the joys
That our salvation brings.

But I hear another anthem
Blending voices clear and strong
"Unto Him that hath redeemed us
And has bought us" is the song.
"We have come through tribulations
To this land so fair and bright
In the fountain freely flowing
He hath made our garments white."

Then the angels stand and listen,
For they cannot join that song,
Like the sound of many waters,
By that happy blood-washed throng.
For they sing about great trials,
Battles fought and vict'ries won,
And they praise their great Redeemer
Who hath said to them "Well done."

"Holy, Holy is what the angels sing,
And I expect to help them make
The courts of Heaven ring,
But when I sing redemption's story,
They will fold their wings,
For angels never felt the joys
That our salvation brings.

So although I'm not an angel,
Yet I know that over there
I will join a blessed chorus
That the angels cannot share;
I will sing about my Saviour,
Who upon dark Calvary
Freely pardoned my transgressions,
Died to set a sinner free.

"Holy, Holy" is what the angels sing,
And I expect to help them make
The courts of Heaven ring,
But when I sing redemption's story
They will fold their wings,
For angels never felt the joys
That our salvation brings.

"God In The Camp"

(Continued from page one)
nor height, nor depth, nor any
other creature, shall be able to
separate us from the love of God,
which is in Christ Jesus our
Lord." — Rom. 8:38, 39.

Now I don't need but one verse
of Scripture to prove the thought,
but here are two remarkable
truths that present to us this
truth, that when God saves a man,
that individual is saved eternally.

If I were to take my text in II
Chronicles 15:2, and were to tell
you, you could be saved today,
and lost tomorrow, I would be
contradicting John 10:28, 29, and
Romans 8:38, 39. Furthermore, I
would be contradicting a hundred
other texts in the Word of God,
and I would be contradicting the
whole tenor of God's Word.

I say to you, beloved, I believe
firmly, and frankly, and thor-
oughly that when God saves a
man, he is saved forever, and all

Hell can't take him out of the
hand of God. At the same time,
I believe what the prophet Az-
ariah said unto Asa. I believe
that the Lord is with you when
you walk with Him. I believe if
you be found in Him, He'll be
found in you. I believe if you
forsake Him, He will forsake you
— not as to salvation, but as to
your fellowship with Him.

There is a tremendous differ-
ence between relationship and
fellowship. My relationship with
my God is forever and eternally
secure, but my fellowship is a
wavering, changing experience.
My relationship is that He is my
God, Jesus Christ is my elder
brother, Heaven is my home, and
I am a saved man right now,
and sure of Heaven when I die.
However, my fellowship varies.
Some days I am happy in the
Lord, and some days I am just
as cold as the frigid North Pole,
so far as God's service is con-
cerned. What is true of me I am
satisfied is true of every one of
you who are saved. I am sure
you find there are days in your
life when you are absolutely frigid
so far as the things of the Lord
are concerned.

Now Azariah met Asa the king
and said, "The Lord is with you,
and I'll give you some advice.
You seek Him, and He'll be found.
You stay close beside the Lord,
and the Lord will stay close beside
you. But be careful if you forsake
Him, He is going to forsake you.
He is not going to walk with
you. He is not going to bless you.
He is not going to use you. He
is not going to "make you one
of His own through whom He
shall work, unless you stay close
beside the Lord."

Beloved, I say the same thing
to you, to myself, and to every-
one of us. The Lord is with us
in fellowship when we walk with
Him, but when we get away from
Him, the Lord surely gets away
from us.

Now I want to turn to the Word
of God and show you some illus-
trations of this principle.

I

THE ARK TAKEN BY PHIL- ISTINES.

We read:
"And the Philistines were
afraid, for they said, God is come
into the camp. And they said,
Woe unto us, for there hath not
been such a thing heretofore."
—I Sam. 4:7.

Let's get the background, and
let's see the results of the battle.
As you may recall, the children
of Israel were in battle with the
Philistines at Eben-ezer. The
Word of God tells us how the

battle went against the children
of Israel — that they lost the
battle. There was a reason. They
weren't walking with the Lord,
and God didn't bless them, and
the battle turned against Israel.
They said, "We have to do some-
thing." Someone said, "Let's bring
the ark into the battle." So they
hurriedly got the ark, which was
symbolic of the presence of God,
and brought the ark into the
battle. When the ark came, they
shouted and made a lot of noise.
When the Philistines heard all
the noise they were making, and
their shouting, they said, "Woe
be unto us; God is in the camp
of Israel."

Beloved, God wasn't in the
camp of Israel. You can bring
the ark, which is symbolic of
God's presence, into the battle,
but you can't drag God in like
that.

Now look at these Jews. What
did they have in the battle? They
had priests, for Hophni and Phi-
nehas, the two sons of Eli, were
there. They had the leading re-
ligionists of that day in the battle
with them. How do I know they
were there? Because they lost
their lives in the battle.

They also had enthusiasm. Listen
to them shout when they
bring the ark into battle. They
just knew they are going to be
victorious because they had the
ark in the battle with them. They
had enthusiasm.

They even had religion, because
the ark was symbolic of religion,
and the priest was symbolic of
religion. Notice what they had
on their side. They had the
priests, they had the ark, they
had enthusiasm, and they had re-
ligion, but they didn't have God.

The Philistines heard them shout,
and they said, "God has come
into the camp," but God hadn't
come into the camp. The Phil-
istines were wrong, and they
went on to win the battle, and
in spite of the presence of the
ark, they even captured the ark
itself.

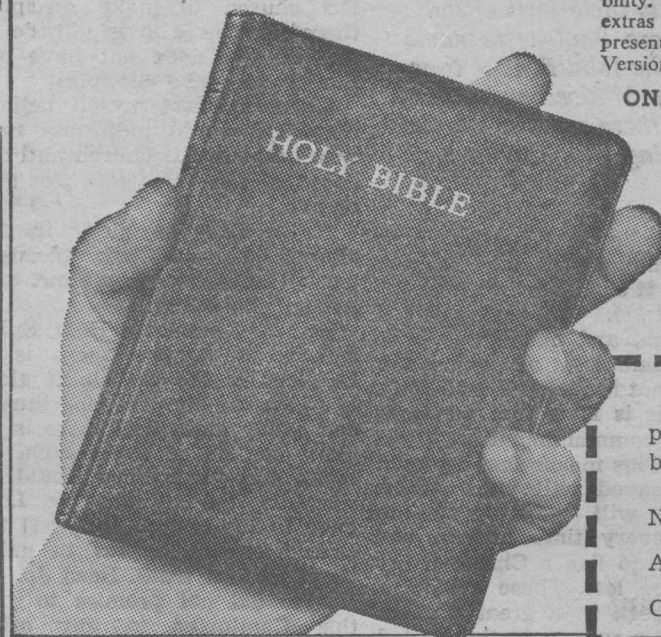
I tell you, beloved, this is a
remarkable passage of Scripture
in showing us how we can lose
the favor and power of God from
our lives. They had the priest,
they had religion, they had the
ark, and they had enthusiasm,
but they didn't have God.

Let's look at it from this stand-
point. You go to church, and you
have the Bible, and you have the
preacher. You get in a big way
of singing, and everybody gets
enthusiastic. You have religion.
You are going to have a great
service. But, beloved, there are a
lot of our services that fall as
flat spiritually, as this battle did
for the children of Israel, just
because we don't have God.

You go to some of these church-
es where they have a mourner's
bench, for example. Talk about
enthusiasm, they have it! The last
time I attended a service where
they had a mourner's bench in
operation, I was impressed that
all they needed was a little fire
and brimstone, and they would
have had Hell right there in the
church because they had the
weeping and wailing and gnash-
ing of teeth. They had plenty of
enthusiasm. They had religion.
But they didn't have God.

Beloved, listen, God was not in
this camp. The ark, which was
symbolic of God was there. The
priests, who figured for God in
(Continued on page 5, column 1)

Your best value in a pocket reference Bible! only \$6.50



The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Aris-ton binding gives the utmost flexibility and dura-bility. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$6.50

Order this lovely
pocket Bible now

Use order coupon for
prompt delivery

For the \$6.50 I am enclosing,
please send at once the Cam-
bridge Bible.

Name _____

Address _____

City _____ Zip _____

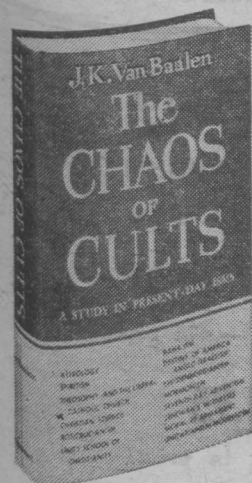
The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the
major cults such as—

| | |
|-------------------|--------------|
| Astrology | Mormonism |
| Spiritism | Seventh Day |
| Theosophy | Adventism |
| Christian Service | Jehovah's |
| Rosicrucianism | Witnesses |
| Anglo-Israelism | Unitarianism |

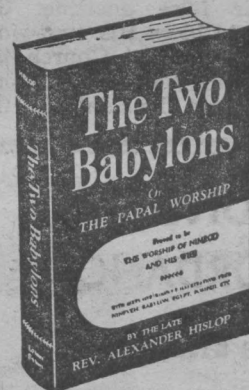
\$3.95



This truly trust-worthy guide as to major cults
was first printed in 1938 and is now in its fourth
edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101



THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$3.50

If you believe in hanging your stocking by the
mantel at Christmastime, or if you have adopted any
one of the dozens of Roman Catholic theological pre-
tensions then you need to read this book. Mr. Hislop
shows that much of our religious life today is nothing
but paganism that has crept in through Roman Ca-
tholicism.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE THREE

The Baptist Examiner FORUM

"If the Baptist Church is the true church, and I believe it is, then why does God bless so mightily the efforts of those who are not Baptists, and those who are Baptists in name only? I am thinking particularly about the John R. Rice type. They seem to be getting thousands of souls saved and building great churches (in numbers) while there are true Baptist Churches preaching the truth and seemingly can't make a go of it."

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



It is true that churches that are not true churches seemingly are blessed more than most true Baptist Churches. However, I must say that I do not agree with you when you say that God blesses mightily the efforts of such churches. I take issue with the statement that God blesses. They may be growing in number but I will not agree that all of them are saved.

We have a great lot of big time evangelism today. They are telling the number of "decisions" made, and it is always in the hundreds. Where are all those converts? Some of them may be saved but many of them cannot be found after the revival.

Personally, I prefer to have a meeting where a few are saved to a meeting where many decisions are made but no fruit is seen in a person that has really been saved.

I think four things should stand out in the life of every saved person.

(1) Complete trust in Christ. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36,37).

(2) Readiness to accept God's word in all things. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:47). This means that a truly born again person will accept such doctrines as election and eternal security. God says that those who hear them not are not of God.

(3) Consciousness of sin. "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." (Rom. 7:17,18). "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8). A person that is saved knows that he sins against God and seeks to depend on the Lord to take care

of him.

(4) Obedience. "He that hath my commandments, and keepeth them, he it is that loveth me..." (John 14:21). "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). "And this is love, that we walk after his commandments..." (II John 6). This means that a person who is saved will want to be baptized, will want to be in church every time he can and will want to live a Christian life before the lost. These evidences are not seen in a great number of church members in the United States today.

As to Baptist churches not making a "go" of it, I am not sure I know what you mean. If you mean according to the world's standards, I would not worry about it. The world looks outwardly while the Lord looks inwardly. It may be that the churches that are "not making a go of it" are deeply spiritual churches. I'm sure that there are some Baptist Churches that are having trouble. We have descriptions of churches in Revelation 2 and 3 that tell why Baptist Churches may have trouble. The reason that we may have trouble is because we sin against God and fail to serve Him as we should.

Let me give a word of warning to those of you that become jealous of those "big" churches that do not stand for the truths of God's word. Do not be like the Psalmist when he tells of his experience in Psalm 73 (verses 2, 3). "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked."

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Who said that God blesses them?

Will God bless the work of Satan? Surely we could not think, even for a split second that our Lord would put His stamp of approval upon false preachers and their false doctrine. God promised to bless His own work, which is a Baptist Church that is contending for the faith once delivered unto the saints. To that

church He promised that the gates of hell should not prevail against her. He then gave to His church the keys (authority) to bind and to loose, and no man, or man-made organization, has these keys; thus they do not have the blessing of the Lord upon them.

The Lord before He ascended back to the Father commissioned His church to make disciples, therefore one who is outside of this church does not have authority to make disciples.

I cannot make myself believe that God would bless any man who despises His church and the doctrine that He gave to that church.

"Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." Eph. 3:21.

In this verse the Holy Spirit reveals to us that there is to be glory in the church. If glory is to be in the church, then I can safely state that there is no glory outside of the church. To make sure that there would be glory in the church, the Lord gave to His church (Baptist) the Comforter which was to guide them into all truth. Read Jn. 16:13. He did not promise to give this Comforter to any other church, or organization, outside of His own. The Comforter or Holy Spirit came to this church on the day of Pentecost.

When He came, He empowered the church. He guided into all truth, and thus He blessed her.

Knowing this the only conclusion that I can come to is, that those who are working outside of the church and her authority, do not have the Holy Spirit as the Comforter; thus they are not blessed of the Lord. If God were to bless the John R. Rice type who despise the church of Jesus Christ, would not it be the equivalent of saying that God is divided against Himself? Our Lord has told us that such a house could not stand. And every city or house divided against itself shall not stand. Read Mt. 12:25.

Now I am not saying that only the Baptists are saved, but what I am saying is, that God does not bless those who are outside of His church with spiritual blessings, for they do not have the Comforter which is the source of all spiritual blessings.

To you who know the truth, and yet are members of false churches, do you expect blessings from the Lord, when you know that you are among those who deny the sovereignty of God, who deny the power of God by preaching that one can successfully resist the effectual call of the Spirit, and who teach falling from grace? If I were in such an organization teaching the doctrines of Satan, I would be looking for (yea a fearful looking) a fiery indignation which shall devour the adversaries. cf. Heb. 10:26.

Thus I would expect chastening rather than blessing. It is my prayer that God's people who are called by His name, would humble themselves, and pray, and seek God's face, then turn from their wicked ways; (false doctrines) then I know they would hear from heaven (be blessed) and their sins would be forgiven, and God would heal their lands. Read II Chron. 7:14.

The querist states, "They seem to be getting thousands of souls saved." It only seems that way, for the gospel that they preach would never lead a man to Jesus Christ. Rather it causes one to trust in himself rather than in Jesus. They deceive with sob stories, grave yard stories and with warnings about sinning away one's day of grace. Therefore the people who follow them are deceived and mislead. It is the duties of the church (true Baptists) to take the truth to those who are deceived by these false teachers, that they might become true disciples rather than deceived ones. If God be God let us serve Him. If He is not, and

the God that is preached by John R. Rice and others be the true God, then let us join hands with them. However it is my belief that the God of the Bible who is an absolute sovereign, is the true God. Let us serve Him with all of our hearts, for we cannot serve Him and mammon. Read Mt. 6:24.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Who says God is blessing so mightily the efforts of these people under consideration? To the casual observer it would appear that God is really blessing. But on a closer look you find the pasture is being filled with goats rather than with sheep. These high pressure psychologists not only let the gap down for the goats to get in, they make the goats feel like heels if they do not come in. And let us remember, old Satan is always on hand to herd his goats in through that gap. I challenge anyone to follow around after Billy Graham, John R. Rice, or any others of their stripe and see just how many of their so-called converts (and there are thousands of them) join a Baptist Church and show signs of having really been born again. If you do this sincerely, I assure you it will be an eye opener for you.

Several years ago one of these great psychologists came to Birmingham and put on a show at Rickwood Park, the home of the Birmingham Barons. This fellow had people pouring down every aisle of those bleachers. Literally hundreds, even thousands of them came down onto the field like a great herd of cattle. And had all these people who were counted as converts been genuinely saved, this meeting would have made Pentecost look like child's play. After the smoke had cleared away I did a little investigating on my own. I was finally able to find one man out of all that great host of so-called converts who later joined one of the Baptist Churches of our city. But I was told by some of the men of this church that they had been working on this man for some time before that great (?) meeting at Rickwood Park. They tell us that this kind of meeting really pays off. I do not think that anyone who was there and saw the money that was piled on those plates would ever dare deny that this kind of meeting pays off. If I had the money those fellows took out of our city, I could go to a lot of Bible Conferences, and ride first class at that.

Many so-called Baptist Churches get to be very large. In fact, some of them look more like a huge manufacturing plant than they do a church. But after the pastor has tickled the ears of enough people to build a church like this, he must continue to

tickle their ears in order to keep them. I consider W. A. Criswell of Dallas, Texas to be one of the best preachers to be found. I believe Brother Criswell knows a lot of truth, but he dares not tell all those thousands of people what he knows. If he could he would tell them what he knows. I consider W. A. Criswell of Dallas, Texas to be one of the best preachers to be found. I believe Brother Criswell knows a lot of truth, but he dares not tell all those thousands of people what he knows. If he could he would tell them what he knows. I consider W. A. Criswell of Dallas, Texas to be one of the best preachers to be found. I believe Brother Criswell knows a lot of truth, but he dares not tell all those thousands of people what he knows. If he could he would tell them what he knows.

People have not changed through the centuries, and neither has the Word of God changed. When you see cars parked around a church by the hundreds you should be assured that the pastor of that church does not preach what Jesus was preaching in John 1:12. You could not hire that pastor to preach on Acts 13:48 unless you give him permission to invert the statement found in that verse. God's precious Word is foreign to the thinking of his people and dare not preach it to them. You know anything about God's Word, his preaching would sound more like a lecture to a social betterment club than it would a message from the Book to a church.

So the difference between huge churches of our day and small struggling churches is the Word of God.

ROY
MASON

Radio Minister

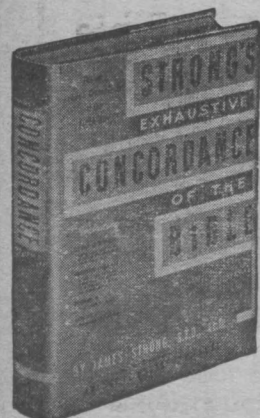
Baptist
Preacher

Arlenko, Florida



There are several things we need to consider as we follow along the line just suggested.

Let me say that I am "dyeing in the wool" Baptist, that doesn't keep me from seeing the faults of Baptists. One fault of Baptists is that they are guilty of dead orthodoxy. Examine the Great Commission, and you will find that "making disciples" takes precedence over baptizing or teaching "to observe all things" commanded by Christ. I have known preachers who came so enamoured with election and predestination that they excluded these in virtually every sermon. Others unduly emphasized a size wearing a covering on the head at worship, and "keeping silence" in the church services. All truth is important. (Continued on page 5, column 1)



STRONG'S CONCORDANCE

By
JAMES STRONG

Plain

\$15.75

Thumb-Indexed

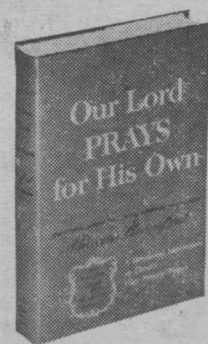
\$17.00

We are often asked which concordance is the best. For the English reader who wants every Bible word, we think Strong's is by far, superior to all others.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

OUR LORD PRAYS FOR HIS OWN



A STUDY OF JOHN 17

By

MARCUS RAINSFORD

Cloth-bound — 476 pages.

\$4.95

Nothing like it in print!

This exposition of John 17 is also available with paper cover in a condensed form at \$1.00.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE FOUR

The Forum

(Continued from page four)

that truth that is vital to spiritual life and destiny is the most important and should be emphasized the most. The people who have a burning evangelistic and missionary zeal for the lost, who carry on fervent witnessing in an effort to reach people with the gospel, will be blessed of God to a far greater degree than will those who become enamoured with doctrinal correctness about smaller things when they lose all missionary and evangelistic zeal.

In a pastorate that lasted about twenty years, we kept enlarging our auditorium. A brother whose name I don't recall dwelt much on predestination, criticized the church for its building program, and criticized the church for the crowds of people who attended our church. He said, "I don't think those people know that a larger building will not result in one more person being saved. Only the ones elected of God will be saved." Concerning this, he said, "There must be something wrong with that teaching, or else so many people would not attend his church." Where was the Hardshell attitude.

His business is to fervently evangelize, and to leave the election sure to God. The first thing a preacher needs to ask when it isn't prospering is this, "Are we guilty of barren orthodoxy? Have we lost our first love?" for Christ, that we have shrivelled up spiritually? There will be some-thing doing around any preacher when he preaches God's message in a house afire and when he maintains the right balance of

We need to realize another thing with reference to the apparent prosperity of many religious groups. Many of the large churches of today are kept going by their organizational and financial plans. They give some kind of office to every one possible, and this appeals to egotism. Also they feed and party and entertain, and this draws a lot of people. So in looking at churches that seemingly thrive we need to ask, "Are they really prospering, or are we seeking a lot of 'wood, glue and stubble' that will go up in smoke when the fire of God's judgment comes against

God In The Camp

(Continued from page three)

religious services, were there. The religious element of the city of Jerusalem was there. They had enthusiasm, but they didn't have God. As Azariah said to Asa, "The Lord is with you while you be- lieve in Him." In the light of this experience on the part of the Philistines fighting against the Lord of Israel, I would say that the Lord was not with Israel because they had forsaken Him.

What a lesson this is to us! The Lord is with us when we are with Him, but when we walk away from Him, and His Word, and His teaching, and the principles of His Book, we needn't expect God to bless us.

II

SAMSON.

There is a man in the Bible by the name of Samson. I suppose most everybody knows the story of Samson and his hair cut. Do you realize one thing about Samson that a lot of folk have never realized? His strength wasn't in his hair. A lot of people think that Samson's strength was in his hair. It wasn't so. Samson was a Nazarite, dedicated to God, even before birth, because the Word of God says that from his mother's womb he had been dedicated unto the Lord. That long hair that Samson had was a sign of his dedication to God, so his strength wasn't in his hair, but his strength was in the fact that he was dedicated unto the Lord.

If you will read Judges 16, you will find Samson and Delilah playing their little parts in this drama of life. I can see Delilah as she says, "Samson, do you love me?" "Yes, I love you." "How much do you love me?" "Oh, a great big lot." Samson, are you sure that you love me a big lot?" "Yes." "Samson, I want to ask you something. You are such a big strong fellow. You have such big strong arms. Where do you get those big strong muscles?" Samson did just exactly what anybody else under similar circumstances would have done—he lied. She hadn't gotten close enough to him yet. He lied to her, for he said, "If you bind me with seven green withs that were never dried, I'll be weak, just like any other man." So she coaxed him to go to sleep, and she bound him with those seven green withs that had never been dried. Then she said, "Samson, the Philistines be upon thee," and he jumped up and those withs just melted like flux in a fire.

Then I can see Delilah when she came back a second time and said, "Samson, you didn't tell me the truth. Tell me the truth — your big manly muscles that you have — where did you get them?" He said, "I will tell you. If you get new ropes that never were occupied, and tie me with those, I'll be weak then like anybody else." Again she persuaded him to go to sleep, and she tied him with the ropes. Then she cried out, saying, "The Philistines be upon thee." That seemed to be a battle cry with Samson—he hated the Philistines, and he jumped up and those ropes fell off his body, just as the withs had.

I saw a great big fellow in Louisville several years ago who was advertising some kind of patent medicine. He had no shirt nor undershirt on, and when he would get to the proper place in his demonstration, he would pick up a chain, put that chain around his chest tightly as he

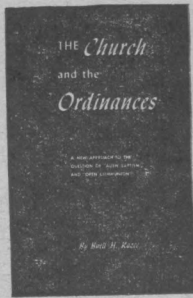
would inhale, and then he would give a big deep breath and burst that chain asunder and it would fall off. Of course he was selling patent medicine and his demonstration was to show that his medicine would make you strong like that. But he didn't tell them there was a bad link in the chain. It was the same link that broke every time. The man doesn't live that has enough strength in his chest to break a chain made out of quarter inch steel. But this fellow made it appear that he was so strong that the chain broke when he exhaled his breath.

Well, that was the kind of fellow Samson was. Samson was strong enough that when he stood up, those ropes fell off his body.

Then I can see his lady friend as she says, "Samson, you have lied to little Delilah. You haven't told me anything but lies. Sam-

THE CHURCH and the ORDINANCES

A NEW BOOK WITH A NEW APPROACH TO AN OLD, OLD PROBLEM.



\$2.00

By BUELL H. KAZEE

- What about "alien baptism" and "open communion?"
- What about a universal - invisible church?
- What about the ecumenical trend among Baptists and others today?
- What is the test of fellowship among "the churches?"

— Order From —

CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY 41101

son, I want the truth this time. I want to know wherein your strength lies." He said, "If you will take my hair and weave the seven locks of my head with a web, I'll be weak just like anybody else." So she did this, and she said, "Samson, the Philistines be upon thee," and he jumped up. Though she had fastened his hair to a log, the Word of God says that his hair was strong enough that he pulled the beam along with him.

Then it was that Samson said, "I'll tell you the truth now. I am a Nazarite dedicated to God from my mother's womb; and if I be shaved, I'll lose my strength. My strength will go from me, and I'll be weak just like any other man." So Samson again went to sleep and Delilah called in a barber. When his hair was shaved off, she said, "Samson, the Philistines be upon thee." He said, "I'll go out just like I have before," but when he jumped up to do so, there were aches and pains in his joints, and he didn't have the strength he had before. We read:

"And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he knew not that the Lord was departed from him."—Judges 16: 20.

What had happened? Where

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE FIVE

New Guinea Mission Fund

NEW GUINEA MISSION FUND REPORT FOR FEBRUARY, 1967

| | |
|--|----------|
| Woodlawn Terrace Baptist Church, Memphis, Tenn. | \$ 65.00 |
| Mr. W. R. Shawl, Townville, Pa. | 5.00 |
| Tabernacle Baptist Church, Tulsa, Okla. | 50.00 |
| Calvary Baptist Church, Seabrook, Md. | 7.00 |
| West Griffin Baptist Church, Griffin, Ga. | 15.00 |
| Holts Prairie Baptist Church, DuQuoin, Ill. | 10.00 |
| Baptist Tabernacle, Columbus, Ga. | 5.00 |
| A Friend From Florida | 15.00 |
| Calvary Baptist Church, Ashland, Ky. | 5.00 |
| A West Virginia Friend | 5.00 |
| Community Baptist Church, Mansfield, La. | 17.00 |
| Faith Baptist Church, Huntsville, Ala. | 10.00 |
| Grace Baptist Church, Winston-Salem, N.C. | 10.00 |
| Mr. Noel L. Davis, Harmony, N.C. | 5.00 |
| Caldwell Springs Baptist Church, Elizabethton, Tenn. | 25.00 |
| New Bethel Baptist Church, Lewisville, N.C. | |
| Sunday School Class | 12.00 |
| Bethel Baptist Church, Phillipsburg, Kansas | 9.54 |
| Berean Baptist Church, Puerto Rico | 25.00 |
| A Sunday School Class, Florida | 10.00 |
| Raymond May, Grundy, Va. | 22.50 |
| Pensacola Orthodox Baptist Church, Pensacola, Fla. | 50.00 |
| Providence Baptist Church, Henderson, Texas | 50.00 |
| Zion Baptist Church, Detroit, Mich. | 25.00 |
| Bible Baptist Church, Broken Arrow, Okla. | 21.82 |
| Seventh St. Baptist Church, Cannelton, Ind. | 15.17 |
| Mr. Archer L. Robinson, Highland, Calif. | 30.00 |
| Cotton Lane Baptist Church, Sacramento, Calif. | 10.00 |
| Mrs. Harry Hall, Worthington, Minn. | 5.00 |
| Katy Baptist Church, Farmington, W. Va. | 25.00 |
| Mrs. Josephine D. Currie, Milo, Maine | 10.00 |
| Friendship Baptist Church, Comanche, Texas | 50.00 |
| Macedonia Baptist Church, Chicago, Ill. | 100.00 |
| Kings Add. Baptist Church, South Shore, Ky. | 6.09 |
| Grace Baptist Church, Birmingham, Ala. | 17.50 |
| Faith Baptist Church, Huntsville, Ala. | 10.00 |

\$753.62

Macedonia Baptist Church \$50.00 for Solomon Island Mission Work.

was the Lord? He had walked off. While Samson was playing with Delilah, and while Samson was telling her to bind him with seven green withs that had never been dried, and to bind with seven new ropes, or to weave his hair and tie it to a beam, and while he was finally telling her to give his head a shave — while he was talking with Delilah, God had walked away. Now the Word of God says that "he knew not the Lord had departed from him."

I tell you, beloved, here is a remarkable passage of Scripture, and I am satisfied there is not one of us but can say it has been our own experience time after time — we realize finally that the Lord isn't with us. I ask you, haven't you had the experience that you have come to the place where you just realized how weak you were spiritually, that while you have been doing something else, the Lord has treated you like He treated Samson — God took a walk.

Now do you see the meaning of this text? The Lord is with you while you are with Him, but if you forsake Him, He'll forsake you. It doesn't have anything to do with our salvation, but it has a lot to do with our walk and our fellowship and our peace and influence with Him.

III

MOSES.

We have a story of the children of Israel how they had sinned in that they had made the golden calf and worshipped it. When Moses came down from the mountain and tested them, a certain number of them stood over on the Lord's side. Then it was that God said:

"For I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way."—Ex. 33:3.

Notice, God said, "I won't go with you. I have walked with you thus far, but I won't go with you any farther. I picked you up in the land of Egypt, and I have been with you down through the Red Sea. I have brought you this far, but I won't take one more step with you. I won't walk with you any farther."

Notice again:

"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was WITHOUT THE CAMP." — Ex. 33:7.

Let's get the picture. Over here is the camp of Israel, and here are the people of the camp. There (Continued on page 6, column 1)

HANDFULS ON PURPOSE

13 volumes

\$39.50

Single volume

\$3.25



A most helpful series for Bible students and busy workers. Bible readings—Gospel Outlines—Thoughts—Illustrations—Hints.

Practical — Helpful — Useful

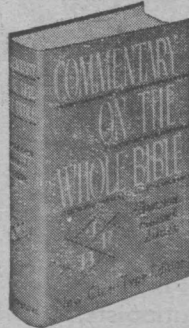
CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$9.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

IS BRO. D. N. JACKSON AN ARMINIAN?

IF MAN'S WILL IS ABSOLUTELY FREE AS THE ARMINIANS TEACH, THEN MAN CAN DESIRE SPIRITUAL THINGS APART FROM THE WORK OF THE HOLY SPIRIT

What is the will? It is simply a man's desire, longing, determination, purpose, and pleasure. The will is the expression of the man. Man's nature motivates, directs, and controls his will. The will is not separate from man's being. It is rooted in his being. It is like the hand — it does what the man dictates. Man's will is nothing more than man's desire.

How free is man's will? In one sense, the will is perfectly free. But in another sense, it is in bondage. The will is free in that it is not forced by outward power to act as it does; it is motivated from within. It is in bondage in that it is the servant of the depraved nature of man. This is not an unwilling servitude, however, for as has just been said, the will is not forced. "Will, whether divine or human, does what it does, be it good or evil, not by any compulsion, but by mere willingness or desire as it were totally free" (Martin Luther).

Man's desire (will) is to have his own way (Isa. 53:6). His nature is to love and practice sin (Job 15:16, Rom. 1:28-32, Ephes. 2:1-3). His will is thus motivated in these directions. **TO DO THESE THINGS IS MAN'S WILL, HIS DESIRE, THE LUST OF HIS NATURE.** This is how free man's will is. Man is in **bondage** to the depraved, sinful nature. No one forces or coerces man to remain in bondage; he willingly and affectionately follows the course of his nature. Free-will? Yes. But oh, how great the bondage of man!

In this respect, man's will is similar to the will of God. It is not beyond the **power** of God to commit sin; but God's holy and righteous **nature** will not (and **cannot**) motivate a desire or will to sin. God's nature being holy and righteous, wills only those things which are holy and righteous. This is why it is impossible for God to do wrong; **there is no wrong in Him.** Certainly, God's will is free; but it is **only** free to will things holy and righteous. His will is in bondage, if we may call it such, to an absolutely holy nature. Likewise, the sinner's will is free; but it is only free to will things sinful, for it is moved by a corrupt, sinful nature. To teach that God could possibly will to sin, is to teach that His nature is not immutably and absolutely pure, holy, and righteous. And to teach that the sinner can will to do spiritual acts (such as repentance and faith) is to teach that the sinner is not spiritually depraved and dead, but very much spiritually alive.

Now a question: What part (supposing there is a part) can man's will have in salvation? Answer: Only so much as his nature will motivate him to have. How much is that? What good thing will the depraved nature motivate a man to do. **To repent?** Of course not, for the nature of man is to follow his own way. **To believe?** Why no, for man's nature is a nature of self-righteousness, and faith would imply that man needed the righteousness of Christ (Romans 10:4). **To come to Christ?**

No, for man loves darkness rather than Christ the Light (John 3:19).

How profitable, then, is man's fleshly nature? Jesus answers: "The flesh profiteth **nothing**" (John 6:63). Paul echoes: "In my flesh dwelleth **no good thing**" (Romans 7:18). And to these testimonies could be added scores of others from the Word of God.

How then, does a sinner ever have a will to come to Christ? Simple enough (that is, simple to God). God's Spirit quickens (regenerates) the sinner, imparting a new, divine, spiritual nature (John 3:6; 6:63; Ephesians 2:1). This new nature, naturally, has a holy desire (**will**). Its initial desire is to turn from sin to righteousness (repentance and faith). This is the will to come to Christ. The sinner comes, though fought against by the old nature's will of rebellion to God. That holy desire (**will**) of the new nature continues to express itself. Thus, the regenerated sinner now lives a life of righteousness, though fought continually by the will of the old man (Galatians 5:17, Romans 7:14-25).

This definitely is contrary to the false notions of the Arminians. The Arminians teach that man can either will (desire) spiritual things, or evil things. If this be true, then man's nature, which moves the will, is **both** spiritually good and evil. Then, it is not **totally** depraved and unprofitable, as the Scriptures teach. How could the flesh be totally depraved, yet desire (**will**) to do that which is spiritual and good?

One can easily see that there is no such "free-will" as Arminians advocate. No Arminian can harmonize his theory of the will with the truth as to depravity, brought out in this article.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jeremiah 13:3.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13.

(Reprinted from previous issue of T.B.E.)

Free-will somebody believes in. Free-will many dream of. Free-will! Wherever is that to be found? Once there was Free-will in Paradise, and a terrible mess Free-will made of there; for it spoiled all Paradise and turned Adam out of the garden. Free-will was once in Heaven; but it turned the glorious archangel out, and a third part of the stars of Heaven fell into the abyss. I want nothing to do with Free-will, but I will try to see whether I have got a Free-will within. And I find I have. Very free to that which is evil but very poor to that which is good.

—C. H. Spurgeon

"God In The Camp"

(Continued from page five)
is the tent of the meeting away off yonder in the distance. What is it telling us, beloved? It tells us that God isn't having anything to do with them, and God has had Moses to move the tabernacle outside the camp.

"And he said, My presence shall go with thee, and I will give thee rest."—Ex. 33:14.

Notice: Israel has sinned. They have violated the Word of God, in that they have made a calf

out of gold. They have worshipped the calf. Even though they knew that idolatry was wrong, and though they knew they were doing wrong, they worshipped that golden calf. God said, "I won't walk with you one step further," so Moses moved the tent of meeting outside the camp.

What are we saying? God is now made an outsider. He is no longer a part of the camp. He no longer has anything to do with them. God is now an outsider. Can you imagine a camp of people that God has started to take all the way from Egypt

to Canaan — can you imagine a camp of 603,000 men of war, and their wives and their children, probably three million people, and God said, "I'll have nothing more to do with you. You have made me an outsider." Then after Moses' prayer, God said, "My presence shall go with thee, and I will give thee rest."

Listen, beloved, I am wondering if in your own personal experience you have ever forced God to be an outsider so far as your life is concerned. I wonder if it isn't true that so many times you and I, by the way in which we live, and the things that we say, and the things that we do — I wonder if it isn't true that we make God to be an outsider. Consider your life, consider your doctrine, consider what you do and what you believe — is it in the light of the Word of God? Is it in keeping with what God says within His Word? If your life and the Word that you stand for is in keeping with what God says within His Word, then you can expect God to be with you, and if not, then you have made God an outsider in your life.

You can see then what Azariah meant when he said to Asa, "The Lord is with you, as long as you are with Him."

IV

THE CHILDREN OF ISRAEL AT KADESH-BARNEA.

The Word of God tells us of this experience in Numbers 14.

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE SIX

They came to Kadesh-barnea and sent their spies over to Canaan to find out what the land of Canaan was like. When the spies came back, they brought grapes, and pomegranates, and the fruit of the land, and they said, "It is a wonderful country. Here are samples of the fruit that we find over there. There is plenty of food. Everything is wonderful with the country. There is only one thing wrong—there are some giants over there. The sons of Anak live over in the land of Canaan, and they are giants. When we looked at them, we felt like we were grasshoppers, and they thought we were grasshoppers, too."

I tell you, if you feel like a grasshopper in the other fellow's presence, you can be certain he is looking on you as a grasshopper also. They compared themselves to grasshoppers. Could they have picked out anything much worse so far as a comparison is concerned? Mr. Grasshopper, when he starts to hop, doesn't know whether he is going forwards or backwards, to the right, or to the left — he just hops.

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read
THE PASTOR'S DILEMMA

75c

He has no knowledge as to which way he is going to hop. When you walk out in the summertime into a hay field, with the grasshoppers all around, they'll jump on you and suck the salt out of the perspiration on your body. If you leave a hay fork out in the hay field in the summertime, while you have gone to the house for lunch at the noon hour, when you come back the handle of the fork will be all rough where the grasshoppers have chewed on that handle in order to get the salt out of the perspiration that has rubbed off your hand onto the pitchfork. Then if you pick up a grasshopper, he will spit tobacco juice all over you. These Israelites said, "That is just what we feel like."

Beloved, if I could not find something better to compare myself to than a grasshopper, I think I would keep my mouth shut. Giants—grasshoppers! What a comparison! "They were giants; we felt like we were grasshoppers. It is a great country all right, but we can't take it." But two of the men said, "We can take it." However, the crowd listened to the ten.

Ofttimes we say the voice in the majority is the voice of God. It never is so in this world, be-

loved. The voice of the majority never was the voice of God. God has never been with the majority.

When they found out that God is always with the minority, couldn't go — that God was going to let them — that God was going to make them wander the wilderness for forty years pay for their disobedience their rebellion, they said, "It is the way God feels, we'll go anyway." Then Moses said:

"Go not up, for the LORD is NOT AMONG YOU; that you be not smitten before your enemies."—Num. 14:42.

The Word of God tells us they started to leave the camp, that they presumed to go to the hilltop, but they hardly to the top of the first hill the Amalekites came out. Israel saw those giants, they said, "We'll do what God said: wander in the wilderness forty years."

What have they done? They have disobeyed God. They sinned against God. They rebelled against God. They failed to take God at His word. They have presumed that the giants were bigger than God, the result was they wandered the wilderness for forty years.

Beloved, you can see from instances that God is in the only when we are walking with God.

V

THE CHURCH OF LAODICEA

Let's notice this same applied so far as a church is concerned. We read:

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Where was the Lord? He was an outsider to this church at Laodicea. What was with this church? Let's first what was right with it, had some works. Listen:

"I know thy works, thou art neither cold nor hot; thou wert cold or hot."—Rev. 3:15.

Here was a church that was doing something. That is, more than a lot of Baptists are today. Of a lot of Baptists couldn't be said that they had some works. That is, the thing good about them. But they were some things that were wrong — they were lukewarm, weren't cold, and they weren't hot, but they were just warm.

I think this characteristic of people — they are just warm. They come to church, if anybody says "America is loud, they would turn around and see what was wrong with it."

Years ago, I knew a man when he got happy he did who knew it. One day he was nounced in the church convention held some seven miles away, at another place. Though this man was an outsider, he attended the convention of the church, and he was in the crowd, and he said things that were pretty good. (Continued on page 7, col. 1)

WHY WE BELIEVE IN CREATION NOT EVOLUTION



by
FRED JOHN MELDAU

Cloth-bound
343 pages

\$3.95

This book is now in its 3rd edition and is an irrefutable expose of the vagaries of the evolutionists.

The wonder of God's marvelous grace is exalted in this excellent book.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

TRULY, A GREAT BOOK

WHAT THE BIBLE TEACHES

About God, Christ, Holy Spirit, Man, Angels and Satan

BY R. A. TORREY

535 pages—cloth

\$5.00 Postpaid

One of the greatest books I've ever owned. Have used it for years. I didn't even know it was back in print again until I had the opportunity to buy it last summer for our reading.

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

ELD. O. C. HARRIS
Citrus Heights, California

has been refreshing to be at Ashland Calvary Baptist Church Conference. The church has shown exceptional effort to be for her guests. The conference has been a place to be in personally of the doctrine of grace. It has been a conference that has honored the God's church at Ashland. Every

Cook Gives Report

(Continued from page two)
people and a car load that went on Friday afternoon the A. D. who could not be with us night before came to Brother's home and we had another lesson.

Saturday morning I caught the bus for Henderson, Texas where I met by Brother and Sister Reynolds. That night a number of the people of the Providence Church came to Brother's home for a time of fellowship. Sunday morning I was asked to speak for 15 minutes before the Sunday School then at the 11 o'clock hour. Brother and Sister Reynolds brought me to the bus depot where I arrived in Benton, Ark. I arrived in Benton at 7:30 after the first part of service had started, so Brother Shelnutt had another man of the church to meet me.

However, Ralph DeRoy, my brother-in-law and Brother Larry Cox were also there to meet me. They drove over from Memphis. I spoke to the East Side Baptist Church, we had a sweet time of fellowship with Brother Shelnutt until near midnight. Ralph, Brother Larry and I then drove to Memphis. The next day, April 3rd, my wife and I came over to Memphis to see a couple of sweet little daughters (and to meet me). I drove back to Birmingham, tired, but happy traveler arrived at home at 5 p.m. from one of the most wonderful trips ever.

Thanks to you and to TBE. Not did I have a wonderful time some of the most wonderful on earth, but the trip did cost me a penny. In fact, I home with enough left over

preacher who preached has felt the invitation was one of privilege and not perogative. Those who have preached have stood in the pulpit of Calvary Baptist Church and know the source of this privilege. This is as it should be. Keep up the effort and may the Lord bless you.

to carry me to Tulsa and part of the way to Ashland. This includes what my children and Brother Don Morrow of Grace Baptist Church, a brother dearly beloved in the Lord, gave me before I started on the trip.

May our dear Lord bless wonderfully all the wonderful people who were so good to me on the trip, including you.

Yours by amazing grace,
E. G. COOK

P.S.—On second thought, you did not ask for a book of travels, but I spoke on the entire trip 22 times.

PATRONIZE OUR BOOK STORE FOR THE BEST IN BOOKS

An officer, it is said, from Japan was visiting America. In a large city he saw a man stop a milk wagon, and asked an American what it meant, and was told that he was inspecting the milk to see whether it was pure or not.

Not long after the two passed a saloon, and a man came staggering out, struck his head against a lamp post and fell to the ground. The Japanese, on asking the meaning of it, was told that the man was full of bad whiskey. Said he to the American, "Is it poison?" When told that it was, he asked whether the sale of whiskey was watched as was the sale of milk, and he marveled when told that it was not.

At the market he saw a man inspecting meat, and he exclaimed, "I cannot understand your country. You watch the milk and the meat, and let men sell poisoned whiskey as much as they (Continued on page 8, column 5)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

Was I Wrong?

Some folk think I may have made a mistake in judging my recent experience, when visiting a certain church in Lexington, which sponsors a college. As some of you readers may recall, I mentioned how sick I felt about the sermon I heard. This sermon was on the woman who had "Great Faith." It was an exhortation of the people to have a similar faith, but outside of a reference to Rom. 10:17, it did not stress where the people were to get this "Great Faith."

I felt at the time it indicated that the pastor either did not believe in the Sovereignty of God and the Doctrines of Grace, or else he did not consider them important. I am sure the person who believes these truths will agree with me that one can hardly preach on this subject without touching on these truths.

Be that as it may, I was informed that I had judged too quickly. As a result I called that pastor and asked him what he believed about the above truths. After a few weak starts, he finally affirmed that he did believe them. At least that is what I understood him to say. However, I am going to qualify that statement and say that such public apology as I make here counts only if the gentleman involved will write some articles on the five points, God's sovereignty and predestination in the paper which his church publishes or else send them to TBE. I ask you Bro. preacher, give me a reason concerning the hope which is in you with regard to these topics.

If he does not, then I go back to this statement: "He did not consider them (the doctrines of grace) important. One thing for sure: If he will not take a strong stand for all five points, then I am against him. The next time I speak out, if he shows false colors, I will call him by name.

HOW CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?

Dear friend, if that minister of yours, wherever you may be in this great country of ours, does not take a firm stand with regard to the doctrines of grace, how can you long walk with him? If he does not preach grace, how can you grow in grace? What difference does it make whether he believes them or not, if he doesn't preach them, you will starve spiritually. How are you feeling brother? Weak? Backslidden?

NOW TO ALL PREACHERS EVERYWHERE:

Hear this: Why are you not declaring the truths of God's Word plainly and clearly? You say you don't like the word irresistible. It isn't in the Bible. True, but the word draw or drag is. Do you preach that? You say limited atonement isn't used in the Bible. True. But the fact that God hates some people is. (Rom. 9:13 and Psalm 5:5). Can you then say He loves them — that He sent his Son to die for people He hates? You deny His Word if you do, and you make God a liar.

Or can you say with Paul: "For I have not shunned to declare unto you all the counsel of God."—Acts 20:27.

Spurgeon did not mind using the word Calvinistic, and he classed himself unashamedly as a Calvinist, even though he did not agree with all that John Calvin said or did. He used the word because he knew people would recognize at once where he stood

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

| | | |
|--------------------|-------|---------|
| Single Copy | | \$.75 |
| Two Copies | | \$ 1.25 |
| Five Copies | | \$ 2.50 |
| Twenty-five Copies | | \$12.50 |
| One Hundred Copies | | \$45.00 |

Order from:
CALVARY BAPTIST CHURCH
Ashland, Kentucky 41101

with regards to the doctrines of grace.

I agree, and put myself in the same class. Like Jones in his church history, I do not condone what Calvin did, or all that he taught, but I uncompromisingly believe what he called total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints.

Do you? WHAT'S YOUR EXCUSE?

"God In The Camp"

(Continued from page 6)
fact, he said some good things about Baptists. When he did so, this old man let out an "Amen" that could be heard all over the place, and everybody turned and looked at him. They thought surely that he had gone crazy.

That can happen in the majority of churches — people get lukewarm as to their emotions. They are lukewarm as to their giving. They are lukewarm as to their works. I don't know anything that is much worse than lukewarm Christianity.

What effect did this have on God? They weren't hot, and they weren't cold. God said:

"I will spue thee out of my mouth."—Rev. 3:16.

Do you know what spuing is? God says, "You make me sick at my stomach."

Beloved, this church had some works. They were rich. They had gone on record that they had need of nothing. Listen:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17.

Oh, can you imagine a church that gets to the place, they think they don't need anything? That means they don't need the Lord.

A church in West Virginia wrote me a few years ago and wanted me to become their pastor.

They gave me every kind of inducement in the world to get me to become pastor of the church, including country ham, and that ought to have caused any preacher to weaken. They said, "We keep a country ham, in the pastor's ice box all the time." They made it sound pretty good. They wanted a picture of me. I sent them one in my shirt sleeves and overalls, and I said, "Please send it back, because it is the only one like it I have." I wrote them a letter, and I said, "You say you have all this to offer, but I'd like to ask you one question — do you have the Holy Spirit? Does He direct?" One of the brethren whom I think knew the Lord said, "Brother Gilpin, that is a terrible rebuke. We hadn't even considered that we needed Him."

That was Laodicea. That is the modern church. The average church doesn't need the Holy Spirit. You can take an offering without the Holy Spirit being present. You can preach without the Holy Spirit. You can sing without the Holy Spirit. You can go to a service without the Holy Spirit being present. You can do anything that a church does, and get by. This church at Laodicea thought so highly of themselves, they had gone on record, that they had need of nothing. Actually, they didn't have much, because they had the Lord Jesus Christ on the outside. They did not even have Jesus in their church.

I can see the Son of God standing on the outside knocking at the door. You talk about a church that is in a pitiful condition — this church at Laodicea was such.

Azariah said to Asa, "The Lord is with you while you be with Him, but if you forsake Him, he'll forsake you." This church at Laodicea had forsaken Him. They forced Him on the outside, and the Lord Jesus Christ was knocking at the door. Can you imagine a Baptist Church that has forced Jesus Christ to be (Continued on page 8, column 3)

One of the Greatest Books
of All-Time

Christian Martyrs Of The World

By JOHN FOXE
(1517-1587)

\$3.95

One of the all-time great Christian classics, this book tells the story of the saints' martyrdom at the hands of both heathen and Romanist. Beginning with the early church and the apostles, it goes through history, telling of the faith of those who loved not their lives even unto death.

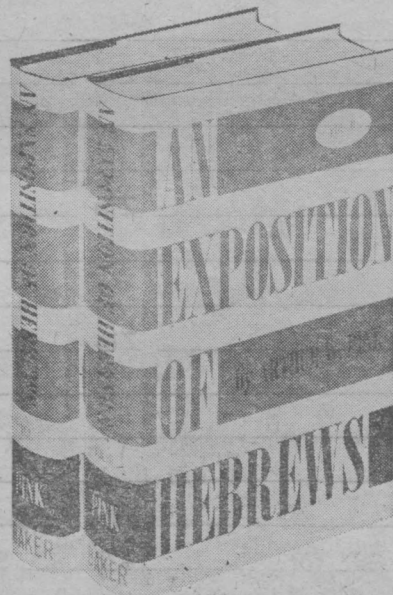
CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE SEVEN



An Exposition of Hebrews

By
A. W. PINK

over 1300 pages
2 volumes

\$11.95

This is the most thorough and the most complete exposition of Hebrews ever printed. Packed with sermon material.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

Disgrace To Baptists

(Continued from page one)
than two centuries older than Roman Catholicism.

In his ignorance, this Catholic priest, in all probability, doesn't know that the Bible refers to Roman Catholicism under the imagery of an old whore. Can you imagine a true Baptist Church having one of the representatives of the old whore conduct a service in their behalf?

But then look at the following Wednesday evening, when a Jewish Rabbi, who says that Jesus Christ was the bastard son of Mary, speaks to this degenerate Baptist Church. Surely there must be some individuals within this church who believe enough truth, to rise up in opposition, against such teaching on the part of a Christ rejecting Jewish Rabbi.

It would be kindly hard for me to imagine John the Baptist calling on the Pharisees and the

Sadducees to assist him with their teachings on a Wednesday evening. Yes, it would be kind of hard to imagine Elijah and Elisha asking the prophets of Baal for their religious help.

Calvary Baptist Church of which I am pastor is not affiliated with either the Northern or Southern Baptist Convention, nor with the local association of Baptists known as the Greenup Association.

If I were a member of Greenup Association I would ask the First Baptist Church of Ashland to either clean up, or clean out.

In fact, every true church of Greenup Association ought to protest the action of the degenerate First Baptist Church. To fail to do so, is to condone the actions of the First Baptist Church. Any pastor or church who fails to condemn the First Baptist Church for her actions is as apostate as the First Baptist Church.

It is a disgrace for a group of people to call themselves Missionary Baptists who hold no more conviction for the Word of God than the First Baptist Church of Ashland. No wonder our Lord said that the church at Laodicea made him sick at the stomach — sick enough to vomit. Well, the organization that is a burden to the ground that it occupies on the corner of Seventeenth and Winchester in Ashland, Kentucky, makes me feel exactly the same way. Whenever I hear of "sich goin's on," I feel like "puking," too.

"God In The Camp"

(Continued from page seven)
an outsider? Laodicea did, and there are plenty of Baptist Churches today, in my opinion, just like that church.

CONCLUSION

My subject, is, "God in the Camp," but in every instance I have presented to you, I have shown God outside the camp. In the case of Israel fighting against the Philistines, God wasn't in the camp. In the case of Samson, God wasn't with him; God had taken a walk while Samson was talking to Delilah. In the case of Moses, and the children of Israel, God wasn't in the camp, because He made Moses move the tent of meeting outside the camp. God wouldn't even stay in the camp with the children of Israel. In the case of Israel at Kadesh-barnea, God wasn't with them. When they tried to go up without Him, they were met by the enemy. At Laodicea, God wasn't with them, for Jesus was on the outside knocking. As I say, my subject is about God in the camp, but my message has all been about God outside the camp. Beloved, the place for God is in the camp. The place for God is in your life, if you want to walk in fellowship with Him, to the extent that you feel His presence day by day.

Oh, brother, sister, I would to God that Calvary Baptist Church might never meet, with God as an outsider. I would to God that every day you and I might live in such a way that God is not made an outsider to our lives. We read:

"What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." — I Cor. 6:19, 20.

Paul said, in writing to the church at Corinth, "Ye are bought with a price." I ask you, "Are you bought with a price?" If you are, then glorify God in your body, and in your spirit.

Notice again:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath unrighteousness with righteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." — II Cor. 6:14-18.

It is one thing to have a Father, and it is another thing for Him to be a Father to you. It is one thing for you to be a Son of God, and it is another thing

for the Father-and-Son relationship to mean something in your life.

Notice again:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL to the glory of God." — I Cor. 10:31.

Beloved, if you don't want God to move out — if you don't want God to take a walk, then do all for the glory of God.

In the book of Exodus, we have the story of the building of the tabernacle and all the pieces of furniture — explicit directions as to the building of each of these. Then the Word of God says that Moses did all this. They set up the tabernacle, and they set in place all these pieces of furniture, and the tent, and all the curtains. When it was all put together, we read:

"Thus did Moses; according to ALL THAT THE LORD COMMANDED HIM, so did he." — Ex. 40:16.

"... as the Lord commanded Moses." — Ex. 40:19.

"... as the Lord commanded Moses." — Ex. 40:19.

"... as the Lord commanded Moses." — Ex. 40:21.

"... as the Lord commanded Moses." — Ex. 40:23.

"... as the Lord commanded Moses." — Ex. 40:25.

"... as the Lord commanded Moses." — Ex. 40:27.

"... as the Lord commanded Moses." — Ex. 40:29.

"... as the Lord commanded Moses." — Ex. 40:32.

Notice, it is repeated in this Scripture eight times that what they had done, they had done as the Lord commanded them. Be-

THIS SUMMER . . .
DO SOMETHING

DIFFERENT!

Come To

COLORADO
SILVER STATE
YOUTH RANCH

JUNE 27 To JULY 30

A Cookout — Junior Rodeo
A Banquet — Horseback Riding.

And Other Planned Activities
for Young People.

SPECIAL MUSIC AND
CHRISTIAN FELLOWSHIP

For only \$15.00, you can
spend a wonderful week in
the mountains of Colorado.

Silver State Youth Ranch
Harvey H. Springer, Founder
P. O. Box 90
Englewood, Colorado 80110

loved, when you do things as the Lord commands, what can you expect? Here is the tabernacle set up. Here are all the pieces of furniture in place. Here are the curtains in place. Here is the fence around about the parallelogram in place, to keep the people on the outside from seeing what is going on, on the inside. It has all been done as the Lord commanded them. What are we to expect? Well, I'll tell you what happened. Listen:

"And the glory of the Lord FILLED the tabernacle." — Ex. 40:35.

Beloved, when it was all done as the Lord commanded Moses, then God's glory came down, and the glory of the Lord filled the tabernacle. When you build according to God's plan, when you put your building up according to God's plan (and I use the word "building" figuratively) — whenever you as an individual, or we as a church, build according to God's plan, we can expect the glory of God to overshadow us, just like the glory of God overshadowed and filled the tabernacle.

Most all I have said has had to do with God outside the camp. This passage certainly shows us

that God can be in the camp. It is my prayer that you, as individuals, and collectively as a church — that we'll strive to stay so close beside that God will be inside the camp and that we can say "God in Calvary Baptist Church."

May God bless you.

The Best In Books

(Continued from page seven)
please."

This was a severe arraignment coming from a representative of a country a half-century old in heathenism.

About another important thing we show a glaring lack of: and that is the kind of minds are feeding up. We are far from wise if we are under a rigid inspection of our bread, water and milk, indifferent as to the sort of nature we feed our minds with.

The best and soundest in the world are on sale in book store, and are regular advertised in the paper. Buy for the sake of your soul, your home and your country that you buy good books liberally from us.

Appreciated Letters

Dear Bro. Gilpin:

We send this small offering to express our appreciation for the "Baptist Examiner" and the message therein. It is our conviction that born again believers hunger after the milk of the Word, in the inner life, therefore could not help but appreciate the paper.

WILLARD PYLE, Pastor
Mt. Pleasant Baptist Church
Chesapeake, Ohio

Sins Washed Away

(Continued from page seven)
mersed for the remission of sins."

Mark you, Mr. Campbell, that none can rationally certainly enjoy the hope of heaven unless immersed for the remission of sins. John T. Poe in Gospel of Dec. 17, 1891, said:

"All our brethren teach that none can rationally certainly enjoy the hope of heaven unless immersed for the remission of sins. Christ, and are not

Compare with the deliverances from leading sinners this one from the Bible and see how striking they are in their belief in the saving efficacy of baptism. Council of Trent in 1547 delivered on baptism.

"Baptism is a sacrament instituted by Christ to wash away original sin and those we may have contracted; to communicate the kind the spiritual regeneration and grace of Jesus Christ, and to unite them to his living head. If any man say that baptism is not essential to salvation, let him be accursed. In baptism, our sins are remitted, the punishment of sins is warded off."

H. T. Anderson said in the Apostolic Times, of Lexington, 1871, that "baptism for the remission of sins is a Romish." He was right. Baptism and infant baptism came from the Catholic New Testament knows nothing of either.

Some Campbellites do believe in baptism for the remission of sins, but they are in the pew. Their church has taught that and they have come out of an institution that teaches something that is their own experience and the teachings of the New Testament on baptism.

the Bargains that bloom in the Spring

The Best Bargain of All! THE BAPTIST EXAMINER

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!
(No less than ten "subs" accepted at this price.)

1. Name _____
Address _____
Zip _____
2. Name _____
Address _____
Zip _____
3. Name _____
Address _____
Zip _____
4. Name _____
Address _____
Zip _____
5. Name _____
Address _____
Zip _____
6. Name _____
Address _____
Zip _____
7. Name _____
Address _____
Zip _____
8. Name _____
Address _____
Zip _____
9. Name _____
Address _____
Zip _____
10. Name _____
Address _____
Zip _____

Enclosed \$_____ for _____ Subs

Your Name _____
Address _____
Zip _____

GIVE US READERS--

We Will Give Them The Truth

THE BAPTIST EXAMINER

MAY 6, 1967

PAGE EIGHT