

The Baptist Examiner

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

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Why Folk Should Be Re-Baptized

By ROY MASON
Tampa, Florida

In holding a meeting some years ago, some of the most prominent members of the church, including the pianist and the leading Sunday School teacher, came forward and made a public profession of faith. The pastor of the church said, "Please handle it somehow, Bro. Mason, I don't know what to do." I suggested that the church withdraw fellowship from these technically, so that the church would have a record of the proceedings. This was done after which the church received them as candidates for baptism on their profession of faith. In another instance, where I was pastor, a woman who had

been a member, came forward, saying that she had previously been an unsaved church mem-

ent, criticized the procedure, and a member of long standing took me to task for baptizing over again a person who had already been immersed. In reply to his question, "Why should such a person be re-baptized?", I answered somewhat as follows:



ELD. ROY MASON

We have Scripture authority and example for baptizing over again those who were unsaved at the time they were previously baptized. (See Acts 19:1-5) Note in this Scripture that the thing wrong was not "John's baptism." John's baptism was alright, for it was all that Jesus and the apostles had. Evidently it was not John himself who baptized those people—but some disciple of John who had a garbled conception concerning baptism. (Continued on page 2, column 1)

ber, and had just trusted Christ. She was received just as were the people mentioned above. A Baptist preacher who was pres-

From Spurgeon's Pulpit

by

C. H. Spurgeon



Arguments For The Perseverance Of The Saints

"The righteous shall hold on his way."—Job 17:9.

I shall do little more than quote the Scriptures, and leave them to sink into your minds. A blessed passage is that in Jeremiah 31:3: The Lord hath appeared of old unto me, saying, yes, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." If He did not mean that His love should be everlasting He would never have drawn us at all, but because that love is everlasting therefore with loving kind-

ness has He drawn us. The apostle argues this in a very elaborate manner in Romans 5:9,10:

"Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

I cannot stop to show you how every word of this passage is emphatic, but so it is: If God (Continued on page 2, column 2)

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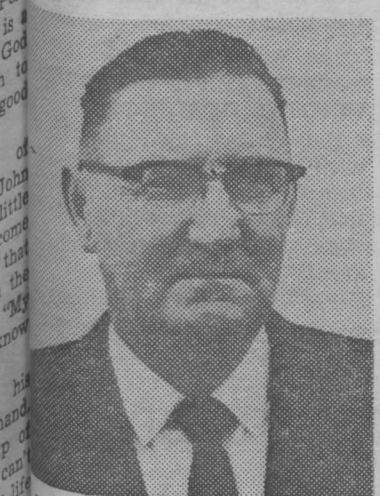
SPITE OF APOSTASY, WE NEED TO BE...

WATCHING

ELD. JOHN W. REYNOLDS
Henderson, Texas

Scriptures: II Tim. 2:19; John 18, 19; Acts 20:28, 29.

As a text II Tim. 2:19. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."



ELD. JOHN W. REYNOLDS

andeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."

eth the name of Christ depart from iniquity." We shall first give our thoughts to the Great Apostasy. Then we shall note what God says must be His faithful servants' stand and obligation to God and His Church during the days of this greater falling away.

THE APOSTASY ITSELF

What is meant by Apostasy?

The Greek word translated Apostasy is "Apostasia." It means a defection from a former professed truth.

Webster says that it is the act of turning away from prior belief, or abandoning a belief in a professed truth.

Both these definitions harmonize with what the Bible says about those who bring about this apostasy. See 2 Tim. 4:2-4. "Preach the Word; be instant in season and out of season; reprove, rebuke with all longsuffering and doctrine. For the time will come (Continued on page 6, column 1)

DISSEMBLERS - THE CURSE OF TRUE N. T. CHURCHES

By FERRELL KENNEDY
New Testament Baptist Church, Elyria, O.

"I have not sat with vain persons neither will I go in with dissemblers." Ps. 26:4.

After reading this portion of the scriptures, I became fascinated by the word "dissemblers." Consulting the old dictionary, I learned that to be a dissembler, one must be able to conceal one's real motives, conceal the true nature of one's activities, to give false impressions, to feign or pretend, to make facts appear to be (Continued on page 5, column 4)

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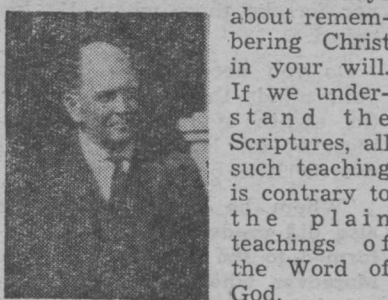
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PASTOR JOHN R. GILPIN is the speaker for each broadcast

"Deeds Done In The Body."

By H. B. TAYLOR, SR.
(Now With The Lord)

There is a good deal of talk abroad in the land now-a-days about remembering Christ in your will.



The plain command of the Lord Jesus Christ was for men not to lay up for themselves treasures on earth. This teaching (to remember Christ in your will) encourages men not only to disobey God in laying up treasures for themselves; but also to hoard their treasures for themselves just as long as they hold on to life.

This teaching disobeys and dishonors the Lord Jesus in another way. His Word commends David because he served his own generation by the will of God. That

is what men, who are stewards of God's money ought to be taught everywhere, namely, that it is their business to use their money themselves, while they live, to serve their own generation according to the will of God. Every Christian business man should make money, if God will let him; but he should give it away himself, not leave it for the next generation; make it serve the generation in which he lives, according to the will of God. Let the next generation make their own money according to God's will and then use it to serve that generation as God wills.

But plainer than either of these is the text which says that when the Lord Jesus comes again, men are to be judged by Him, "according to the deeds done in the body." If that means anything, it means that post-mortem gifts will get no word of approval, no commendation, no regard from the Master. God's stewards must do their own giving if they would (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHO MAKETH THEE TO DIFFER?"

"For who maketh thee to differ from another? and what hast thou that thou hast not received? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—I Cor. 4:7.

I am satisfied that every one of you have heard the expression that such and such an individual is a "self-made" man. I am sure that this is no new expression to you. Well, beloved, if there is any one of you who thinks in any wise at all that he or she is a self-made individual, and that there is certain praise that is becoming unto you, I would like to disillusion you, and tell you that I

have no place in my thinking for that expression — a self-made man. Instead, beloved, I do not think of us as deserving praise in any wise at all for what we are, or what we may be.

Take for example, Abraham Lincoln. When I was a boy, school teachers held up before me Abraham Lincoln as a model. He was born in a log house, and as a result of his striving and his persistence, and by lying down to study at night in front of an open fireplace, he was able to learn a little of the rudiments of this world so far as education was concerned, and by continuous

striving on his part, Abraham Lincoln became a great man in the eyes of the world. I think every school teacher that I had up through high school days held up Abraham Lincoln as such a model, as if to say, "If you strive, if you work hard, if you do the best you can, you will be able to imitate, and maybe even surpass, Abraham Lincoln." They held him up as being a self-made man — that he made himself by his own persistence and hard work.

Now, beloved, when I read the fortieth chapter of Isaiah, I can (Continued on page 2, column 4)

CHRISTMAS

It is now again what the world in its mad revelry calls Christmas. We get a bit tired and heartsick to keep repeating in these columns that which our readers by this time do know, or should know, that our Lord was never born on the 25th day of December. That is the cold and heavy rainy season in Palestine and no shepherds would be out in the fields feeding their flocks with the rain pouring down on their heads. Nor would the sheep themselves be out grazing in the rain; they would be looking for shelter somewhere. The truth is that the so-called Christmas was an invention of the Romish hierarchy and was made as a concession to certain heathen (Continued on page 8, column 1)

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Re-Baptized

(Continued From Page One)

ing what it was all about (My guess is that it was Apollos who did the baptizing—and Acquilla and Priscilla had to take him aside and straighten him out. (See Acts 18:24-26).

Evidently those people had not truly believed in Jesus, and thus they were not really and truly saved. They did so evidently when told about Him and subsequently were baptized.

Baptism does not mean anything—and in fact it tells a lie, when a person has not been truly born again. Baptism signifies that one has been raised to "walk with Christ in newness of life." (Rom. 6:4). This is not and cannot be true, unless one has actually become a believer.

One of the cardinal doctrines of Baptists — and of the New Testament, is the doctrine of "BELIEVER'S BAPTISM." The Scriptures nowhere teach that any one should be baptized but a believer. That rules out infant baptism, for infants can't believe.

Baptists get their name from their time-honored practice of baptizing those received from other faiths. Baptists through the centuries were called "Anabaptists," which signifies "re-baptizers." Eventually the name was shortened, and the "ana" was dropped until we have the present term "Baptist." One reason Baptists have refused to ac-

cept the baptism of others is the fact that often baptism is designed to help save, or is administered without insistence on previous conversion. Also of course there is the question of authority involved.

One SHOULD NEVER be baptized over again if he were really saved before his baptism, and if that baptism were properly administered by the proper authority. But if one wakes up to the fact that he wasn't saved back there—then truly turns to the Lord for salvation, he should certainly follow the Lord in a baptism that is genuine.

WHY FIRST WITHDRAW FELLOWSHIP?

Often a church in such cases goes right ahead and baptizes the person over again, without first withdrawing fellowship. No harm is meant, but that is a highly incorrect procedure. Why? Because that reverses Baptist and New Testament Doctrines by putting Church Membership before baptism. Should a person be a church member before he is baptized? When a church baptizes one who is a member, that church assumes that position exactly. No—there should be a correction publicly made. The person confesses the mistake made in being baptized without conversion. The church in view of such mistake removes the person's name from membership. Receive the person on his profession of faith for baptism, just as they would receive any other person who might come professing faith in Christ. If anybody objects to this procedure, let him remember that the Bible says, "Let all things be done decently, and in order."

Perseverance

(Continued from page one)

reconciled us when we were enemies, He certainly will save us now we are His friends, and if our Lord Jesus has reconciled us by His death, much more will He save us by His life; so that we may be certain He will not leave nor forsake those whom He has called.

Do you need me to bring to your minds that golden chapter, the eighth of Romans, the noblest of all language that was ever written by human pen?

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

There is no break in the chain

between justification and glory: and no supposable breakage can occur, for the apostle puts that out of all hazard, by saying:

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?"

Then He heaps on all the things that might be supposed to separate and says,

"For I am persuaded, that neither death, nor life, nor angels nor principalities nor powers, nor things present, nor things to come, 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"

In the same manner the apostle writes in Philipians 1:6,

"Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ."

I cannot stay to mention the many other Scriptures in which what has been done is made an argument that the work shall be completed, but it is after the manner of the Lord to go through with whatever He undertakes "He will give grace and glory," and perfect that which concerneth us

One marvelous privilege which has been bestowed upon us is of peculiar significance: we are one with Christ by close, vital, spiritual union. We are taught of the Spirit that we enjoy a marriage union with Christ Jesus our Lord—shall that union be dissolved? We are married to Him. Has He ever given a bill of divorce? There never has been such a case as the heavenly bridegroom divorcing from His heart a chosen soul to whom He has been united in the bonds of grace. Listen to these words from the prophecy of Hosea 2:19, 20:

"And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."

This marvelous union is set forth by the figure of the head and the body: we are members of the body of Christ. Do the members of His body rot away? Is Christ amputated? Is He fitted with new limbs as old ones are lost? Nay, being members of this body, we shall not be divided from Him. "He that is joined unto the Lord," says the apostle, "is one spirit," and if we are made one spirit with Christ, that mysterious union does not allow of the supposition of a separation.

The Lord has wrought another great work upon us, for He has sealed us by the Holy Spirit. The possession of the Holy Ghost is the divine seal which sooner or later is set upon all the chosen. There are many passages in which that seal is spoken of, and is described as being an earnest, an earnest of the inheritance. But how an earnest if after receiving it we do not attain the purchased possession? Think over the exceedingly weighty words of the apostle in 2 Corinthians 1:21, 22:

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

To the same effect the Holy Spirit speaks in Ephesians 1:13,

THE BAPTIST EXAMINER

NOVEMBER 18, 1967

PAGE TWO

GOD OF SMALL THINGS

If you will take time to read I Cor. 1:27-29, you will see why this topic was chosen for today's bulletin. The weaker a thing is in itself the more its use displays the power and might of God.

God could have used massive rocks, huge boulders and rocky shores to keep the oceans in their bounds, but He doesn't. We are told in Jeremiah 5:22 that He uses the SAND for the bound of the sea by a perpetual decree, this keeps the sea in its place.

In the conquest of the land of Canaan by Israel, there was grave danger that the children of Israel could boast themselves of their might and powers, thereby forgetting that it was God who gave them the victory. In lieu of this, God promised that the victory, in some instances, would be the results of the hornets which He would send, Ex. 23:27-28. Joshua reminds them of this feat of the Lord, Joshua 24:12. Note carefully the last part of this verse.

So it is today, has always been and always will be, that God must deprive His vain sinful children of their boasting. This disrobing us of our pride begins in the

initial act of salvation, Eph. 2:8-9. Our God-given faith is the result of His operative grace according to Acts 18:27. The whole movement of God was determined by His elective Grace, Rom. 11:5,6—and note that the word "it" in verse 6 is the "election" spoken of in verse 5.

In the lives and experiences of God's people, He must continue to use such peoples, situations and things that are in themselves without power, praise or significance in order that our faith and trust must be in God. I Cor. 2:4,5.

Certainly the two creative miracles (that of turning the water into wine and multiplying the loaves and fishes to feed the multitudes) of Christ are sufficient grounds for us to trust in His power to do and act for and in the behalf of all who truly trust Him! If they aren't, then what greater power can we know than when we behold by faith's eye the EMPTY TOMB out of which His resurrected body came?

—From Church Bulletin
Central Baptist Church
Grenada, Wis.

14:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Beloved, we feel certain that if the Spirit of God dwelleth in us, He that raised up Jesus Christ from the dead will keep our souls and will also quicken our mortal bodies and present us complete before the glory of His face at the last.

Therefore we sum up the argument with the condiment expression of the apostle when he said (2 Timothy 4:18):

"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever, Amen"

"Differ?"

(Continued from page one)

not believe in a self-made man. At best, God refers to us as grasshoppers. He speaks of us as drops in a bucket. He speaks of us, more or less, as animated dust. If God looks upon us as grasshoppers, and as drops in a bucket,

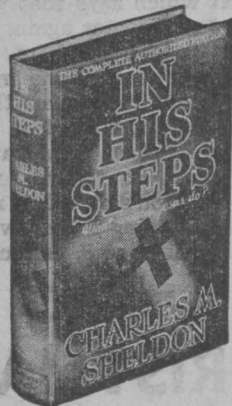
and as animated dust, then how could we ever talk about any body being a self-made man?

Instead, I come to this text in I Cor. 4:7 and I read, "For who maketh thee to differ from another?" Instead of being a self-made man that has lifted himself from a position of obscurity and poverty to a position of prominence and financial success, actually everyone of us, whatever we have, we have it just because God has granted it to us. He is the one that makes us to differ.

If you will read this passage in I Corinthians and study it in its context, you will see that the only way you and I differ in any wise at all is because God makes the difference so far as our lives are concerned. There is no praise due us. No one should pat us on the back because we have achieved fame or success in this world. Rather, all the difference there is in any individual over any other individual, is there because God has put the difference there Himself.

I
WE DIFFER IN GOD'S PROVIDENTIAL DEALINGS.

Here is one man that is born with the proverbial silver spoon in his mouth and another fellow that is born that doesn't even have a spoon in the house. I tell you, beloved, we differ in God's (Continued on page 3, column 1)



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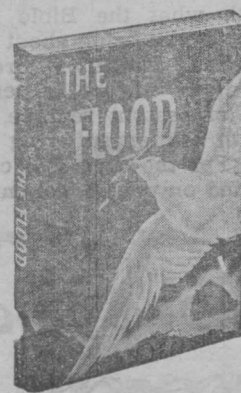
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"Differ?"

lad probably ten or twelve years of age, who was answering questions, the like of which would have caused college professors to have scratched their heads and thrown up their hands in defeat, yet he was answering those questions and earning thousands of dollars with every answer that he gave.

In contrast, when I think about those child prodigies that have enormous brain capacity, I think about some little child that is born today that isn't even normal mentally. A lady visited in our home sometime ago who is the mother of two Mongoloid children — children who are not bright enough to take care of themselves. Although it was the first time that I had met the lady, she seemed to me to be an unusually fine, high-type lady. There isn't a doubt in my mind that that lady knows the Lord and loves the Lord and serves the Lord to the best of her ability. I am satisfied that she is a good Christian woman. I have thought so many times since she told me about those two children that she has, without the mental capacity to really care for themselves and must have constant attention from someone else, and I contrast those two children with these child prodigies that know the answer to things that would baffle a college professor.

Now, beloved, who makes the difference? I say, every difference that we have physically comes because God has made the difference.

I was in Richmond, Virginia, years ago, and I heard for the first time about the home for incurables there. If you ever get down in the dumps and want something to cheer you up, I suggest that you just visit the home for incurables at Richmond and I'll guarantee when you come away, you will come away singing the Doxology and thanking the Lord because of what God has done for you, in that He has given you sufficient physical strength and mental power to take care of yourself. Beloved, when I came away, I couldn't help but marvel at this fact: why is it that I am not in that place? Why is it that I don't have a body that is bent double until maybe my head drags along the floor just in front of my feet? Why is it that perhaps my body hasn't turned in the shape of a hairpin in the other direction until my head drags along the floor behind my feet? Why is it that I have a body whereby I can move about under my own power while

others have to be carried about as children? Why is it that I have a mentality that is sufficient to enable me to carry on my work from day to day while others are a care upon society? I tell you, beloved, it is God that makes the difference. In all the physical differences that we have, that difference comes from God.

I go to the hospital quite often for visitation and I stand and look, perhaps, in a ward. Maybe there will be three or four or five people lying there in bed sick, unable to move—unable, at least, to get out of the hospital. I think as I walk out, how fortunate I am, and how thankful I ought to be. What a difference there is between me, able to walk about, and those individuals lying there upon sickbeds, maybe some of them unable to get out and walk again. Beloved, who maketh us to differ physically? The God that causes us to differ mentally and causes us to differ in His providential dealings is the same God that causes us to differ physically.

III IT IS GOD THAT CAUSES US TO DIFFER IN THE MATTER OF GRACE.

The Apostle Paul said: "BUT BY THE GRACE OF GOD I AM WHAT I AM: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."—I Cor. 15: 10.

Beloved, it is God's grace that makes us to differ spiritually. Just as it is God that causes us to differ materially, and it is God's dealings with us whereby we differ physically, so it is likewise in the matter of God's grace. We differ spiritually as the grace of God is manifested in our lives. Paul says, "By the grace of God I am what I am."

Several years ago, a young

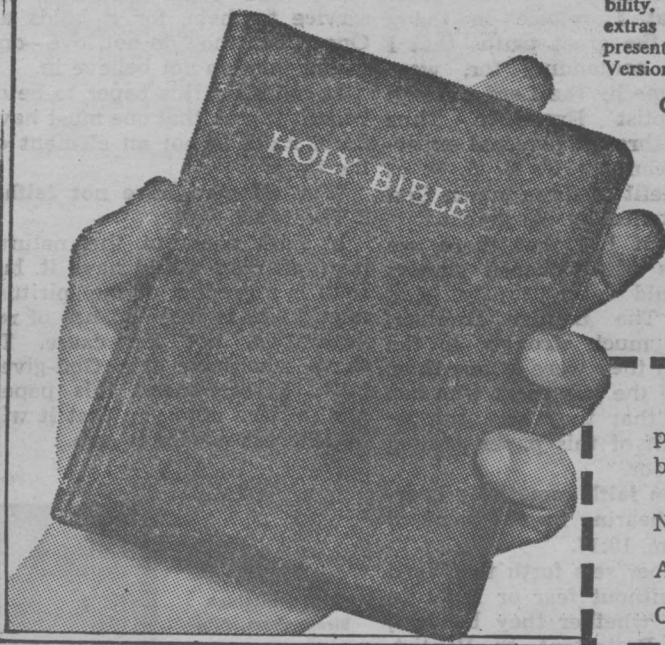
preacher friend of mine went back to his old home in Western Kentucky, and on his return trip he thought he would go by the penitentiary at LaGrange, Kentucky, just after it was moved from Frankfort to LaGrange. When he drove up, he noticed that there was a crowd of people standing over to one side, apparently looking down at the ground. When he came near, he found that a man had tried to escape just a few minutes before and a guard had shot and killed him. When this preacher friend stood there and looked down upon this individual, he found it to be the same person who had sat beside him the night that he, himself, was saved. In other words, back yonder some months or years before, those two young lads in their teens had sat side by side. God's grace had reached down and saved one and made a preacher out of him, and the other one was let alone and he went to the penitentiary and came to an untimely death by being killed by a guard when he was

attempting to escape. I ask you, beloved, who makes the difference spiritually in this world? It is none but God.

When I think of an experience like that, my mind goes to dozens and dozens of similar experiences. Every time that I go to Chicago, I always take a trip down to Skid Row. Now I don't go there because I like to see the derelicts of society, but I go there in order that I might be blessed of God. It helps me to realize how much I am blessed of God whenever I see those moral derelicts of society. You can see the reeling drunkard as he staggers along, or you can see some erring woman, or you can see some individual who is nothing but an absolute bum so far as society is concerned. I tell you, beloved, whenever you look upon such individuals, and then look in the mirror to realize that God has saved your soul, when but for the grace of God you might be right where those derelicts are—when you realize that, you have

(Continued on page 4, column 4)

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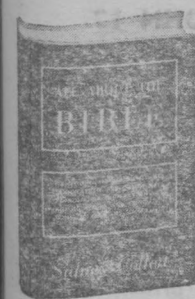
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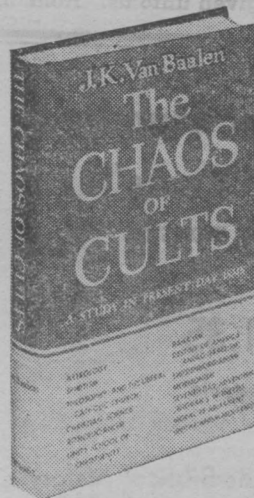
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PAGE THREE



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A lot of benefit, if he will read it. Almost every truth dealt with in the Bible, is taught in articles published in the Examiner. The sinner can learn that he is a sinner; that God is in the business of saving; the terms of salvation, and the Holy Spirit may use those truths as a means of bringing the lost to God.

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The Baptist Examiner would be of great benefit and service to any quickened sinner to whom God has given seeing eyes and hearing ears.

"The hearing ear, and the seeing eye, the Lord hath made even both of them." Prov. 20:12.

To those who have these gifts of the Spirit, this paper would enlighten their understanding, bringing them into contact with the great Doctrines of the Word of God. The doctrines of grace are clearly and most forcibly set forth and defended with a "thus saith the Lord." The doctrine of the true church is proclaimed with such conviction, that I feel anyone reading its pages with an unbiased mind, could readily distinguish the true church from the false denominations of this world.

I dare say that there is not another paper like it in the world. If there is, I do not have knowledge of it. I receive a number of different religious papers but they do not have the Biblical understanding that is shown forth in

this paper.

I have known the editor of T. B. E. for many years, through him and his paper the Lord has taught me many of the great truths that I rejoice in today. Some of the great truths that I am now contending for, were given to me by the Lord through The Baptist Examiner. Thus speaking through personal experience, I can say T. B. E. is of great benefit to those whom God has quickened by His Spirit.

No doubt but that there are thousands of quickened sinners who could also testify that through The Baptist Examiner, they are much stronger in the faith than they were at one time. Many are the preachers who can proclaim that they are stronger as a result of this paper coming to their door.

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

This paper sets forth the Word of God without fear or favor to any man, whether they be Jew, Catholic, Protestant or Baptist. That is another characteristic about this paper that I enjoy. There is no attempt by the editor to apologize for what God has said. There are too many in this world who are trying to explain away what God has written, but I do not find it so in the pages of T. B. E.

To a dead depraved sinner who has not been quickened by the Holy Spirit, this paper would be of no benefit to him.

"But the NATURAL MAN RECEIVETH NOT THE THINGS OF THE SPIRIT OF GOD; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor. 2:14.

If the natural man cannot receive the things of God, then it stands to reason that the spiritual man must be placed within, before he can receive the truth of God's word. In fact this paper like the Bible would only be foolishness to the unregenerated man. They have no love for God, nor His word, until that love and concern is worked into their hearts.

"And hope maketh not ashamed because the LOVE OF GOD IS SHED ABROAD IN OUR HEARTS BY THE HOLY SPIRIT which is given unto us." Rom. 5:5.

We know that this paper has many enemies who would destroy it if it were possible to do so. Perhaps they can be classified with the group that Jesus describes for us in Jn. 15:18:

"If the world hate you, ye know that it hated me before it hated you."

A dead man cannot believe the record that God has left of His son.

"You believe not because you are not of my sheep." Jn. 10:26.

From this verse I gather that one must be a sheep before he could believe the Word of God. Therefore those who are not sheep, this paper would be no service to them, for it holds up One whom they do not love—one whom they do not believe in.

In order for this paper to be of benefit to one, that one must have faith. Faith is not an element of the flesh.

"For all men have not faith." 2 Thess. 3:2.

If faith were of the natural man, all men would have it, but faith is a product of the spiritual man. Faith is the evidence of regeneration, not the cause. To those who have this God-given faith, I recommend this paper, and declare unto you that it will be of great service to you.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



This is a debatable question. And I am sure it will continue to be so. There are some wonderful Bible scholars who hold that the lost person must actually hear the preacher's voice in order to be saved. And there are Scriptures that, to them, seems to back up their position. I am aware of Scriptures like Rom. 10:14 and I Cor. 1:21, but, as I see it, there is another possible interpretation to these Scriptures like Rom. 10:14 and I Cor. 1:21, but, as I see it, there is another possible interpretation to these Scriptures. The word "hear" usually means to hear with the physical ear to be true. But according to THE NEW CENTURY DICTIONARY it also means to be informed of something, also, to receive news or information by the ear or otherwise. Someone might say, Have you heard from Brother Gilpin recently. The answer (and a good one) could be, "Yes, I had a letter from him yesterday." So in the physical realm the word "hear" does not always mean to actually hear the voice.

At the close of each of the seven letters in Rev. 2 and 3 we see the expression, "He that hath an ear, let him hear." Now our Lord is not talking about physical hearing in these verses. In Prov. 20:12 we read, "The hearing ear, and the seeing eye, the Lord hath made even both of them." Now in Rev. 2 and 3 He is saying that if you have that hearing ear, then hear what the Spirit (not the preacher) saith to the churches.

If Brother Gilpin, or any other God called preacher preaches a great sermon from his pulpit, and then prints that sermon in THE BAPTIST EXAMINER word for word, why would the Holy Spirit not use that printed sermon to the salvation of the lost? I respect those who differ with me on this subject, and I want them to continue to stand on their conviction

until the Lord shows them that they are wrong. But I am fearful of making the voice of frail man, even though his voice be as strong as that of Brother Gene Hensley, essential to salvation. So send T. B. E. to all the lost people you can. It surely won't hurt them any

"Differ?"

(Continued from page three)
something to thank God for. I tell you, I never did go down to Skid Row in Chicago and see those bums and moral and spiritual derelicts, but what, when I came back, I said, "But for the grace of God it might just as well be me down in the gutter." Beloved, it is God that makes us to differ.

I doubt seriously if in the last twenty-five years there has been a greater commentator of the Word of God than Arthur Pink. Now don't misunderstand me: I don't agree with Arthur Pink in a lot that he has written. I certainly don't agree with him on his later position on the church any more than I agree with Mr. Scofield in his position on the church as stated in the Scofield Bible. In spite of the fact that I don't agree with Arthur Pink in his position on the church, I do agree with him relative to much of his interpretation of God's Word.

Beloved, A. W. Pink was a great Bible expositor. He came from a father who was a great Bible man. His father knew the Bible so well that no one could stump him by asking him to quote a Scripture. The last time that Arthur Pink visited his father in England, the elderly Mr. Pink said, "Now, Arthur, while you are here, if there is any time that you want a passage of Scripture, you just call on me; and if I fail to quote it, I will give you a crown." Beloved, I don't know how much an English crown is, but it is a sum of money, and he promised to give Arthur Pink a crown for every verse that he was unable to quote. Beloved, Arthur Pink said when he came back to this country that he never got a single crown from his father, because his father had his Bible at his tongue-tip all the time.

You would think from a father like that, that all the family would be great Bible students. There is this one son, Arthur Pink who is a great Bible student. But, then, look at a sister of Arthur Pink, who is married to a Roman Catholic and who herself is a Roman Catholic and is in absolute ignorance of the grace of God. There is a brother over in England who is an out-and-out in-

fel, and who hobnobbed with H. G. Wells in his day, who was, as you know, the most outstanding modernistic infidel of his day. How are you going to account for it? Beloved, it is God that makes one to differ.

IV

IT IS GOD THAT MAKES US TO DIFFER IN OUR LOCATION.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the BOUNDS OF THEIR HABITATION." — Acts 17:26.

Beloved, even the bounds of your habitation are determined by Almighty God. Do you realize that where you live is according to God's plan? Maybe you want to be someplace else. Maybe you would like to live someplace else. I tell you, beloved, we are where we are because it is God who has put us there. It is God who makes us to differ.

What is the difference between us here in America where we have an opportunity to hear the Word of God and where we can hear God's Book preached from Sunday to Sunday if we wish to do so, and the man who is living in Mexico who knows nothing about Almighty God? Why didn't God put you down there and put him up here? He didn't, beloved. I say to you, we even differ in our location because of God's providence in our behalf. God has put you where you are.

I think often of the people that live in China, Japan, and Mexico. To me they are pitiable when you remember that in China and Japan, all they have known through the centuries has been heathenism and paganism of the worst type, and in Mexico, all they know is Catholicism. Beloved, boys and girls have been born in China, Japan and Mexico, and have grown up to maturity without ever hearing the true Gospel of the Lord Jesus Christ. Why do they live there? Why is it that you are here? I tell you, it is because God makes us to differ in our location and if God wanted you in China or Japan or Mexico, He would have had you born there, and if He wanted one of them here, He would have had Him born here.

V

IT IS GOD THAT MAKES US TO DIFFER IN OUR MORALITY.

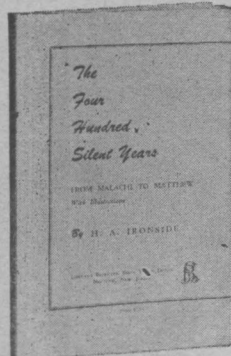
Even in our morality, it is God that makes the difference. Here is an individual that blasphemes the name of God every time that he speaks. Here is another individual that praises the name of God every time that he speaks. (Continued on page 5, column 1)

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PAGE FOUR

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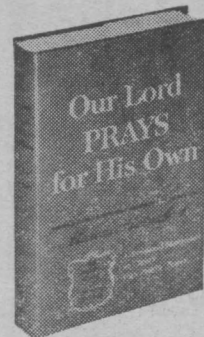
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"Differ?"

(Continued from page 4)
God for everything that comes his way. Who makes the difference? It is God.

Do you realize, beloved friends that it is God that made a preacher out of me, whereas He might have made a lecturer of infidels out of me? Do you realize that it is God that makes a deacon out of one man and allows another man to be a saloon keeper? Do you realize that it is God that allows a Christian out of one man and allows another man to become an habitual criminal? Do you realize that it is God who allows one man to become a condemned felon and another individual to be a law abiding citizen? It is God that makes the difference.

I am thinking of one individual whom I have known from the time of his birth, and I have seen him grow to maturity. Sure, the Devil has had a mortgage on that boy from the time that the first was born. I don't know the single thing that that lad hasn't been mixed up in. Why he hasn't gone to the penitentiary long ago is a miracle. It is only God's grace that has kept him out. When I think of this lad, I think of others who were born at the same time and who have grown to maturity as useful citizens to this world, and some of them useful citizens to the kingdom of God. What makes the difference? I tell you, it is God that makes the difference so far as morality is concerned.

VI

IT IS GOD THAT MAKES US DIFFER IN OUR BACKSLIDING.

God's people ought not backslide. We ought never get cold in the service of the Lord, but we I ask you, isn't this true in our own experience? Don't you find that you get cold in the service of God and another individual goes along day by day and seemingly is on fire for the Lord?

When God turned loose of Abraham, what happened? He lied about his wife. When God turned loose of Jacob, he just lied and lied about everything. He became a rascal of uncaliber. When God turned loose of David, what happened to him? He committed the sin of adultery and then committed the sin of murder to cover over the sin of adultery. When God turned

loose of Simon Peter, what happened to him? Beloved, he denied his Lord. I tell you, beloved, the only difference between Abraham and Jacob and David and Peter when they were on fire for the Lord and when they had lost the joy of their salvation, is God. It is God who makes the difference.

VII

IT IS GOD THAT MAKES US TO DIFFER IN OUR JOY.

There are some people that are happy materially all the time, and there are other people who have troubles, and it looks like they never have anything to smile about. Here is one individual who has so many burdens and so many problems that he wouldn't smile at all and another person goes right along every day just as happy as can be. What makes the difference? It is God, beloved, that makes even an increase or a decrease in your joys.

I was talking with a woman here in Ashland probably a year ago. The Lord sent her into the shop one day, and I got into conversation with her on spiritual things, after I talked with her on a matter of business. She said, "You know, Brother Gilpin, I have come to this conclusion, some people are just not meant to be happy."

In contrast, I think of another individual that I see walking along the streets every once in a while, who has a smile on his face, and I hear him singing as he walks along, "Joy bells in my heart today." Beloved, if he isn't talking, he is always humming, "Joy bells in my heart today."

I ask you, who makes the difference between the one who says that it is just not meant for some people to be happy, and this individual who is joyously happy every day. Beloved, it is God that makes the difference.

VIII

THERE ARE SOME LESSONS WHICH WE CAN LEARN.

Lesson Number One: How thankful you ought to be if you are saved, whereas some of your companions are damned. If it is God that makes the difference, you ought to be mighty thankful that God saved you, whereas He has let others go on to Hell. Beloved, that is what every one of us deserve, and if God hadn't saved us, we would go to Hell.

We read concerning one individual:

"Is not this a brand plucked

out of the fire?"—Zech. 3:2.

We who are saved are just brands that have been plucked or pulled out of the fire of Hell. How thankful we ought to be that we are saved. It is God that makes the difference.

Lesson Number Two: You can see God's power. If God makes you to differ, God can make others to differ too. Don't you see, beloved, how marvelous God's power is? It is great enough that it made you to differ from somebody else.

I tell you, beloved, you ought never give up praying for an individual. If God can make you to differ, then God has the power to make somebody else to differ too. There is one woman that God laid on my heart 20 years ago to pray for. I guess I have prayed for God to save her more than I have prayed for God to save any other individual in all this world, but she is still unsaved. I have this assurance, beloved, that if God made me to differ from others, He has the power to make her to differ, too, if it is His Will.

Lesson Number Three:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Beloved, since this verse is in the Bible, and God makes us to differ, then what are you going to do? Are you going to fall back on God and say, "It is your will; I am not going to worry about the providences that come."

I prepared this message this last week under more difficulties than I have had for many and many a day. Humanly speaking, I stand here to discuss with you this truth in the light of Rom. 8:28, "And we know that all things work together for good to them that love God." God is a sovereign God. He is on His throne. Who makes us to differ from somebody else? It is God that does so. Then it is our business to submit to Him, for whatever comes to pass in His will for us.

Lesson Number Four:

If it is God that makes us to differ, then we ought to serve Him more than anybody else in all the world. If it is God that makes you to differ from that man who is out on the streets—that is reeling in his drunkenness; if it is God, dear sister, that has made you to differ from that one who has gone down the scarlet road of sin and shame; if it is God that has made a difference in your life and has saved you, whereas you ought to have gone to Hell to get your just deserts for your sins; if it is God that has made the difference, then how you ought to serve Him.

When I think about how God has saved me, it makes me realize how much I owe Him, and how much I ought to strive to the best of my ability to keep busy serving the Lord every day. He has made the difference; certainly I ought to strive to serve Him. I ought to love Him, and I ought to show my love by my service.

Now, beloved friends, I say again, God makes the difference. There is no such thing as a self-made man. There is no such thing as praising any individual be-

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cause he has achieved fame as a statesman or a politician, or an educator, or as a man of finance, or as an industrial executive. There is no such thing as praising a man, because whatever difference there is between him and you, it is God who has made the difference. That being so, let's go out with a new thought in our hearts, with a new light on our face, and with a new smile emanating from our lips, and let's go out to serve Him. He has made a difference in my life. If He has made a difference in your life, then God help you and me to live for Him and let our lives count for Him.
May God bless you!

—Reprinted from TBE, 8-31-57

Dissemblers

(Continued from page one)
something they are not, and to act or speak in a hypocritical manner. Meditating on this matter, I was astounded at the vast number of dissemblers that infest our civilization, in governmental circles, in the world of religion, and in every level of our "Great Society." So great are their numbers, and so widespread the practice, that except we believe in a Sovereign God who shall judge the world in righteousness, and reward every man according to the deeds done in the flesh, we should be filled with despair.

Dissembling is, of course, a vital part of politics. Without it, no politician would be able to

perpetuate himself in office. But it is not my aim to discuss political corruption here, only as it relates to religion in America. The bonds between the two are strong, and are becoming more obvious with each passing year. My aim is to expose and denounce the evils of the political-religious union that, through the smooth words of dissemblers, has become a way of life. Dissembling is not a modern innovation. We have simply increased its uses, and stream-lined its techniques. Dissembling is almost as old as time itself. Cain dissembled, pretending ignorance of his slain brother's whereabouts. Jacob acted

(Continued on page 6, column 4)

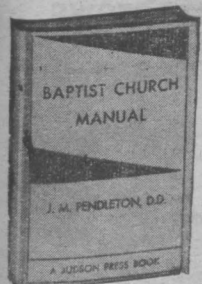
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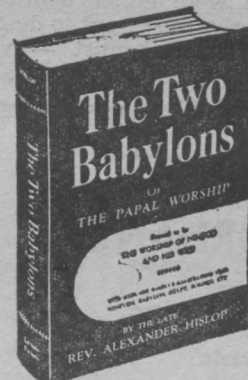
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THE BAPTIST EXAMINER
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PAGE FIVE

TBE Is Thankful For Its Many Readers And We Trust You'll Think Of Us When You Pray, Asking God's Blessings Continue With Us.

We Are Grateful To Be Able To Edit TBE. Are You Thankful For It? Your Offering Will Be Most Deeply Appreciated At This Time.

Watching

(Continued from page one)
when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and will turn their ears from the truth."

Also Acts 20:29, 30. "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw off disciples after them."

The same things about these apostates are described in I Jno. 2:18, 19. "Little children, this is the last time, as ye have heard that antichrist shall come, even now there are many antichrists: whereby know ye that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Therefore it is very evident that some, even in John's day went out from God's people — even the church — and turned away their ears from the truth, and it has gotten worse ever since, and will continue to do so as the age progresses. 2 Tim. 3:13.

Jesus Himself said, "Wide is the gate and broad is the way that leads to destruction, and many there be that shall go in thereat." Matt. 7:13.

This is the Great Apostasy. How strangely it all has taken place! Notice the workings of it all:

"They went out from us" I Jno. 2:19. John did not say, "they went out of us," but they went from us. One may say, "if they were not of us, then how did they come in among us? The answer is found in God's Word. 2 Pet. 2:1. "But there were false prophets also among the people (the Israel) even as there shall be false teachers among you, who privily (under false colors) shall bring in damnable heresies, etc." The church has been too lax — not watchful — too many high powered evangelists at work; and many of the false teachers came in.

LET US CONSIDER THE ORIGIN OF THIS CONDITION — THIS APOSTASY.

The only right way to find out the source of a big lie is to find out who started it. This sometimes is difficult to do. But in this case God's word gives us the answer. The Bible says in the 8th chapter of John that the Devil is

a liar and the father of lies. Jno. 8:44. So the Devil started all these lies and false doctrines. Who are the ones the devil uses to propagate them? In Matt. 13:38, 39 in the parable of the tares Jesus said, "The tares are the children of the Wicked one, and the enemy that sowed them is the devil." These came into the church that Jesus set up, and they went out from us, and have many followers. Evidently some of them are still among us. But did you know the best way to get rid of them so that they will go out from us to show they are not of us is to preach the Word; the whole counsel of God, and be true to Him, because in 2 Tim. 4:4 God says that they will not en-

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sure sound doctrine. They just cannot endure the doctrines of sovereign grace.

Organically speaking who are these that went out from us?

First, the "synagogue of satan or the Catholic Church. The "conception" of these false and damnable doctrines were in them when they were organically in the churches of Asia Minor, like the doctrines of the Nicolaitanes, and the doctrine of Baalim. These false teachers gradually gained ascendancy in leadership, and went into the formation of false "bishoprics" and when the devil's baby-church was born at the Council of Nicea 325 A. D. the first false practice that they introduced was the preacher-church government, which later developed into the hierarchy of the papacy. The next false practice forced on to the people was infant baptism. Those who dared to dissent were either banished from the province or put to death. Many hated Anabaptist — yea millions — were beheaded and

tortured in terrible ways. This was all prophesied by the Lord when He said "A woman hid in three measures of meal, leaven (false doctrine) until the whole lump was leavened," Matt. 13th chapter. Then next emanated the "harlot" daughters of Rome. The Protestant Reformation was a "token" revolt against the hierarchy of Catholicism, and they helped to spread the world with false doctrines in the middle 16th century. From that time on many so-called churches have sprung forth in competition to the one church of the Lord Jesus Christ. But the church that Jesus built is still here, and according to His promise will be here in business when He comes again. Matt. 16:18, Matt. 28:18-20.

WHAT IS TO BE THE STAND AND GREAT RESPONSIBILITY OF GOD'S SERVANTS IN SPITE OF THIS APOSTASY?

It is that of **Watching**. In other words we are to be faithful to the Lord and His Truth, by preaching His Word faithfully, regardless of opposition and persecution. And to also show forth Christ in the way we live before men in His presence. "For me to live is Christ."

The admonition given to the disciples at Ephesus is typical of the admonition to his people in any age of this old world in which we live. Acts 20:28. "Take heed to yourselves, and to all the flock, which the Holy Spirit has made you overseers, to feed the flock."

First, look to ourselves—especially as His messengers. The man who wears our shoes is usually the one we have the most trouble with. If we do not know the truth, and then have not the courage to preach it, the flock will suffer. "Study to show thyself approved unto God. A workman that needeth not to be ashamed; rightly dividing the Word of truth." 2 Tim. 2:15.

A true story that was brought to my attention by a good friend illustrates this point: A Mr. Wilson, I once knew, relates it to me. Mr. Wilson loved children, and took great delight in talking to them about things they liked. He went to visit a home one day where there was a small boy who owned a small rat terrier dog that he was very fond of. Mr. Wilson engaged the small boy in conversation about his dog. Children usually are great philosophers. He asked the boy what his dog's name was. The boy told him quickly that it was Skippie. He then asked if the dog could catch rats. The boy said, "No." "Then why don't you teach him how." The little boy answered, "Mr. I don't know how myself."

Unless His servants "know how themselves" they will never be able to teach others.

Then, too, we are admonished to take heed to the flock. We, as His servants have a divine appointment. The Holy Spirit appointed us. The flock must be fed or dire things spiritually can happen to them.

Also the flock is admonished to feed on the Word: first the milk of the Word, I Pet. 2:2. In the Ephesian letter God's children are admonished to go on unto a "mature" man in Christ unto the measure of the stature of the full-

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ness of Christ" Eph. 4:13. Why does He plan for us to grow into maturity in Christ? v. 14. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

The great Apostasy is in full blast now; the Devil through his false prophets, is out to deceive. The winds are blowing everywhere, and there is only one way to be sure not to be "carried about by them, tossed to and fro," and that is to be grounded and settled in the Truth. We are admonished to watch unto prayer. I Peter 4:7; Let us watch unto Him knowing that He will do all His pleasure, for "the foundation of God standeth sure, having this seal; the Lord knoweth them that are His, and let every one who nameth the name of Christ depart from iniquity." Surely it is near the time of His coming, (II Tim. 2:19) and in view of all these things coming to pass, so let us look up and be faithful to Him that we might be with him in joy and not in fear and shame.

Dissemblers

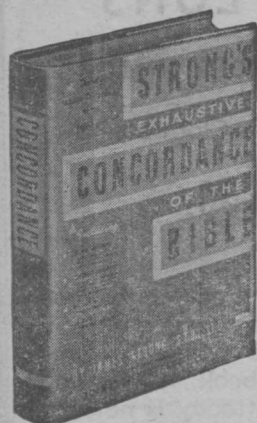
(Continued From Page Five)
ed deceitfully, pretending to be Esau, in order to gain the birthright. In Micah 7:2-3 we read, "The good man is perished out of the earth; and there is none upright among men; all lie in wait for blood; they hunt every man his brother with a net; that they may do evil with both hands earnestly, the prince asketh, and

the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up." In Matt. 15:7-8 our Lord had this to say to the scribes and Pharisees. "Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." The Master recognized a dissembler when He saw one, and was prompt to point out the fault. Peter, having been rebuked by Paul for dissembling, accepted correction, and in later years, denounced the practice in no uncertain terms. (Continued on page 7, column 1)

APPRECIATED LETTER

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THE BAPTIST EXAMINER
NOVEMBER 18, 1967
PAGE SIX

WE DEPEND HEAVILY UPON OUR THANKSGIVING OFFERING. GOD KNOWS WE NEED ONE OF THE GREATEST THIS YEAR.

Dissemblers

(Continued from page 6)

... speaking of purveyors of deceit, false prophets, he writes. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from error. While they promise them liberty, they themselves are the servants of corruption." 2 Peter 18-19. Jude also spoke of reus dissemblers who walked through their own lusts, but whose mouths "speaketh great swelling words, having men's persons in admiration because of advantage." Jude 16. Here are clear examples of dissemblers, and corruption. From Genesis to Revelation, dissembling is condemned. Yet man, in his depravity, continues to practice it, and now, as in the days of the prophets, the people have to have it so.

We have in our day a classic example of dissembling in its most treacherous form. Vietnam is predominantly Buddhist, but at the time the Catholics secured a foothold through the machinations of their missionaries (?). When the Romish wheels began to turn, the Catholics began maneuvering for positions of political power. Naturally, the Buddhists resented their intrusion, and the result was strife between the Buddhists and the Catholic incursions. The Catholics demanded twenty-five per cent of all Vietnamese peasants could produce. This brought added unrest, and the Buddhists openly defied the Catholic power structure. A rebellion was born, and Catholics found themselves oppressed to maintain their position of power. Then here in America, Cardinal Spellman and the Kennedys decided to intervene in support of the Catholic cause. With their vast wealth and influence, they started a campaign to involve the military might of our country, in support of the Catholics. Concealing their true motives beneath a pretended concern over the rapid spread of communism, they began pulling political strings to pervert our government to send military aid to the embattled Catholic clique in Vietnam. No doubt this was done with the

full sanction of the Pope. The fact that the Pope publicly prays for peace cannot conceal the fact that his American stooges would not have dared to move without his approval. Great swelling words depicting the beauty of democracy, the evils of communism, and our country's obligation to defend the freedom of helpless nations, filled our newspapers, our radio and TV programs to the point of saturation. And so a war was born, spawned by Romish intrigue. We threw our military might into the fray, in support of the power hungry Catholic regime, while the public was told that we were defending the freedom of a people, against the threat of communism. And America, the gullible, swallowed the bait, hook line, and sinker. The result is, we are involved in a dirty, brutal, senseless war, with the Pope's American hatchet men urging us on to greater efforts. Thousands of our boys killed. Thousands crippled for life. The flower of American manhood dying in a bloody conflict that can benefit no one except the Catholics. No one except the Catholic element wants us there. When there was a brief lull in the fighting, Catholic students in Saigon rioted, protesting the lull. Now, we find ourselves in the same predicament as the hunter who had an angry bear by the tail. We are begging the whole world to come in and help us let loose. And our enemies (and they are many) are laughing at us, while the Catholics are waiting to gather up the spoils of our war. The Pope, the greatest of all dissemblers, publicly prays for peace, while continuing to push for political and territorial gains. When Cardinal Spellman and the Kennedys decided to lure us into the conflict they callously passed a sentence of death upon American youth. Surely dissemblers could sink to no lower depths of deceit.

In the civil rights movement we see dissembling on every hand. It is not my aim to discuss the merits and demerits of the movement, but when I see religious men, men who claim to be God-called preachers, of the gospel of Jesus Christ, marching at the head of a column of rioters, and doing so in the name of Christian-

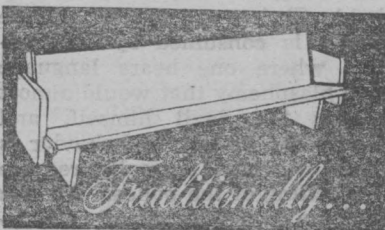
ity, I am sickened. These men who pretend to hate violence, and publicly proclaim their peaceful intentions, secretly know that their so-called peaceful demonstrations can breed only anger, violence, vandalism, and bloodshed. Their speeches on peace are fair words, but they cover motives that cannot bear the light of day. Publicity, prestige, political recognition, and a personal vanity that craves TV exposure are far more powerful incentives than the needs of the under-privileged. But these needs are tailored to their desires, so for personal advantage, they throw themselves into the fray. If the needs of the under-privileged are met, these publicity-seekers will set new goals, in order to continue in the limelight. Love, peace, and brotherhood is their

attendant evils. So the religionists are in open violation to the admonition in 1 Thess. 5:22. "Abstain from all appearance of evil." We wonder why these preachers talk so fluently about social justice and the inalienable rights of man, yet have nothing to say about the above mentioned Scriptures. Here they are, aligned with drunks, drug addicts, profane persons, beatniks, hippies, looters, railers, and communists, in open rebellion, protesting anything and everything, neglecting their churches for the sake of one brief moment of tarnished glory. Our Lord Jesus sent His church into the world to preach the gospel, but He did not send it out to engage in rioting, rebellion, and anarchy. The pious words of those who do such things have a strangely hollow sound. Surely these are dissemblers, hoping to conceal their motives, and the true nature of their activities.

Finally, let us consider the lofty words of those who speak so eloquently concerning the separation of church and state. Political and religious leaders are equally involved in this bit of dissembling. None of these would openly declare himself in favor of such a union. None of these would admit the possibility of a future state church. But beware of their smooth words. I am convinced that the true facts are being camouflaged, that the truth is being concealed, and that many of these leaders are speaking in a very hypocritical manner. I am convinced that dissemblers are at work in this particular field. Hard at work! Everywhere the trend is toward centralization. The religious world is crying "unity" from every point of the compass. Efforts are being made to produce a Bible that will soothe the consciences of all religious sects, regardless of how heretical their doctrines may be. The dream is, one great conglomeration of beliefs and unbeliefs, one huge assembly of all denominations, under a common leadership. Give a little here. Take a little there. Surrender a doctrine we once held sacred. Accept one that is blatantly false. Forget our doctrinal differences. Acknowledge all men, good and bad alike, as our spiritual brethren. Confess the universal Fatherhood of God. All for the sake of something

erroneously called "unity." The words are pleasing to the natural ear, but they are the words of dissemblers. What unity can there be between those who believe in infant baptism, and those who do not? Between those who believe in the Virgin Birth of Christ, and those who do not? Between those who believe in the inspiration of the Bible, and those who do not? Between those who believe in baptismal regeneration, and those who do not? Between those who believe in unconditional election and irresistible grace, and those who do not? Between those who believe in the security of the saved, and those who do not? What sort of a Bible would be acceptable to such an assortment of beliefs and unbeliefs? Christians, you who love the glorious doctrines of grace, would you be willing to renounce or downgrade them, for the sake of unity with those who scorn them? These are pleasant words, and filled with the wisdom of this world. They are enticing words, and they fall from the lips of men who appear as angels of light to many. If it were possible, they would deceive the very elect. But beware of these purveyors of de-

(Continued on page 8, column 3)



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cry, but publicity, prestige, and personal gain is their secret goal. We could expect men like "Pap-py" Groppi of Milwaukee to be engaged in such matters, for Catholics are noted for their love of violence, vandalism, and bloodshed. But men who bear the name of Baptist, men who have been set apart to preach the gospel of peace, and who neglect their work to participate in riots, rebellion, and rowdiness are without excuse. In 1 Sam. 15:23 we learn that "rebellion is as the sin of witchcraft." And in 2 Tim. 2:4 we read, "No man that warreth entangleth himself in the affairs of this life; that he may please Him that hath chosen him to be a soldier." These demonstrations, even though led by religionists, form a screen for violence and its

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THE BAPTIST EXAMINER

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PAGE SEVEN



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YOU SAY YOU ARE THANKFUL FOR TBE. THEN, WHY NOT REMEMBER OUR PUBLISHING WORK WITH AN OFFERING THANKSGIVING DAY

Christmas

(Continued from page one)
who were celebrating that day for one of the ideals of their own obscene worship. But we have gotten tired of reminding some of our people of these facts and we think that perhaps we should rather be thankful that at least for a brief moment the world's attention is called to the birth of the Lord Jesus Christ. It is interesting to add another further piece of information that may throw light on this idolatrous Christmas business: Nowhere in the Word of God will you find

that any person's birthdate is given or celebrated. The only statistical information ever given about notable characters in the Bible is the dates of their death, and not of their birth. And so it is that our Lord's death is distinctly dated in the Book, but not a whisper about the date of His birth. There may be some purpose in this, but what that purpose is, we do not know. We only accept God's will as it is.

Who Gets The Presents?

However, assuming for a moment that the Christmas idea has even the slightest reason for existing, here is a rather arresting

question: If you were giving a birthday party at your house, to celebrate your own birthday, or if you were giving a birthday for your child who may have reached the age of eight or ten; you would invite all your friends to the party, or you would invite the friends of your child to the party, and those who would come would bring presents to give you or to the little one whose birthday is being celebrated. But what would you think if these "friends" came in and began giving presents to each other, and ignored you entirely, or ignored your little one entirely? Would you not be insulted? And yet this is the thing that the world is doing year after year! They celebrate that which they say is the birthday of our Lord Jesus Christ; but, lo and behold, they give presents to each other, and not to the Christ, Whose birthday they profess to celebrate; Not only that, but they hold Christmas parties where liquor is consumed by the gallon, where one hears language and blasphemy that would almost shame the devil himself, and where the boisterous behavior is such as would normally require the calling of the police. All this goes on as a "Christian" celebration.

es now found themselves in bondage to the larger organization, an organization that had it's own officers, it's own rules of order, it's own power structure, and the authority to impose it's will on the individual church. It hid it's claws under a velvet glove, but if a church questioned the policies of the institution, immediately the claws appeared.

From this beginning, we went on to larger, and professedly better things, such as conventions, mission boards, etc. These have a more rigid power structure, and far fewer scruples. On the surface, all is sweetness and light, thanks to the persuasiveness of the dissemblers and propagandists. But underneath a false veneer of professed Christianity, many of our most precious Bible doctrines are denied, ridiculed, and discarded, while Scriptural procedures are shelved in favor of worldly methods. Conformity to the world has become a way of life. Money became the most important thing. Once the convention's cry was, "give us the money, and we will take the world for Christ." God Himself never promised to take the world of mankind for Christ. Surely the tongues of dissemblers "boasteth great things." But with their enticing words of man's wisdom they deceived the hearts of the simple. And the salaries for their white-collar workers grew fatter and fatter — salaries paid from funds exacted from local assemblies which had no voice in convention policy.

From this we have progressed (?) to state councils of churches, national councils of churches, and world councils of churches. All without the benefit of Scriptural sanction. These bodies have become as much political as religious. It seems as if man has reached the state of those who attempted to build the tower of Babel. "And now nothing will be restrained from them, which they have imagined to do." Gen. 11:6. The men who make up these monstrosities are a consolidation of dissemblers, false teachers, modernists, unionizers, atheistic religionists, worldly self-seekers, and Bible-denying infidels. Local churches affiliated with them have lost their identity, and become tributaries to a godless, political octopus, thanks to the smooth words of religious dissemblers, who seek to lord it over God's heritage.

Then comes the grand finals. Organized religion's ultimate goal is union with the Mother of Harlots, the Roman Catholic church. Regardless of how bitterly they deny it publicly, that is the aim of modern dissemblers. And when it comes, there will be no Protestant church. It will have been absorbed, root and branch, by the Harlot Mother. Worship (if we

can call it that) will be the Catholic form of worship. The union of church and state will be a reality. The state church will be the Catholic church. Religious liberty will be a thing of the past. Dissidents will be persecuted, perhaps to the death, their church property confiscated. All because a complacent America hearkened to the soothing words of dissemblers, those who concealed their real motives, those who spoke hypocritically, those who covered their treachery with a cloak of pretended brotherly love. Beware of these "workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts." Ps. 28:3.

It is a dark picture. I have been accused of bigotry and bitterness, but be that as it may, when I see intrigue, hoodlumism, and deceit carried on in the guise of Christianity, when I hear the name of my Lord Jesus Christ linked with violence, corruption, rebellion, and anarchy, and when I see the great Whore of Revelation seeking to lure the church of the living God into her adulterous arms, I find it more and more difficult to hold my peace. I am the least of all Christians. My field of endeavor is small, my voice feeble. But as long as God gives me strength of body and mind, so long will I continue to lift my voice in denunciation of the evils that are coming upon us. I seek no reputation, no notoriety. At the age of sixty-four, I have little time to bask in the light of notoriety. But by the help of God, I will continue to earnestly contend for the faith which was once delivered to the saints, and the name of our Lord might be exalted, even in this adulterous generation. I know I am not alone for scattered throughout the world are men of like precious faith who have heeded the admonition in 2 Cor. 6:17. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. Thank God for men who will not go in with dissemblers, and who will not bow the knee to Baal.

Appreciated Letter

"I'm proud to have a part in small though it be, in helping to send out the precious Word of God." As I've mentioned before, TBE is one of the soundest, if not the soundest, Christian paper put out. I cannot help but marvel at the stand you take. It takes faith. I realize you would be the first to admit that without God's help you could do nothing."

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"Deeds . . . Body"

(Continued from page one)
have any rewards. If you simply direct someone else to give your money away, after you can use it no longer, then somebody else will take thy crown and receive thy reward. That is both Scriptural and just. If men will not give their money themselves, but hold to it for self as long as they live, and direct that after they have to turn it loose, some of it be given away, the one into whose possession it comes ought to have the reward for the giving; for he does the real giving, in that he turns loose what is in his possession without his hold on it being loosened by death. He is the one who is serving God with that which is in his possession, not the man who made it; for the man who made it does not serve God or his generation with it, if he holds to it until his icy fingers can grasp it no more. Remember, beloved, that you will be rewarded only for "deeds done in the body." Post-mortem requests bring neither praise nor reward from the judge of all the earth.

Dissemblers

(Continued from page seven)
ceit. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is filled with cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3:13-18.

This pattern of "unity" began in seeming innocence. Local churches beguiled by plausible words were led to believe that unity and added financial strength could be obtained by binding themselves in an associational organization. The fact that such an organization was without scriptural authority or sanction was passed over glibly as unimportant by the dissemblers who coveted a place of preeminence in the organization. So it happened, and the once-independent church-