

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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THE UNIVERSAL WIFE

Does the Bible teach that a man's wife is UNIVERSAL AND INVISIBLE? Well, let's see: Eph. 5:23 says: "The husband is the head of the wife."

It says it just as certain as certain can be. Does it really mean that such a wife is UNIVERSAL AND INVISIBLE? You say it does not. But wait and see what you have done if you decide that such plain language does not mean what it says.

It says very plainly, "THE HUSBAND IS THE HEAD OF THE WIFE." Is there such a thing in reality as a GREAT BIG UNIVERSAL WIFE who includes all the little wives? You say NO. Then what do you mean by quoting the rest of the verse to mean a GREAT BIG UNIVERSAL CHURCH, when it says that "CHRIST IS THE HEAD OF THE CHURCH"?

Mark you it says "The husband is the head of the WIFE, even as Christ is the head of the CHURCH. The word EVEN means in the SAME WAY, so let us put the meanings of the words instead of the words used, which is

a good rule for interpretation, and see how it reads: "The husband is the head of the UNIVERSAL AND INVISIBLE WIFE in the way as Christ is the head of the UNIVERSAL INVISIBLE CHURCH." There you are! Remember the word church always mean CONGREGATION, never anything else. A congregation is necessarily LOCAL. It would not be a congregation if it were not LOCAL. So let us read it as it means: "The husband is the head of the (LOCAL) wife, even as Christ is the head of the LOCAL congregation. A congregation is just as local as the wife is. You cannot conceive of a UNIVERSAL LOCAL WIFE, then why try to make out a UNIVERSAL LOCAL CONGREGATION?"

The Family Is The Foundation of Civilization

The family is the foundation of civilization. Does that mean that there is a UNIVERSAL INVISIBLE FAMILY. You say NO. Then when it says,

1st Tim. 3:15, "The church is the pillar and the ground of truth."

Why do you get the idea that the CHURCH means a UNIVERSAL INVISIBLE CHURCH? As well, try to think of "THE FAMILY" as a great UNIVERSAL INVISIBLE FAMILY.

When we say the jury is a safeguard to the citizen's welfare, do we mean a great UNIVERSAL JURY? Certainly not. Such language is easily understood when we consider that when we say THE WIFE or the FAMILY, or THE JURY or THE CHURCH we use the language in the INSTITUTIONAL SENSE, viz., the church as an institution, the jury as an institution.

The eagle is king of birds. Do we mean some great big eagle, a great UNIVERSAL INVISIBLE EAGLE which includes all little eagles? Certainly not, but the eagle as a species. When we say the lion is the king of beasts, do we mean a great big UNIVERSAL LION which includes all little lions? Certainly not, but we mean the lion as a species. So when we speak of THE CHURCH we mean the CHURCH AS AN (Continued on page 8, column 3)

OLD LANDMARKISM

CHAPTER IX.

The inconsistencies and evils of intercommunion among Baptists.

"Truth is never contradictory nor inconsistent with itself." — Tombs.

Baptist Churches, with all their rights, have no right to be inconsistent, nor to favor a practice unwarranted by the word of God, and productive of evils. Under the inflexible law of "usage," which compels the pastor to invite "all members of sister churches present" to the Lord's Supper, the following inconsistencies and evils, exceedingly prejudicial to our denominational influence and growth, are practiced and fostered.

1. Baptist Churches that practice intercommunion have practically no communion of their own. They have church members, church conferences, church discipline, but no church communion; and, therefore, no scripturally observed Lord's Supper, and, therefore, none at all, as I have shown in Chapter VII. The communion of such churches is denominational, and not church communion.

2. Baptist Churches that practice intercommunion have no guardianship over the Lord's Supper, which is divinely enjoined upon them to exercise. They have control of their own members to exclude them from the table if unworthy, but none whatever of others more unworthy who may come. Such churches can exclude heretics, drunkards, revellers, and "every one that walketh disorderly" from their membership, that they may not defile the feast; but they can not protect the table from such so long as they do not limit it to their membership.

3. There are Baptist Churches that exclude from their own membership all drunkards, theater-goers, dancers, horse-racers, and visitors of the race-course, because they can not fellowship such practices as godly walking or becoming a Christian, and therefore believe that they are commanded to purge the feast of all such characters as leaven, and, yet, by the invitation to the members of all other Baptist Churches, they receive the very same characters to their table every time they spread it.

ILLUSTRATION 1. — The church at C — excluded member for "general hard drinking and occasional drunkenness," because she could not eat with such. He united with the church at W — the next month, for he was wealthy and family influential; and on the next communion at C — he accepted the urgent invitation of courtesy, and sat down by the side of the brother who preferred the (Continued on page 3, column 1)

My Brother, Is Your Church A Man-Made Institution?

By the Late Arthur W. Pink

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to



ARTHUR W. PINK

"the Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Sco-

field Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Baptists in the South (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself with the result that he is obligated to renounce his former view as utterly untenable and unscriptural.

The A.V. of I Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body" (Continued on page 5, column 5)

My Experience With A Preacher Of Another Faith



JOSEPH M. WILSON
Winston-Salem, N.C.

This is a message it gives me a great sorrow to bring. This is a message I wish were not true. (Continued on page 7, column 3)

The Facts And True Effects Of Gross Baptist Ignorance

CLAUDE CREECH
Middletown, Ohio

The word, "IGNORANCE" means "Absence, or destitute of knowledge in general, or in relation to a particular subject, unacquainted with, or unconscious of, unenlightened."

In this brief study, we want to think of this despised word "IGNORANCE," in the light of what the Scriptures have to say in this regard, and it may surprise some as to how many times this is referred to in the Bible.

We do not recall ever reading an article on or hearing a sermon based primarily on this subject, yet "Ignorance" does affect every life of the unsaved and most of the lives of the saved. We have all come in contact with ignorant people in the natural realm, and this is pathetic indeed, and although our heart and sympathy goes out to them, yet we do not enjoy their conversation, or presence, as we do others.

However, we should think of the words of Paul in I Cor. 4:7 "for who maketh thee to differ from another? and what hast thou that thou didst not re-



CLAUDE CREECH

ceive . . . Yes, we should realize that it is only by the grace of (Continued on page 6, column 5)

JAPAN REAPED AS SHE SOWED

One hundred twenty-five years ago, in Japan, placards were fixed on all roadways, bridges, and public places in Tokyo, and other chief cities in Japan warning "The Christian God" not to show himself, under penalty of death, in any part of the Empire of the Mikado.

From a rock in the Bay of Nagasaki, thirty-seven thousand, who honored the name of God, were hurled from that rock into the sea in that one day for the crime of confessing the God of Heaven as the true God.

The Bible says, "Whatever a man soweth, that shall he also reap." This is the inexorable law of Heaven. It never fails to come true.

Although God does not always, (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RUIN AND REDEMPTION"

"Who can bring a clean thing out of an unclean? not one."—Job 14:4.

"Ye must be born again."—John 3:7.

If I understand correctly, the theological groups of this world are divided on the question of ruin and regeneration into three different groups.

There is first of all the group who says that man can decide for himself; man can make up his mind if he is going to do differently; man can make the changes that he wants to make; man can turn to God at anytime he wants to. That group we call Arminians.

There is a second group who

might be called Calvinists. Calvinists believe that every person is spiritually dead—so dead that there is no spiritual life in that individual at all; and in order for that person to be saved, the Spirit of God has to make him alive, before he can believe, and repent, and be saved. I need not tell you I am a Calvinist.

There is a third group which is a sort of watered-down Calvinists, or up-graded Arminians. They say man is dead, but not "dead as a doornail," to use their expression. I asked one of them one day, how dead is man, and he said, "There are lots of things a dead man can do." I'll be frank, I don't know, and I am still won-

dering what it is that a dead man can do. There are these watered-down Calvinists, however, who say that man can believe, and by his belief and his repentance, he is saved thereby.

With this as my introduction, I want to show you that men are spiritually dead and it takes God Almighty's regeneration to bring them to spiritual life.

THE RUIN

In my first text, Job asks the question, "Who can bring a clean thing out of an unclean?" and the he answers his own question when he says, "Not one."

Adam became unclean in the (Continued on page 2, column 1)

A BUNCH OF ANANIASES

Some church officials were complaining lately that although they had a good number of tithers, they seemed to get little more income into the church as a result. The church treasurer remarked that the trouble was with people's understanding of what tithing means. He said, "They spend their tithe for anything and everything, and very little of it goes into the coffers of the church. I find a great many people using it to help dependent relatives; to pay for church suppers; one family helped a poor family by giving them the children's old clothes and then taking tithe money to buy new ones for their own. Another took the tithe money to buy a half bushel of walnuts because the boy selling them was from a poor family they thought was (Continued on page 8, column 5)

The Baptist Examiner

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JOHN R. GILPIN Editor

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"Ruin . . Redemption"

(Continued from page one)
Garden of Eden and was expelled by God. Every child that was born from that time on has been born unclean.

In that respect, I'd like to show you that man's understanding is

unclean. Listen:

"There is NONE THAT UNDERSTANDETH, there is none that seeketh after God." — Rom. 3:11

You talk to an unsaved man and he can't understand spiritual things until he is regenerated by the Spirit of God. An unsaved man can understand how he can advance in worldly wealth. He can understand how he might be able to satisfy the desires of his flesh. He is able to understand material things, but he is not able to understand spiritual things, for this text says, "There is none that understandeth."

Notice again:

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even THEIR MIND and conscience IS DEFILED." — Titus 1:15.

Folk talk about man's better understanding as a result of education. This might be true in the realm of mathematics, or history, literature, and geography, but man's mind will never improve one particle spiritually, until he has been regenerated by the power of God.

We read in the Old Testament that Adam named the animals as they walked by one by one. Talk about an intellect, certainly Adam had an intellect of unusual perception, for as I say, Adam named all the animals in the Garden of Eden. But how is it today? Listen:

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but MY PEOPLE KNOW NOT the judgment of the Lord." — Jer. 8:7.

In the Garden of Eden, man was intellectual. He had a gigantic intellect. But now man is more witless than a stork.

The Word of God goes further and declares that man is more stupid than an ox, for we read:

"The ox knoweth his owner, and the ass his master's crib: but Israel DOTH NOT KNOW, my people doth not consider." — Isa. 1:3.

The Word of God even goes so far as to declare that man himself never has a good mind until he is saved. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND." — II Tim. 1:7.

When do you get a sound mind? When God saves you. If I speak to one who is unsaved, I would remind you that you do not have a sound mind this morning. Your mind may be all right so far as this world is concerned, but spiritually speaking, you will never have a sound mind until the Lord Jesus regenerates you and makes you anew.

I say, then, as a result of sin, man's understanding is depraved.

Man's will is likewise depraved. We read:

"And ye will not come to me, that ye might have life." — John 5:40.

The word "will" as used here is a past participle. Literally, it says, "Ye have willed not to come, that you might have life." In other

REINSTATING SPIRITUAL VALUES



er words, it was a definite act on their part that they would not come to the Lord Jesus Christ to be saved.

Some people say they believe in free will. There are lots of preachers who talk in terms of free will. There are lots of theological students, so-called, who say that they believe that man's will is free—that he can turn to the Lord, or turn away from the Lord; he can decide, he can reject, he can accept, he can do anything he pleases, because his will is free.

If you turn a rock loose at the top of the hill, that rock is free to do one thing—namely, to roll down the hill. You turn a wheel loose at the top of a hill and that wheel is free to do one thing—namely, to roll down the hill. I am saying to you, man's will is just exactly like that. Man's will is just as free as a rock or a wheel. The only way that man's will can go is against God, and man has already willed against God. Talk about ruin, his will power is ruined.

Also, his spiritual eyesight is ruined. We read:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he CANNOT SEE the kingdom of God." — John 3:3.

A woman said to me a few weeks ago, "I don't understand why it is that people don't turn to the Lord Jesus Christ and be saved when they hear you preach. It looks like you make the Word of God so plain. It looks like everybody ought to turn to Jesus." From her standpoint, that was true, because she was saved, and she could see. I said to her, "Here is the reason why they don't: They can't see spiritual things until the Spirit of God opens their eyes and gives them spiritual perception."

Talk about the ruin of man, his understanding is ruined, his will is ruined, his spiritual eyesight is ruined, so that he cannot understand nor perceive spiritual

things.

"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.

Who is the natural man? It is that individual who is sitting here in front of me this morning who has never yet been regenerated by the Spirit of God. Every unsaved man is a natural man. And what does it say? That "the natural man receiveth not the things of the Spirit of God." Furthermore, it says they are just foolishness unto him, and he can't know them, nor understand them, because they are spiritually discerned. I say, beloved, his spiritual perception is ruined.

Even man cannot come to God. We read:

"NO MAN CAN COME to me, except the Father which hath sent me draw him." — John 6:44.

Notice, no man can come to God unless God draws that individual. The Word of God doesn't say that he might come if he would try hard. The Word of God doesn't say that man can approach unto God if the church would help him. It literally says this: "No man can come to me, except the Father which hath sent me, draw him."

I say to you, man is absolutely ruined spiritually as a result

of what happened to Adam in the Garden of Eden, for man cannot come to God unaided and unassisted by the Holy Spirit of God.

Man's affections are depraved.

He can't love the Lord. I heard a man say a few days ago over the radio, "Give God your heart." Tell me, beloved, what does God want with your dirty, repulsive, filthy, sinful heart? He went on in his message: "Just love God." Beloved, man cannot love God, for his affections are depraved. Listen:

"And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS rather than light, because their deeds were evil." — John 3:19.

You can set darkness and light before an unsaved man and he will choose darkness every time. You can set sin and holiness before an unsaved man and he will choose sin. Why? Because his affections are depraved. As this text says, "Men loved darkness rather than light."

Years ago, a woman said to me, "I always go to church, and my husband always goes every time he has an opportunity. We take an active part in the church, and have for years, yet it is a fight every Sunday to get our boy to church. I just don't understand it." I said, "Sister, has he (Continued on page 3, column 3)



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THE BAPTIST EXAMINER

FEBRUARY 17, 1968

PAGE TWO

Old Landmarkism

(Continued from page 1)

charge of drunkenness against him.

2. The church at M— excluded two members on the charge of adultery, for marrying contrary to the law of Christ; the one having a living wife, and the other a living husband; they had both been legally divorced, not for the one cause specified, but it was generally believed that they deserted their respective companions that they might obtain an excuse for marrying. Three months after they both united with a church ten miles distant, and now never fail to accept the affectionate invitations of the former church to commune with it.

4. There are multitudes — I rejoice to say nearly all our Southern churches outside the cities — who will not receive persons immersed by Catholics or Campbellites, Protestants or Mormons, because they do not regard them as baptized at all; yet by their open denominational invitations they receive all such — and there are many of them in the churches — to their table, as duly qualified.

ILLUSTRATION 1.—The church at S— refused to receive two Campbellites on their baptism. They offered themselves to the Sixth Street church, which received alien immersions, and whose pastor was an immersed Campbellite; were received, and they made it a point to accept the very pressing invitation of the church at L— to commune with it.

2. The church at H—, Mo., has several members received on their Mormon immersions. Her sister church at P— repudiates such immersions as null and void, yet these very members never fail to accept her liberal denominational invitations. From principle and solemn duty she forbids all such as her members, but from courtesy invites all such, as foreigners, to commune with her.

CONSISTENCY. — If each Baptist Church had its own communion, with its own members, independent of all others, then each church could receive into membership, or exclude from membership, whoever it pleased, and no other church or communion be injured by it. On the one hand, the church excluding a person would have no power to prevent his uniting with another church made up of members no better than himself; and, on the other hand, the church receiving the excluded person would not, in so doing, restore him to the communion from which he had been cast out.

THE EVILS OF DENOMINATIONAL COMMUNION.

1. It opens the door to the table to all the ministerial impostors that pervade the land. They have repeatedly started from Maine or Canada, and "gone through" all our churches to the Southern gulf and the Pacific coast, and they can usually be traced back to the place whence they came by a grass-widow left in "perplexity" every one hundred and fifty, or two hundred miles on the "back track." These impostors hold "revival meetings" until all their borrowed sermons are exhausted, and make it a point to do all the baptizing, and have the weakness of some other ministers to keep a record of the number of their baptisms. It is needless to say that the church is often divided by their influence, and left in confusion and disgrace when they are exposed. California can witness to the evils resulting from these characters.

The remedy is, let no strange traveling preacher be admitted to the table as participant, nor into our pulpits, until the church has written back and learned that he is in all respects worthy.

2. Denominational communion never has been sustained, and never can be, but at the expense of peace. It has always been the occasion of discord among brethren. It has alienated churches one from the other. It has distracted and divided Associations, and all for the very good reason that it is departure from the simplicity that is in Christ.

3. It has encouraged tens of thousands of Baptists, on moving away from the churches to which they belong, to go without transferring their membership to a church where they were going, as they could have the church privileges — preaching and COMMUNION — without uniting with, and bearing the church's burdens. Nor has it stopped here. It has done more in this way to multiply backsliders and apostates all over the country than any other one thing that can be named. If Baptists could have no such privileges without membership, they would keep their membership with

(Continued on page 6, column 1)



THE TWO BABYLONS

By ALEXANDER HISLOP

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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 pretensions 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 Catholicism.

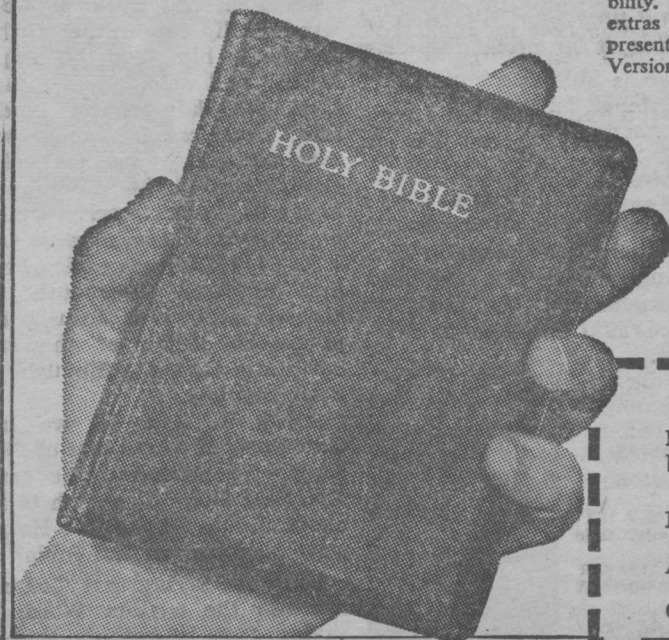
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"Ruin . . Redemption"

(Continued from page two)

been saved?" She said, "No, that is why we want to get him to church." I said, "You have the answer to your problem. The reason why he doesn't want to go to church is because he doesn't love God."

That will account for the fact that men do not read the Bible. Why is it that the average unsaved man doesn't know whether he is in Genesis or Revelation when he reads the Bible? Why is it that the average unsaved man doesn't have any use for prayer, and wouldn't be caught in a prayer meeting? Why is it that the average unsaved man would rather stay home this morning with a glass of beer by his side and guzzle it, and watch TV, than he would to come to the house of God? I'll tell you why, because that individual's affections are depraved; men love darkness rather than light.

Notice another Scripture in that respect:

"Because the carnal mind IS ENMITY AGAINST GOD: for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

The carnal mind is a reference to the unsaved man, and it says that that individual's mind is enmity against God. He doesn't say it could be a little bit adverse to God, but he says frankly it is enmity against God.

Even man's conscience is depraved.

Years ago, a man said to me, "I decided from now on I am going to let my conscience be my guide." I'll tell you one thing, beloved, you have a mighty poor guide if you allow your conscience to be your guide. You can train your conscience to say "Amen" to any sin that you want to commit. A man gets drunk and is ashamed of himself. He gets drunk two or three times and he gets less and less ashamed. As time goes on, he gets to the place that he will wallow like a pig in a gutter, and he is not the least bit ashamed of it. Why? His conscience is depraved.

A man might curse for the first time and then take the name of God in vain, and he might deeply grieve over this, but if he does it over and over again, he will get to the place that he can use the name of God in vain with no compunction of conscience. Why? Because his conscience is defiled. He has a depraved conscience. God's Word says:

"Even their mind and CONSCIENCE IS DEFILED."—Titus 1:15.

Talk about the ruin of man, I

say that his conscience is ruined. Man is depraved from the hour of conception. Listen:

"The wicked are ESTRANGED FROM THE WOMB: they go astray as soon as they be born, speaking lies."—Psa. 58:3.

Do I speak to somebody who is unsaved? I want you to know that your depravity didn't begin when you got to be 10 or 12 years old, but rather, you were estranged from the time that you were separated from your mother's womb. The Word of God says that we "are estranged from the womb." Sinner friend, your sinful nature didn't begin when you got up in the teens. It may have begun to manifest itself more so than in your earlier years, but your sinful nature began when you came forth from your mother's body.

I'll go further and say that your depravity actually began nine months before your birth, for we read:

"Behold, I was shapen in iniquity: and IN SIN DID MY MOTHER CONCEIVE ME."—Psa. 51:5.

David doesn't mean that he was conceived out of wedlock. He doesn't mean that his mother was a wanton woman. Rather, he means that he was conceived with a sinful disposition.

Beloved, you can go back nine months before the time that you were born, and you can say that you have been full of depravity from the very hour of your conception.

Listen again:

"Therefore the heart of the sons of men is FULLY SET in them to do evil."—Eccl. 8:11.

Notice, it doesn't say it is partially set to do evil, but fully set in them to do evil.

Notice another Scripture in that respect:

"Even so ye also outwardly ap-

pear righteous unto men, but within YE ARE FULL OF HYPOCRISY and iniquity."—Mt. 23:28.

When we come to the book of Isaiah, we get a still greater picture of man's ruin, for we read:

"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. 1:4-6.

Talk about man's ruin, from the crown of the head to the sole of his feet, man stands spiritually ruined.

If you turn back to the book of Genesis, you will find a very decided contrast, for we read:

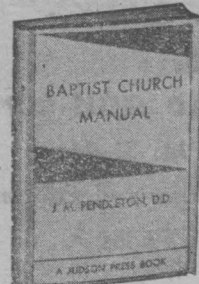
"In the day that God created man, IN THE LIKENESS OF GOD made he him."—Gen. 5:1.

"And Adam lived an hundred and thirty years, and begat a son IN HIS OWN LIKENESS, after his image."—Gen. 5:3.

Notice, man was originally made in the likeness of God, but when man begat a son, he was begotten in his own likeness.

I say, beloved, man is ruined. His understanding is ruined, his will is ruined, his spiritual eyesight is ruined, his spiritual perception is ruined, he will not come to God, his affections are ruined, his conscience is ruined, and he is full of depravity, even from the hour of his conception in his mother's womb. Need I say more when I tell you that man is a

(Continued on page 5, column 1)



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THE BAPTIST EXAMINER

FEBRUARY 17, 1968

PAGE THREE

The Baptist Examiner FORUM

"Is it possible for a person to be saved by reading the Bible, or a tract, or a sermon preached by some preacher? Which is of course, about the same as reading the Bible, if the preaching were true to the word of God."

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Most certainly it is possible for a person to be saved by reading the Bible. God has often used this as a means of bringing persons to himself, for God has not only ordained and elected people to eternal life, he has just as truly predetermined the means by which they shall hear or know the gospel. I think just now of a man I baptized who was walking along after a rain and stubbed his toe over something that the rain had washed into his path. He reached down and pulled the little booklet that was half covered by dirt, dusted the dirt from its pages and found that it was a copy of the gospel of Mark. He read the booklet, was led to turn to Christ, came to our church and professed his faith and was baptized. For years he was present at almost every service of the church.

And others are saved through the instrumentality of tracts. I gave a rather wild young man a tract written by T. T. Martin, entitled "The Conversion of Ruth Wyatt." The next Sunday night he was present at church and when I gave the invitation he came forward and said, "I read that tract after you left me and it made clear God's way of salvation. I trusted Christ and was saved before I ever got out of my chair."

Of course others are saved under the preaching of the gospel. I saw a stranger, a young woman, come into my church one Sunday morning. The usher seated her near the front, and I observed that she listened intently as the sermon was preached. When the invitation was given she hurriedly came down front and said, "One of the strangest things has happened. I was passing through your city and decided to stop for the church service here. I had no thought of turning to the Lord, but as you spoke I suddenly realized myself a lost sinner, and I trusted Christ to save me. I want to confess him right now." That woman went on and I have

never seen her again, but I confidently expect to see her in eternity.

Christ commissioned his church to go into all the world and preach the gospel. That preaching may be done by public proclamation, by book or tract or radio message—it matters not.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



This is a question that has been fussed about and tossed about for a long time. My answer will probably be different from what a lot of you believe. I could be wrong, but as I see it now I do not think so.

Let me begin by asking some questions. If a person can be saved by reading alone why don't we take all the money we use in sending missionaries to foreign fields and print Bibles and tracts to send instead? Couldn't we reach more people with tracts than with personal work? Why not distribute Bibles and tracts all over the city and let our pastors stay at home?

I Corinthians 1:21 says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." God did not have to use this method, but He did. I have heard it said that this verse could mean the written sermon as well as the spoken sermon. The only way I can determine that is by studying examples in the Bible.

The Apostles were ordered (in Acts 4:18) not to speak in the name of Jesus. What did they do? They prayed and said to God—"And now, Lord, behold their threatenings and grant unto thy servants, that with all boldness they may speak thy word." (Acts 4:29) Why didn't they write the message and give it to the people? When Peter was put in prison the angel opened the prison doors and told them, "Go, stand and speak in the temple to the people all the words of this life." (Acts 5:20)

The angel told them to speak to the people about Jesus.

The Holy Spirit directed the church at Antioch to send Paul and Barnabas as missionaries, and they went and preached the word of God. (Acts 13:1-5) When Philip was sent to the desert, Gaza, he found an Ethiopian Eunuch. The Eunuch was reading in the Book of Isaiah. "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:30, 31, 35) Please notice Philip had to "open his mouth" and "preach unto him Jesus." Also notice he began at the same Scripture that the Eunuch had been reading.

Again in Acts 10 we have Cornelius, who was one of God's elect who needed to be saved. God sent Peter to preach to him about Jesus. Why didn't He just send a portion of the Bible?

I am not saying that God cannot use the written Word, I'm saying that it appears that He uses His servants to preach the Word to bring salvation to the lost. Let me also point out that in all the Bible there is only a very small portion that speaks of how a person is saved. Most of the Bible is written to the saved.

Why is this? "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) In other words, the unsaved cannot understand the things of God because they are spiritually discerned. God uses the method of the Holy Spirit and the preached Word to bring the knowledge of salvation to the lost. "... because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thess. 2:13, 14) Notice please the apostle says "by our gospel" implying the preaching of the word.

I realize that there are a lot of people who claim that they were saved by reading some tract or message. The only answer that I can give is, I wonder if the person could not have heard the gospel at some time or other and then through reading some tract realized that he was saved.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
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Birmingham, Ala.



I do not want to limit God in any way, because He knows no limitations except those which He places upon Himself. We do, however, have some grounds for doubting that a person can be saved just by reading the Bible. In Acts 8:30 we see the eunuch reading the Scriptures. And in verse 31 he says, in essence, that he could not understand what he was reading except some man should guide him.

Then in I Cor. 1:21 we are told that "it pleased God by (or through) the foolishness of preaching to save them that believe." Certainly God could have saved lost sinners apart from the

preaching of the Word had He chosen to do so. This word "preaching" is from KERUGMA which simply means a proclamation. So preaching is proclaiming, or expounding the Word. I cannot agree with the one who gave us this question when he, or she, as the case may be, says that preaching is about same as reading the Bible.

To me, if preaching is not good teaching, it is mighty poor preaching. The preacher is to give meaning to the Word in order that those whose hearts the Word has opened may understand. And I am persuaded that preaching can be done on paper. If a preacher preaches the gospel to his audience and that sermon is printed in tract form, he would still be preaching the gospel. It would still be the same expounding of the Scriptures that his audience had heard. It would be the same identical explanation of the meaning of the Scriptures. The only thing that would be lacking would be the actual voice of the preacher. So it seems to boil itself down to the question: Does the Lord use the preacher's voice, or the preacher's message in the matter of the salvation of the lost?

I know Rom. 10:14 is still in the precious Book. But can we not hear the same message from home by means of a telegram or a letter that we can by telephone?

AUSTIN
FIELDS

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



No, it is not possible for one to read himself into salvation. Salvation does not come to God's elect through reading, but through the preaching of the word. By the word salvation, I do not mean to infer regeneration. Regeneration is the making of a new creature, whereas salvation or being saved, is coming to the knowledge of what Christ has done for us.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21.

You will notice that it is through the preaching of the Word of God, that those who believe, are saved. Preaching is the oral proclamation of the Word, and it is through this medium (preaching) that faith comes to the child of God.

"Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17.

The channel through which faith comes, according to this verse, is the ear, not the eye. This is the only reason for the ministry, for sending out missionaries, or for broadcasting the gospel. If men can come to the knowledge of salvation by reading the Bible, or by reading some sermon, then I see no reason for the ministry of missionaries, teachers or preachers. It would be less complicated to send out the printed page, than it would to send men out to preach that people might hear. It would not be too difficult to send out the printed page to all mankind. By this method we could evangelize the whole world. But though we send every man a Bible, or a copy of some sermon, there would still be the orders:

"Go ye into all the world, and preach the gospel to every creature." Mk. 16:15.

We read of one man in the Scriptures who could not read himself into salvation.

"Understandest thou what thou readest? And he said, how

can I, except some man should guide me?" Acts 8:30-31.

There is no doubt in my mind but that this Ethiopian eunuch was quickened ere Philip preached to him. He had been to Jerusalem to worship God. He was seeking the truth, for he had a Bible from which he was reading. This gives to me the evidence of the work of the Spirit, in this man's life, before Philip reached him. Though he was quickened, he needed someone to explain to him, the work of Christ for sinners. So, Philip started with the same passage that he was reading, and preached unto him Christ. Thus it was by the hearing of the word—not by seeing, that this sheep of God was led to the Shepherd.

Another Biblical illustration of this same fact is found in the saving of Cornelius. This man was a praying man, whose prayer God heard. The Scriptures reveal that he was also a devout man, but yet he was not saved. In the life of this man we see once more the work of the Spirit before he is told words, whereby he and all his house should be saved. Read Acts 11:14.

Therefore, the message must be told, of how Christ died for our sins, was buried, and raised the third days according to the Scriptures. No man can ever come to the knowledge of the Truth without the preaching of the Word. But unless the Spirit gives life, the preaching of the cross will fall on deaf ears.

I do not mean to leave the impression, that the reading of the Bible, or a good tract, or a sermon is not important. I am thankful unto my God, for the number of sermons that I have in my possession. Many are the precious truths that I have learned from reading them. The printing of sermons is of great help to those who have been regenerated, and brought to the knowledge of regeneration, through the preaching of the Word.

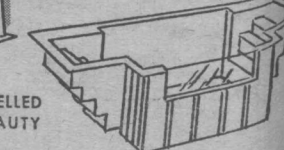
I bow my head and thank God for T.B.E. and its ministry. I have in my possession copies of 1941. Ofttimes when some problem arises, over some particular Scripture, I go through these back issues, and most every time I will find what I am looking for. Its ministry has been a great help to me, after I was saved. Though it is a great paper it still does not take the place of preaching of the Word (Continued on page 5, column 1)

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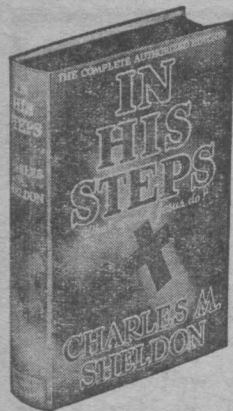
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PAGE FOUR

The Forum

(Continued from page 4)

of God to bring His elect to Himself.

There is still the need to open our mouths and speak:

"While Peter yet spake these words, the Holy Spirit fell on all them which heard the word." Acts 10:44.

"Ruin... Redemption"

(Continued from page 3)

ruined creature in the sight of God?

The man who makes the money that buys the clothing that you wear, the man who provides your children's necessities, that is the man I am talking about. Or the woman that you call your wife—that one that takes care of your home, the woman who is the mother of your children, that is the woman that I am talking about. Brother, sister, man stands in God's sight as a ruined creature.

II.

REGENERATION.

Is there any hope? If there weren't, I wouldn't have preached the sermon that I am preaching this morning. I certainly would never talk about your ruin if I couldn't tell you about regeneration. I certainly wouldn't talk about your spiritual condition, how sad it is, if I couldn't tell you there is a hope for it. Though man may be ruined, God Himself has worked out our regeneration.

Regeneration is not something that man does himself. We read: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

The next time one of these sons of Ham speaks to you, look him over carefully. When that Negro can change the color of his skin, then you can start doing good apart from the Spirit of God.

I have thought so much of recent date about the race riots that we are having. Do you know why we are having race riots? Just one reason: God put a curse upon the Negro—the curse of servitude. God said the Negro was to be a servant to his brother. I don't care how much the Negro rebels against it; I don't care how much these cheap penny-ante politicians in Washington do for the sake of getting the Negro's votes; I don't care what anybody has to say about the race riot situation today: it is all a rebellion against the teachings of Almighty God. God says that the curse was upon the Negro—not a curse of slavery, but a curse of servitude.

I say then, whenever a Negro who was born to be a servant can change the color of his skin, you who are unsaved can regenerate yourselves; but you will never regenerate yourselves until the Negro can change the color of his skin.

Notice again: "Why do ye not understand my speech? even because YE CANNOT HEAR my word."—John 8:43.

Jesus Christ is asking this crowd a question as to why they

There may be a wrong way to do the right thing, but never a right way to do a wrong thing.

don't understand. He says the reason is, "ye cannot hear my word."

As I was preparing this message, my mind went back to my college days, when I was 17 years of age. One of my close friends in college died. I haven't thought about him for years, but as I was thinking about my message, this lad who had been a close friend of mine came to my mind. Suppose when I get up tomorrow morning, and go to the office I would see this fellow on the street. Suppose he would greet me with, "Hello, 'Gallop' Gilpin, how are you?" I would say, "Man, what are you doing here?" He would say, "Well, I just got tired of being dead, and I decided that I would ask a doctor to perform a miracle, and give me life." Beloved, he wouldn't be saying anything more ridiculous than these watered-down Calvinists or these up-graded Arminians are saying. This individual says he just got tired of being dead, and decided to ask a doctor to perform a miracle and make him alive again. You know a dead man couldn't do that. If a dead man couldn't do that for his old physical corpse, then why talk about a man who is spiritually dead, doing anything for himself? I say to you, regeneration is not something that man does, but it is God's work.

When the Apostle Paul was on one of his missionary tours, the Word of God tells us that he came over into Europe and the first convert in Europe was apparently a woman by the name of Lydia. We read:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED."—Acts 16:14.

We talk about man's ruin. What is the hope? The Lord has to open ruined hearts.

Listen again: "It is the spirit that quickeneth."—John 6:63.

It is not the preacher's persuasive personality. It is not the choir's ability to sing like night-ingles. It is not because of anything that the church does. It is not men and women gathering around a sinner and, as they say, "pray him" into the kingdom of God. Rather, this text says, "It is the spirit that quickeneth."

Notice again: "Therefore said I unto you, that no man can come unto me, except IT WERE GIVEN UNTO HIM OF my Father."—John 6:65.

Beloved, anybody in his unsaved state today, can never be saved unless the Spirit of God works within that individual?

May I say that the instrument that the Spirit uses is the Word itself, for we read:

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, by THE WORD OF GOD, which liveth and abideth for ever."—1 Pet. 1:23.

Beloved, a man isn't made alive just by the Word of God; neither is he regenerated just by the Spirit of God; but the Holy Spirit takes the Word of God and implants it into a sinner's heart, and thereby that sinner is regenerated.

Notice again: "Whereby are given unto us ex-

ceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

How do we receive the divine nature? It is through the precious promises of God, as they are preached, and the Holy Spirit applies these to our lives.

Listen again:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be BORN AGAIN, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be BORN AGAIN."—John 3:3-7.

On the one hand we have ruin, and on the other we have regeneration. Man is ruined, but God

people are saved, and some are never saved?" Listen:

"Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But YE BELIEVE NOT, BECAUSE YE ARE NOT OF MY SHEEP, as I said unto you. My sheep hear my voice, and I know them, and they follow me."—John 10:25-27.

Why it is that some are saved, and some are not? I will tell you why: some are sheep, and some are not sheep. You can be certain of one thing, every one that was ordained before the foundation of the world by God to be a sheep, someday, mysteriously, is going to be regenerated by the work of the Spirit and the Word of God, and ultimately that individual is going to believe on Jesus Christ to the saving of his soul.

Some people say, "I thought repentance and faith were the cause of regeneration." No, no, beloved. Repentance and faith are not the cause of regeneration; repentance and faith are the evidences of regeneration. God regenerates you, and because God regenerates you, you again—because of that, God enables you to repent, and to believe, and to be saved. It all goes back to this: salvation from beginning to end is all of God and not of man.

I can see old Jonah as he walked down the streets of the city of Nineveh one day after he had his experience in the belly of the whale. I can hear him as he said:

"Salvation is of the Lord."—Jonah 2:9.

I say to you, man is a totally ruined, helpless, depraved individual, and man can never believe on Jesus Christ and be saved until the Spirit and the Word regenerate him and make him alive. Then salvation can come. It might come the same day as the regeneration, it may come weeks and months later, but there is one thing certain, from the time the Holy Spirit and the Word begin to work within your life, you will never again be the same careless sinner you were before, and ultimately you will be saved.

"Being confident of this very thing, that he which hath begun a good work in you will PERFECT (finish) it until the day of Jesus Christ."—Phil. 1:6.

Thank God, beloved, what He begins, He is going to conclude. Isn't it wonderful to know that He takes us in our ruined estate, He regenerates us, He gives us repentance, He gives us faith, and He completes the work of our salvation? When I get to Heaven, I am not going to walk up and down the golden streets and say, "Look at John R. Gilpin. He got here finally because he held out faithfully to the end. He got here finally because of his works. He got here finally, because he kept going in spite of all the difficul-

ties." Instead, beloved, when I get to Heaven, I will say:

"All hail the pow'r of Jesus' name!

Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all."

My praise will be to Him throughout a never-ending eternity. May God bless you!

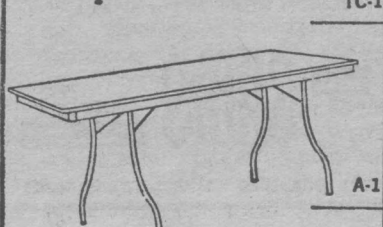
Man-Made

(Continued from page one)

—concerning this we shall have more to say later on. On I Cor. 12 Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body, (v. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc., etc. In capitalizing the word "body" Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point, it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23 — "The true church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection" (I Cor. 15:32), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the Body of which He is the head." It is to be noted that in both places Mr. Scofield speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of the Doctor's imagination.

The R. V. of II Cor. 12:13 reads thus: "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A.V. rendering. But we have one fault to find with the R. V. rendering, too. The capitalizing of the word "spirit" (pneumati) is utterly mis-leading, and it is well nigh impossible to get the real meaning of the verse. For the benefit of those who do not read the N. T. in the Greek, we may say that in the language in which the N. T. was originally written, there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small s or a capital S is to be used each instance where (Continued on page 6, column 3)

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must regenerate. Being regenerated, or being conceived of the Holy Spirit is one thing, and being saved is something else. You ask me how a man can be saved, and I'll give you the answer. God's Word says:

"Sirs, what must I do to be saved? And they said, BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved, and thy house."—Acts 16:30, 31.

The Lord Himself said: "He that BELIEVETH ON ME hath everlasting life."—John 6:47.

You say, "If I can be saved by faith in the Lord Jesus Christ, how can I be regenerated that I might be saved?" Listen:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:8.

You ask how you can be saved and I'll say to believe on the Lord Jesus Christ. You ask how to be regenerated—how to be born again, and I'll tell you it is just as mysterious as the blowing of the wind. That is God's work. That is what God does. I can't understand.

You ask, "Do you see the wind blowing?" No, I don't see it, and you don't see it. Nobody ever saw it blowing, but you have seen the evidence of it. This text of Scripture says, "So is every one that is born of the Spirit."

I can't tell you how God regenerates you, for it is beyond mortal man to know and understand. However, I do know that through the application of the Word of God by the Holy Spirit, God regenerates you, and God makes you alive spiritually and all because you are spiritually dead and spiritually ruined.

CONCLUSION

You ask, "Why is it that some

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FEBRUARY 17, 1968

PAGE FIVE

FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUY

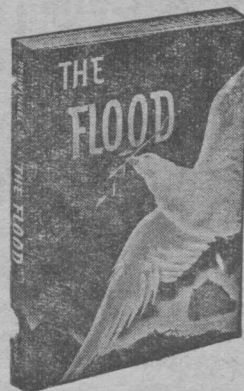
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Old Landmarkism

(Continued from page 3)

them and enjoy it.

4. To this evil may be traced four out of five, if not nine out of ten, of all the councils called to settle difficulties between churches during the last twenty-five years. The difficulties have in one form or another, grown out this practice, and would not have been, had our churches observed only church communion.

5. All the scandal heaped upon us as "close-communication Baptists," with much of the prejudice produced in the public mind and fostered against us, has come from our denominational communion. Had our churches severally limited their communion, as they have their discipline, to their own members, we should no more have heard of "close-communication Baptists" than we now do of "close-membership Baptists," or "close-discipline Baptists."

6. We annually lose thousands and tens of thousands of worthy persons who would have united with us, but for what they understand as our unwarranted close-communication. Our practice can never be satisfactorily explained to them as consistent, so long as we practice a partial, and not general, open communion. Our denominational growth is very materially retarded by our present inconsistent practice of intercommunion. If we practiced strict church communion, these, and all Christians, could understand the matter at once; and no one would presume to blame us for not inviting members of other denominations to our table, when we refuse, from principle, to invite members of other Baptist Churches — our own brethren.

7. It is freely admitted by reliable brethren who enjoy the widest outlook over the denomination in America, that for the last few decades of years the general drift has been, and now is, setting towards "open communion" — it is boasted of as a "broadening liberalism." There are numbers in all our churches — and the number is increasing, especially in our fashionable city and wealthy town churches — who are impatient of the present restrictions imposed upon the table; because, not being able to divide a principle, they are not able to see the consistency of inviting members of sister churches, and rejecting those whom we admit to be evangelical churches, as though all evangelical churches are not sister; nor can they divine why Pedobaptist ministers are authorized to preach the gospel and to immerse; are invited to occupy our pulpits, and even to serve our churches as supply pastors for a season — all their ministrations recognized as valid, and yet they are debarred from our table. They work for us, and we refuse to allow them to eat. The only ground upon which we can successfully meet and counteract the liberalizing influences, which are gently bearing the Baptists of America into the slough of open communion, is strict local church communion, and the firm and energetic setting forth of the "Old Baptist Landmarks" advocated in this little book.

We have had assurances of the correctness of this statement from many of the standard men in our denomination.

In the last conversation had with the late Bro. Poindexter, of Virginia, he freely expressed himself in substantially these words:

"You are aware that I have not fully endorsed all your positions known as Old Landmarkism, but I wish you to know my present convictions for your encouragement. I have carefully examined all the arguments, pro and con, and watched the tendency of things the last twenty years, and I am prepared to say that I am convinced that what you call 'Old Landmarkism' constitutes the only bulwark to break the increasing tide of modern 'liberalism,' — which is nothing but open communion — that threatens to obliterate every vestige of Bible ecclesiasticism from the earth. Though my sympathies, and feelings, and practice, often, have been upon the liberal side, yet I am convinced that Baptists, if they long maintain their denominational existence, must stand squarely with you upon these principles."

Bro. J. P. Boyce, the distinguished president of the Southern Baptist Theological Seminary, Louisville, Ky., publicly declared on the floor of the Mississippi Baptist State Convention, at Jackson, Miss., 1876, what he had before stated to us privately — that he was a Landmark Baptist.

He has openly proclaimed to the world his repudiation of "alien immersions" by immersing, in 1879, Bro. Weaver, pastor of a Baptist Church in Louisville, Ky. Bro. W., twenty years before, had been received into a Baptist Church on a Methodist immersion.

Man-Made

(Continued from page five)

the word for spirit is used. In many instances it is translated with a small s—spirit (Matt. 5:3; Rom. 1:4; 1:9; I Cor. 2, 11; 5:3, etc.). In others, where the Holy Spirit of God is referred to, a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (II Tim. 1:7), etc. Again, in Phil. 1:27 we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A. V. have used only a small s of "spirit"—as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: The preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N. T. "among" 114 times, "by" 142, "will" 139, "in" 1863 times. Comment is needless.



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less. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: whenever we read of "baptism" in the N. T. without anything in the verse or context which expressly describes it (as in Gal. 2:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal" or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer — a local Baptist Church. Note the following points.

(1) The head of the "body" described here in I Cor. 12 is seen to be on earth—vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed, which, as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal Church of Christ, is in heaven, and it is in heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the Head of the local church as on earth for wherever a local N. T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

(2) In I Cor. 12:22, 23, we read of members of the body which seem to be "more feeble," and of those "less honorable" and of "uncomely" parts of members of the human body accurately illustrates the differences which exist between the spiritual status of various members in a local assembly, but the illustration of the "body" here fails completely

if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of glory," and such comparisons as "more feeble," "less honorable," "uncomely members," will forever be a thing of the past!

(3) In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (v. 25). Now let any impartial reader ask, in what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, "not having spot or wrinkle or any such thing," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18, etc.) Therefore it is proof positive that it is the local church, and not the Church Universal, which is in view in I Cor. 12.

(4) In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (of whom I have never even heard) "suffers" that "all the members," all believers in America, "suffers" with it or him? Certainly not. But it is true ideally, and often in experience, that when one member of a local church "suffers" all the members of that local church suffer too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its various members. From this established and incontrovertible fact several conclusions follow.

First, the "baptism" by which one enters "into" a N.T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality — Jew or Gentile — no matter what our social standing — slave or freeman — all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they are one, and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" Scripturally

performed by a Scripturally qualified and Scripturally authorized administrator, for we read "in one spirit we were all baptized into one body." THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N. T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN-MADE INSTITUTIONS. Hence, the tremendous importance of "keeping the ordinances" as they have been delivered by Christ himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teachings of any man, no matter what he may be. Brethren, let us covet to be "Bereans."

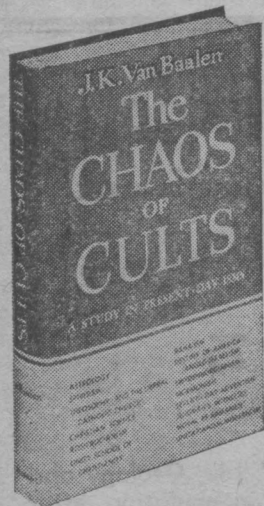
Ignorance

(Continued From Page One)

God that we are what we are. Read I Cor. 15:10. Likewise, our fellowship is not as sweet with those of God's people who are ignorant of some of the basic teachings of His word, as, God's sovereignty, foreknowledge, predestination, election, calling, justification, security and the 1000 year glorious reign with Christ. Yes, I do believe that some of God's people are ignorant of some of these great doctrines, and we are admonished and warned not to be ignorant of these teachings. It is good for us to study, refreshing our minds of these things. II Tim. 2:15.

We see then how pathetic ignorance is in the individual life and a handicap to all who are affected thereby. This multiplies when in families and nations. We regret to say that we believe our once great and respected nation has, and is being dominated more and more, by ignorant leadership, not that these leaders lack education or intelligence, but it is their ignorance of what we are headed for, if our foreign policy is not reversed. They should have learned long ago that we cannot buy the friendship of all nations with our tax dollars draining our own resources, going deeper and deeper in debt trying to appease those who mean to overthrow and bury us. Even our highest judges make unwise ignorant decisions which favor our enemies in nine out of every ten cases. Oh, that our people as a whole could only be awake and reverse this trend before it is too late. Read Ps. 9:17, 33:12. I believe that Hosea 4:6 may truly be applied to our nation today.

Lev. 14 deals with the sin of ignorance in the lives of God's people. (Continued on page 7, column 1)



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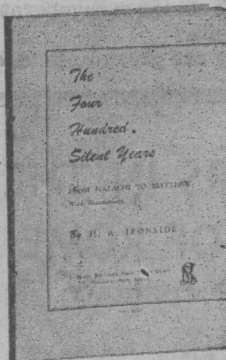
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Ignorance

(Continued from page 6)

chosen people. Num. 15:23-31 and other Scriptures in the Old Testament give us examples and the effects of ignorance. However, for our study today we wish to confine our thinking primarily to the New Testament. We do wish to quote what the Psalmist has to say after restored fellowship with the Lord "So foolish was I, and ignorant: I was as a beast before thee," Ps. 73:22. I wonder if all of us as God's people cannot at times truthfully say the same.

Why are the unsaved ignorant? Primarily because Satan has them blinded:

"But if our gospel be hid, it is hid to them who are lost: In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," Cor. 4:3-4.

Ignorance separates from God. Read Eph. 4:17-18. We have an example of this ignorance in Saul of Tarsus before he was saved. I Tim. 1:13, 14 tells us what makes the difference in each of God's children. Read Eph. 2:3. "Being justified freely by His grace through the redemption that is in Christ Jesus," Rom. 3:24.

The greatest of all sins, the crucifixion of Jesus, was done in ignorance. Read Acts 3:17. We realize that it was God's purpose by His determinate council and foreknowledge that Jesus was delivered and crucified. Read Acts 2:22-23. Moreover, those who did this ignorantly know, and cared nothing about fulfilling God's purpose, as they did it in hate, and will answer for their sin. Read Matt. 26:24. Joseph, who is a type of Jesus, was also sold by his ignorant brothers, not to fulfill God's purpose, but for envy and hate. Gen. 50:19-20.

The new birth enables us to lay aside our self-righteousness and submit to the righteousness of God.

"For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," Rom. 10:3.

Our self-righteousness with all the good deeds that we could ever do cannot save, or even help to keep saved. We sing "Jesus paid it all." How true this is. "Salvation is of the Lord." Jonah 2:9.

Read John 10:11, Acts 4:12.

In II Pet. 3:55-55 we learn that there are scoffers who are will-

ingly ignorant of Christ's second coming.

"And saying, where is the promise of His coming? . . . For this they willingly are ignorant of . . ."

I am made to believe these scoffers are unsaved. Be that as it may, we come in contact with people daily who appear to be saved people, yet they will not believe the plain Bible teaching as to Christ coming for His people, and after the Great Tribulation, coming with His people for the glorious one thousand year reign. I personally read Rev. 20 to a professed believer; however, he still rejected the plain teaching, saying, he believed that both saved and lost would be raised from the dead at the same time. Therefore, I do know that he was, and is yet ignorant of this teaching, so we have to turn him over to I Cor. 14:38.

We learn from Acts 17:23 that all worship (except true worship John 4:23-24) is done in ignorance. Doubtless many of our (so-called) churches today are worshipping in ignorance. We know some of the teaching in these (so-called) churches is an abomination to our thrice Holy God. Anytime that a church believes and teaches "that our Sovereign God is trying to save all men," but is helpless to carry out this work of grace, unless sinful man will cooperate, their teaching is in vain, and in ignorance. We could mention many other teachings that are ignorant, if our space would permit.

Now as we begin to study the warnings and admonitions as to the danger of ignorance in the lives of God's people, we first mention what a change that the new-birth and the power of the Holy Spirit makes in the lives of unlearned and ignorant men. Others will see that they have been with Christ. Read Acts 4:13. They know in Whom they have believed. II Tim. 1:12. They know Who their keeper is. Read I Pet. 1:3-5. They know also that they are saved for eternity. Read John 6:35-40, 44, 47, 10:28-29. Also Rom. 8:35-39.

By the power of Christ and a knowledge of His Word, we can silence the ignorant. I Pet. 2:2-3, 15. There are far too many of God's children who do not study, and cannot withstand the smooth, sugar-coated tactics of the Jehovah Witness canvassers with many other ignorant sects, so all of God's people should be like the Bereans, in that they search the Scriptures daily. Read Acts 17:10-11. A saved person who is a student of God's Word is not ignorant of Satan's devices.

My Experience

(Continued from page one)

Since it is true, it is a message that needs to be delivered, and to be listened to.

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

Since this message is true, there is no spiritual light in the preacher to whom I refer, in this article. Since there is no light in him, he cannot give light to others, and those who follow him must walk in darkness. In this message I will tell you some of the things this man said to me: then what the Bible teaches on the subject, and tell you that I believe the Bible. My whole ministry is based upon the belief that the Bible is the inspired, inerrant, infallible Word of God. Every thing that I preach, I preach because I believe the Bible teaches it; and I give God's Word for all that I

" . . . Lest Satan should get an advantage of us: For we are not ignorant of His devices. II Cor. 2:11.

From Eden on Satan has been a deceiver. We know that we are no match for Satan, the Prince of the power of the air. Yes his power is second only to the power of God. Read II Cor. 11:13-15. Satan knows he cannot touch the soul of a one of God's children, but he can, and does blight many of our lives. He is seeking whom he may devour. Read I Pet. 5:8.

In I Cor. 10:1-2, Paul, is reminding the saved of God's dealing with His chosen people Israel, as He does not want us to be ignorant of their history. All those things happened to them for example, and they are written for our admonition. How some can assert that the Old Testament means nothing to us in our 20th century is beyond me. Listen to this one of many verses in the New Testament.

"To Him gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," Acts 10:43.

In I Thes. 4:13, Paul is beseeching and teaching the church at Thessalonica as to the first phase of Christ's second coming. He does not want them to be ignorant of this glorious event. He is especially writing this epistle to give assurance and comfort to those who have buried their loved-ones, telling them that those who have died in Christ (the saved) will be raised and appear with Christ in the air, even before we which are alive are changed and taken up to join Christ with all those loved-ones who have died in Christ. Read all the Scriptures have to say on this subject, then comfort those whom we come in contact with. Especially read I Cor. 15, which gives a more detailed account of the dead being raised at Christ's second coming.

The Holy Spirit speaking through Peter in stirring up the minds of the elect by way of remembrance as to the promise of Christ's second coming, admonishes them "not to be ignorant. II Pet. 3:8. We believe that any saved person who will study and grasp this great teaching that His second coming is imminent will desire and strive to live a closer consecrated life, always keeping in mind, He may come today.

In our meditation above we see how great part the study of God's Word has in preventing, or correcting ignorance. For the best information out-side the Bible, I recommend T.B.E. which brings the very best articles and discussions on the great Bible doctrines each week from different parts of the U.S.A.

THE BAPTIST EXAMINER

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PAGE SEVEN

preach. I will close the article with some observations about this man, and those who sit under his ministry.

I.

This man said that Jesus earned His sonship. He would not answer me as to whether or not he believed in the virgin birth, but my conclusion was that he did not. Now I confess that I did not know what he meant by Jesus earning His sonship, but he certainly does not believe what the Bible teaches about Jesus Christ. Anyone who does not believe what the Bible teaches about the Diety of Jesus Christ is lost and headed to Hell.

"If ye believe not that I am he, ye shall die in your sins."—John 8:24.

Now the Bible teaches that Jesus is the virgin born Son of God—that He is God—that He is the eternal God—that He is just as much God as the Father is God, or as The Spirit is God.

"In the beginning was the Word, and the Word was with God, and the Word was God."—John 1:1.

"But unto the Son he saith, Thy throne, O God, is for ever and ever."—Heb. 1:8.

"Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

Jesus Christ is not a man who became God as this preacher infers, but is the eternal God, who became man for the salvation of his people. I can have no respect for the man, and I cannot call the man brother who denies what the Bible teaches about Jesus Christ. Jesus Christ lived a sinless life; died a substitutionary death; arose from the dead; ascended into Heaven; and is coming again for His own, and then to reign over the earth. Now I believe this—gladly believe it—and it thrills my soul to believe what the Bible says.

II.

This preacher said that all men are sons of God and that we are to accept this sonship and live accordingly that if we die without this, we will have opportunity after opportunity to do it, and that God will never give up on man.

The contrast to this, the Bible says that some men are the children of the Devil—that we are by nature children of wrath—that we become the children of God by faith in Jesus Christ. The Bible teaches not that we are the children of God by nature, but that we must be born again to thus become God's children. Of course the elect are children of God in the purpose of God by eternal election, but we must be born again by the supernatural work of the Holy Spirit for this to be real in our experience.

III.

This preacher said again and again that there is no wrath or vengeance in God. That God is a God of love, and there is no hatred, wrath, or vengeance in God. I asked him where he learned that God was love. He said in the Bible, and when I reminded him that the same Bible spoke of God as a consuming fire, he replied, "Man wrote that." The Bible tells us that God told Elijah to kill all the prophets of Baal. It says that God sent the children of Israel into Canaan and told them to kill men, women and children. This man said, "Oh, that is the God of the Old Testament; that is what they thought about God; but now we know better than that." Well, the God of the New Testament is the same, God says that vengeance is His, and He will repay.

The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men.

The Bible speaks over and over of the wrath of God—that He is going to send men to Hell to punish them eternally for their sins. This man said over and over that God wasn't like that, and that there was no wrath in God. This man said that a God who would punish sinners eternally in Hell fire, was worse than the devil, and that he could have no respect for a God like that. Dear friends,

IV.

This man said that he did not believe in a flood that covered all the earth and destroyed all men except Noah and his family, but the Bible says that it happened, and our Lord Jesus Christ confirmed the truthfulness of the Old Testament history.

V.

This man said that the five thousand being fed did not necessarily mean a miracle happened, but it was a story that illustrated that which Jesus teaches, is enough for everyone. No, No, dear friend: Jesus took five loaves and two fishes, and fed five thousand men, besides women and children, and took up twelve baskets full of leftovers. Amen. Praise God, I believe the Bible. I believe every word of it is true, but this minister (?) does not believe it is true.

VI.

This man said he did not believe in a real literal personal Devil. Yet the Bible declares that the Devil is a real being, who wars against God, and God's people, and we are to resist him.

VII.

This man says he doesn't believe in the second coming of Christ. He does not believe that Christ will literally, personally come again. The Bible says:

"This same Jesus, which is taken up from you into Heaven, shall SO COME in like manner as ye have seen Him go into Heaven."—Acts 1:11.

I believe the Bible and rejoice in the blessed hope of the imminent return of our precious Lord.

VIII.

This man said that he did not believe in Hell—in a literal Hell where God will punish sinners eternally. Over and over he said he did not believe in such a place or doctrine. This man said "A God who would send sinners to Hell and punish them forever is worse than the Devil." Those are his exact words which he repeated several times. Now I ask you, What God is this minister serving? The Bible tells of a lake of fire where those whose names are not written in the book of life will be cast, and there be punished day and night forever and ever—that the lost shall go away into everlasting punishment. Oh, my friend if you die without Christ, an eternal Hell of God's awful wrath will be your eternal dwelling place. I held the Bible, God's precious Word in my hand and quoted Rev. 14:10,11 and Rev. 20:15 to this man and he said to me, "Mr. Wilson, I don't care what the Book says."

Can you imagine a man claiming to be a preacher and not caring what the Bible says? Can you imagine a religious denomination ordaining and honoring a man as a minister in good standing, who doesn't care what the Bible says? Can you imagine many people; some of them who hate me, and everything I stand for, going to sit under the ministry of a man who doesn't care what the Bible says. His exact words were: "Mr. Wilson, I don't care what that Book says."

Over and over he said that the men who wrote the Bible, wrote what they thought was true, but that we have learned better. He said that I was imprisoned in a book. Oh, God forbid that I should ever seek to learn better than what the Bible says. God grant that I may always be imprisoned in the book of my precious Lord. May I plunge deeper, and see higher, and learn more thoroughly, what it teaches, but may I never get outside the boundary lines of God's wonderful Word. How can an honest man claim to be a minister and absolutely and emphatically deny the Word of God? You answer that. I can't. Oh, I love this Book. It is the joy and rejoicing of my heart. I do not believe any man can be a saved man, (Continued on page 8, column 3)

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Japan Reaped

(Continued from page one)
or often, pay His debts the day they are due, both nations and men are made to feel just retribution of God for unconfessed wrongs. This was true in the days of Pharaoh, Nebuchadnezzar, Belshazzar, Herod, Nero, and many others who have lifted up their puny arm against God. As the poet said:

"Though the mills of God grind slowly,
Yet, they grind exceedingly small."

Eighty years passed, and seemingly, God did not accept the challenge of the Emperor of Japan.

Then in 1924, one of the greatest calamities on record swept the Empire, by repeated earthquakes, tidal waves, fire, and pestilences. It has been calculated

that an inestimable number of lives were lost and millions of dollars worth of homes and palaces and properties were wiped out in just a few hours time.

An infidel farmer wrote to the editor of a paper whereby he said that he had been reading the editorials in this paper whereby the editor declared that God would not bless any individual who worked on Sunday. The farmer further declared that he had two fields of corn, one of which had been worked on weekdays. As for the other, he declared that he had plowed the ground, planted the corn, cultivated the crop, and harvested it only with Sunday labor. He said that the field that had been worked on Sunday produced more corn by far though they were of equal fertility.

The he asked the editor, "In the light of your editorials, what do you think of this?" The editor turned his letter over and on

the back side wrote, "God does not make a final settlement in October."

Each of us, and our country generally, needs to remember this. God will completely have His way, and in the final analysis, man will be forced to admit that God has fully had His way.



Universal Wife

(Continued from page one)
INSTITUTION. Why do we easily understand such language when we speak of the FAMILY and the WIFE, and the JURY, and the EAGLE and the LION and then go wild when we speak of the church in the same way? The UNIVERSAL WIFE IS JUST AS SCRIPTURAL AS THE UNIVERSAL INVISIBLE CHURCH.

A church is always local and the Bible never uses the word in any other sense than a LOCAL CONGREGATION. The general Universal Church idea is essentially a ROMAN CATHOLIC idea copied by many who think they are opposed to Catholicism.

We should be sure to always use Bible words in the Bible sense and not copy after Roman Catholics in anything.

—Reprinted from TBE, July 3, 1948.



My Experience

(Continued from page seven)
who does not believe that the Bible is God's infallible Word.

IX.

Now let me give you my conclusions supported by the Word of God, relative to this preacher of another denomination. This man is an unsaved man. This minister is not a Christian. He would agree with me, I think, in the statement that if the Bible is the infallible Word of God, if every word of it is true, then he would agree that he is not a saved man. If the Bible is not true, this man is lost because there is no way to be saved apart from what is revealed in this Book. If the Bible is true, this man cannot be saved because he doesn't believe the Bible. I speak not of what may occur in the future, but of his present condition. I could wish that God might grant him repentance and faith, that he might be saved; but at present he is a lost man.

X.

This minister (?) is an idolator. He worships an idol God. The heathen take wood or stone and make them an idol god and fall down and worship it, and we call them idolators. This man, and those like him, take the materials of their own minds, and make them a god and fall down and worship the god which was created in the laboratory of their own thinking and therefore they are idolators. This man does not worship the God of the Bible. By his own admission, he does not worship the God revealed in the Bible, and thus he is an idolator. Dear friend, if you don't believe what this Bible says about God and about Jesus Christ, you may use the names, but you are not worshipping the God of the Bible, and you are not worshipping the Christ of the Bible. You are an idolator.

I might add that the so-called church where this man ministers is not a true church of Christ, but is a temple of idolatry. Since the God who is preached there by this man is an idol god fashioned by his own mind and by the wicked religious schools he attended, and by the wicked books he reads, therefore, the place he serves is a temple of idolatry.

XI.

This man is a minister of Satan. He is not God's minister. He does not believe in the God of the

Bible. He must therefore, be a minister of Satan. He is doing Satan's work in the world. He is a far better tool of the Devil, and doing far more for the Devil than the drunk, the criminal, or the dregs of society. Satan must be very proud of this man and of the great work he is accomplishing for the Devil.

This man is a blind leader of the blind. He is blind himself. There is no light in him. If he had any spiritual light, he could not say the things he said to me. The people who follow this man's teaching are blind. If they were not blind, they could not, and would not follow the teachings of such a man. This blind leader and his blind followers, will fall into the ditch of eternal Hell together. Oh, that I might warn him, and them that they turn from such wicked ways. Repent of such thoughts and action and believe on the Lord Jesus Christ as he is revealed in the Bible, to be saved. I would not say that none who go to this place are saved, but I will say that those who follow the teachings of this man, if he teaches what he said to me, are lost people. Oh, that God might be pleased to shine the light of Jesus into this man's soul, and save this man, but as of now he is blind, and is leading hundreds into eternal darkness.

This man, in his present condition is going to Hell. He is headed to the Hell he does not believe in. The God this man said is worse than the Devil will cast this man into the Hell he does not believe in, and torment him forever and ever. In fact that this man does not believe in Hell—that he does not care what the Bible says about hell—that he seemingly laughs at Hell—will not save him from Hell, and will not lower the temperature of those awful flames. Oh, man, listen and turn from your sins and believe on Jesus Christ. What an awful time will it be, when men who denied the existence of such a place, find themselves suffering the agonies of Hell-fire. The God this man told me he could not respect, is the God he will meet some day. May that sovereign God be pleased to teach this man respect for the God of the Bible before it is eternally too late.

XII.

Now, what about unsaved people in a church like this? What about the lost sitting under a ministry like this? The Bible teaches that God calls His elect to salvation through the gospel. This man does not know the gospel. He does not preach the gospel. How then can anyone ever be saved under such a ministry? We might as well expect the heathen to be saved by their idol gods, and under the ministry of the witch doctor, as to expect any lost sinner to ever be saved under the preaching of a man like this. The gospel is the power of God unto salvation, but this man does not know nor preach that gospel. Oh, the pity of it. I invite people to our services, and they tell me that they go to this church where this man preaches,

and I am helpless. They think it a terrible sin if I would try to get them to leave such a place, to go where God's Word is preached. It may be that I fail here. It may be that we ought to bear the hatred that would come upon us, and urge these members to leave such a place. Pray for me in this respect. That I might know and do God's will. It grieves my heart when I see friends and neighbors, going to this church, and know that their preacher does not believe the Bible, and to know that they can't be saved, if they believe what their pastor preaches.

Now, what about the possibility of some saved people who attend this place. I do hope that some of them are truly saved. Maybe they heard the gospel somewhere else and were saved under a different ministry. I confess that it is doubtful if many of them are truly saved. But in case, and if perchance, there are a few saved people in this church, what about them? Well, of course they do not have Scripture baptism, and are in a false church. They are guilty of a terrible sin in supporting by their means, their membership, or their attendance, this man's ministry. His sin is their sin. They are his supporters and followers. Any saved person in a mess like this will have to answer at the judgment seat of Christ as to why he was any part of such unscriptural, and ungodly wickedness. He will have to answer for his membership, every service he attended, and every penny he gave to the support of such a ministry. Surely a saved person would owe it to the God he serves, the Lord who saved him, his friends who follow him—to get out of such horrible idolatry as this.

Oh! that this message might be used to turn folk from ministries like this, around the world, for this man is representative of probably the majority of Protestant preachers. God bless you all. Amen.



Ananias

(Continued from page one)

worthy of help. Another took the tithe money for vacation expenses. He argued that if a poor neighbor's wife needed a vacation, it would be alright to use the money to help his neighbor's wife, it surely was alright to help his own, and so they took the vacation at the Lord's expense. A girl could not go to church one Sunday, because she had no silk stockings. The next Sunday she was there wearing silk stockings. Asked where she got them she replied that she took the money out of her tithe. As it was for the church she thought "it was alright." It seems most unbelievable that there are people who think such objects mentioned suitable as expenditures in one's tithing budget. Yet a man in Kansas took his family on a vacation to the Grand Canyon, using his tithing money for the purpose on the plea that they were good Christians and needed a vacation.

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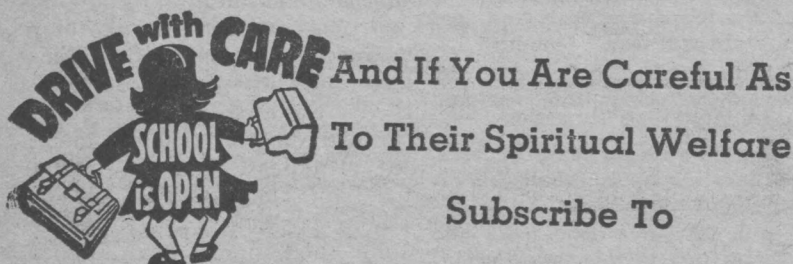
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