

Greelings Were Thus Extended By MSU Representative

MONROE WICKER
Morehead, Kentucky

On Monday morning at the closing session of our Bible Conference, Mr. Monroe Wicker of the Department of Business Relations brought greetings to our Conference on behalf of Morehead University. His remarks were deeply appreciated and we are glad to share them with our readers.

Brother Gilpin, Distinguished Persons on the stage, Men and Women of Calvary Baptist Church, Boys and Girls:

I always humble myself when I appear anywhere in the presence of great men of God, and I think without a doubt, you have had some of the greatest here on this campus since Friday. I have had the opportunity to sit in on a few of your sermons, and I thoroughly enjoyed what I heard.

I think it was a great English historian, Gibbon, who has written about the decline and fall of empires. In his writings, he gives us a few of the reasons why civilizations fall. (1) When people are taxed beyond their abilities to pay. (2) When people love brutality. (3) When homes are being



MONROE WICKER

broken and divorces are on the increase. (4) When there is a decline in Christianity. I think this is the greatest reason of all, when people begin to substitute other things for Christianity.

Well, you can look at this nation today and see whether the reasons for the break-down of a civilization has, or is, occurring here. I don't know whether it can happen to America or not. It has happened to other civilizations. But I would say to you this morning, that the things which you stand for — the highest things in life — need a great deal more work and more effort than men and women and ministers in this country are giving to it.

I say to you, I am connected with an educational institution. Education alone is not the answer. Education will not save this nation. There is no profession that will save this nation. There is only one thing in my judgment that will save it, and that is the Christian religion.

There is a song which reads:

"Stand up, O men of God,
Be done with lesser things."

I believe that is what these great men who have been with you this week have been standing up for. They are "done with less." (Continued on page 8, column 4)

Appreciated Letter

Enclosed, find an offering. I really enjoy the paper. Whenever I receive it, I can hardly stop until I've read every bit of it. I've really enjoyed, especially, the Plain Prophecies. They really do thrill my soul to read them. Use this offering where you need it most. Thanks again for the wonderful messages you write for the paper.

Mrs. Velma Huth
(Illinois)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 38, No. 31 ASHLAND, KENTUCKY, SEPTEMBER 6, 1969 WHOLE NUMBER 1602

HERE IS A BRIEF REPORT OF . . .

OUR 1969 BIBLE CONFERENCE

The Tenth Annual Bible Conference of Calvary Baptist Church held over Labor Day weekend, was largely attended and gloriously blessed of God, and for it, we are indeed grateful.

All sessions of the Bible Conference were held in Button Auditorium of Morehead State University. Our guests slept in Mignon Tower and Alumni Tower. All meals were served in the cafeteria of Alumni Tower. The auditorium, each bedroom, and the dining room were all air-conditioned and were indeed most comfortable. The surroundings were most agreeably pleasant.

Most all of the scheduled speakers were present, and for this, we are most thankful. I do not believe that I have ever heard better preaching than that which was done at this Conference. There have been a few mes-

sages in each of our Conferences that were outstanding, but never have all the sermons been on a par with the messages that were preached this time.

Each of these messages was taped and, just as soon as possible, we'll start carrying them in TBE from week to week so that those, who were unable to attend, will be blessed by these messages as they appear in print.

The program as it was carried out is as follows:

FRIDAY EVENING

J. Frank McCrum, Detroit, Mich., "The Kind of Walk that Glorifies God."

Raymond Willis, Garrison, Ky., "The Kind of Giving that Glorifies God."

Jon H. Rule, Alderson, W. Va., "The Second Coming."

SATURDAY MORNING

Oscar Mink, Crestline, Ohio, "The New Testament Church in Old Testament Shadows."

Donald Hackney, Huntsville, Alabama, "The Limited Atonement."

Kenneth Crowl, Manatee, Fla., "Bread of Deceit."

Joe Shelnett, Benton, Ark., "Compromising Baptists."

SATURDAY AFTERNOON

Charlie Buford, Amarillo, Tex., "Churches Turning Aside From The Truth."

W. W. Wilkerson, Tampa, Fla., "Baptists and Doctrinal Emphasis."

Elvis Gregory, Columbus, Miss., "The Task of Every Church."

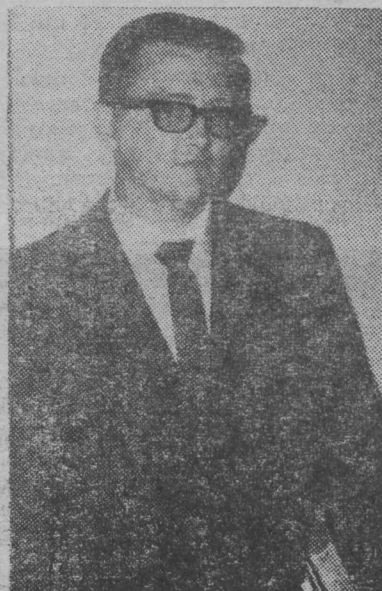
Tex Cobb, Stockdale, Texas, "Christ, Our Prophet, Priest and (Continued on page 6, column 1)

SOME NEW PREACHERS AT CALVARY'S 1969 CONFERENCE



ELD. KENT CLARK

Bro. Clark is pastor of Bryantsville Baptist Church, Bryantsville, Kentucky. We have known his family for many years as one of the very finest. He is a most remarkable young preacher.



ELD. DONALD L. CHANCE

Bro. Chance is just now becoming pastor of the Philadelphia Baptist Church of Birmingham, Alabama. His writings in TBE for the past few years have been most deeply appreciated.



ELD. CLAUDE KING

Here is an old "war-horse" who has endeared himself to your editor through the articles we've read in his paper. What a mighty sermon he preached on "Authority In Baptism." It will bless your soul when you read it later.

You'll be thrilled by the messages of each of these men of God, as these messages appear later in TBE.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE ETHIOPIAN EUNUCH"

(PREACHED AT CALVARY'S BIBLE CONFERENCE IN 1969)

This is your editor's message which was preached at the 1969 Bible Conference of Calvary Baptist Church. Of necessity, due to a lack of time, this message was considerably abbreviated. We are glad to print it, though, as delivered to the Conference.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his char-

iot read Esaias the prophet" — Acts 8:26-28.

Sometime ago, I found a little poem — a little four-line couplet, which goes like this:

"His sermon had the usual heads, and subdivisions fine, The language was as delicate and gracious as a vine; It had a proper opening, it was polished as a whole, It had but one supreme defect — it failed to reach the soul."

I am afraid too many times in life this characterizes the sermons that you and I preach, but certainly this can't be said of

the twenty-eight sermons to which you have listened for the last three days' time—you can't say that the sermons failed to reach the soul. I have sat here on this rostrum and have listened as my brethren have preached, and my soul has been filled. I have been fed in the inner-man, and I can truly say that not a message has failed to reach the soul.

Now, this morning, as the "ca-boose" for this Bible Conference, I come to read to you this marvelous Scripture of the Ethiopian eunuch, and I trust that what I have to say will surely reach (Continued on page 3, column 1)

The Case Against The Universal Invisible Church

MILBURN COCKRELL
Dorsey, Mississippi

PREACHED AT 1969 BIBLE CONFERENCE

"But they are altogether brutish and foolish; the stock is a doctrine of vanities."—Jeremiah 10:8.

I shall use this verse as a basis for exposing one of the most cherished and prevailing heresies of our day. The belief in a universal invisible church is truly a doctrine of vanities.

Among Protestants and not a few Baptists there prevails the concept of a universal invisible church. It is almost universally assumed by Protestant commentators, with an ax to grind, and by misinformed Baptists, with their noses on the Protestant grindstone, that there is such a monstrous thing.

This utterly untenable and unscriptural view is plainly stated on page 1304 of the Scofield Reference Bible which says: "The true church, composed of the whole number of regenerated persons from Pentecost to the first resurrection (I Cor. 15:52),



MILBURN COCKRELL

united together to Christ by the baptism of the Holy Spirit (I Cor. 12:12-13), is the body of Christ of which He is the Head (Eph. 1:22-23)." Its essence can further be seen in article VI of a statement adopted by the Southern Baptist Convention in 1962, which reads: "The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all ages."

The view that there is in the Scriptures an invisible church which is to be distinguished from the local church is quite common among "Fundamentalists" and "New Evangelical" Protestants and many Baptists. It is this erroneous idea that I purpose to thoroughly expose in this message.

The universal invisible church theory has

A Detestable Origin.

This belief was first promulgated by Jovinian in the fourth century. After this, very little is heard of this dogma until the Reformation. When Martin Luther withdrew from the Catholic church and started his own church, he found himself in a dilemma. He had been teaching that there was only one church; now he had started another. So he invented the idea of a universal invisible church. (Continued on page 2, column 1)

Appreciated Letter

I read your sermon in THE BAPTIST EXAMINER the other day and was blessed greatly.

I felt as though I ought to send a little love offering of \$10.00 for Brother Halliman and family. Also, \$10.00 to your church for THE BAPTIST EXAMINER. I love your paper and God's Word, May God's richest blessings be upon you.

Paul Rosbough
(Ohio)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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

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

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

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

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

FOREIGN: Same as in the United States.

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

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

Universal Invisible

(Continued from page one)
versal invisible church. The other Reformers adopted Luther's neo-orthodoxy. Thus it can be seen that in the main this theory is a Protestant Pedobaptist concept of the church which was conceived by the Protestant Reformers to combat the equally erroneous view of a universal visible church.

Baptists, throughout their history, have always stood for a literal assembly of immersed believers. A study of their confessions of faith and their congregational life prove that they have courageously and persistently emphasized the church to be a local, visible body of baptized believers. This is their greatest contribution to Christian history in the field of Ecclesiology.

But it cannot be denied that some Baptists were influenced by Pedobaptists during the Reformation, and in consequence, many American Baptists never got back to the local church until the New Hampshire Confession in 1833. Within the past half-century there has come a resurgence of emphasis upon a universal invisible church. This theory is the very heart of the Ecumenical movement. The present Bapto-Catholic movement existing among some Baptists originated some years ago among liberal, supposed-to-be, Baptist scholars who tarried too long in Pedobaptist schools.

This doctrine of vanities

Confuses The Church and Kingdom.

The advocates of the invisible church theory contend that the church and the kingdom are one and the same. But such a dogma is not founded upon an honest

interpretation of the Scriptures, but upon a figment of their imagination. Such a doctrine exists only in the mind of a heretic.

The church and the kingdom are not one and the same. The kingdom includes all the saved on earth at any given time (Col. 1:13; John 3:3, 5; Mark 10:13-15), while the church is composed of baptized believers. One enters the kingdom by the new birth, yet one enters the church by profession of faith and baptism (Acts 2:41). One's place in the kingdom is eternally secure (John 5:24; II Tim. 4:18), but he can be excluded from a church (I Cor. 5). The kingdom is universal and invisible, while the church is local and visible (I Cor. 1:2). Lost people cannot enter the kingdom (John 3:3), yet they can enter the church as Judas did. The kingdom is a monarchy over which Christ is the King; the churches are democracies over which Christ is the Head. The dominant use of the word "kingdom" is singular in the New Testament. The dominant use of the word "church" is singular and plural, but both emphasize many.

This theory

Makes Two Bodies and Two Baptisms.

A popular view concerning I Corinthians 12:13 teaches that by a Holy Spirit baptism all believers are put into the universal invisible church. They would have us believe that saved people receive two different kinds of baptism — one in water and another in the Holy Spirit. Of course, this would put believers in two different kinds of churches — one an invisible, spiritual, universal church and the other a particular local church in a particular place. The glaring inconsistency of such a concept is seen in Ephesians 4:4-5 where Paul says that there is "one body" and "one baptism." If the one body here is the mystical body, the invisible church, then there is no local body. But, if the body here refers to the church in the institutional sense, then there is no such thing as the mystical body of Christ. If the baptism in Ephesians 4:5 is Holy Spirit baptism, then water baptism is not needed. But, if water baptism is meant, then Holy Spirit baptism is not needed. Which horn of the dilemma will the Scofieldites take?

Those who hold the invisible church theory treat lightly the place of believer's baptism in the realm of obedience and minimize the importance of church membership. Undue emphasis upon it has led to non-denominationalism and anti-denominationalism of the worst kind. Baptists have never been encouraged and aided in being better and stronger Baptists by advocating the view of an invisible church. It leads one to

look lightly and indifferently upon the errors of non-Baptists. If the Devil could get all Christians to believe the church is some kind of universal thing, he would soon destroy Christ's church.

The invisible church theory makes

Church Membership and Being In Christ Synonymous.

The Bible tells us that the church is Christ's body, and this is true of every local New Testament church. The Corinthian church was Christ's body. I Corinthians 12:27 says:

"Now ye are the body of Christ, and members in particular."

Christ is also the head of the church abstractly (in thought), generically (as to kind) and institutionally (as to a mental concept of it). By Christ the Head of the church I understand that each church is subject to Christ's authority and rule. But the church is not literally Christ's body, nor is Christ literally the head of any church in the literal sense as a human being's head and body are joined together. To literalize the metaphors, body and head, is gross materialism.

Each church is under the authority of the Lord Jesus Christ as a human body is under the authority of its head. But to enter one of these bodies is not to be in Christ, for the body as such is not literally Christ nor a part of Christ. The false apostles of II Peter and Revelation were in the churches, but they were not in Christ. The thief on the cross was in Christ, although he was not in the church. The saints of the Old Testament were in Christ, but they were not in the church.

The proponents of this theory sometimes teach that there is no salvation outside the church. Thus they hold a view similar to the Campbellites concerning the church. They deify the church until they would render John 3:16 this way: "For God so loved the world, that he planted the church in the world, that whosoever unites with it should not perish, but have everlasting life."

The Bible teaches that the church is the body of Christ, and it also teaches that Christ is "the savior of the body" (Eph. 5:23). Hence He and His body, the church, are not one and the same, seeing He does not save Himself!

The concept of it is contrary to the primary and literal meaning of the term "church" and its predominate use in the New Testament.

The Greek word "ekklesia" which is usually translated "church" is found one hundred and fifteen times in the New Testament. Ninety-two times of the hundred and fifteen the word has the common meaning of assembly. Generally all scholars accept the ninety-two uses as meaning assembly. But the remaining twenty-three times it occurs is the ground of a theological debate. Some contend that the word takes on a new meaning in these remaining twenty-three occurrences. They twist and turn the word "ekklesia" to mean a universal invisible church. This new definition of "ekklesia" is contrary to the literal meaning of the word.

From history it is known that the Greeks were organized into city-states. Each city had its own government. The power to govern was entrusted to certain qualified citizens of the city. These were called out for legislative assemblies. These called out assemblies were called "the Ekklesia." The term referred to a body of persons having definite qualifications, assembled to carry out certain organized aims on democratic principles.

Christ and His Apostles did not coin the word "ekklesia." It was

already in use when they came on the scene, and they merely carried its etymological meaning over into Christian literature. A careful examination of "ekklesia" before the New Testament in the Classical Greek and the Septuagint reveals that the word meant only "assembly." It had no other meaning at this time. The word could not have ever referred to a never assembled group, yet the invisible church has never assembled. If I can give a word a new meaning so as to fit my creed when the common meaning makes good sense, I can change the entire Bible to suit my fancy and the next person can do the same!

I maintain that "ekklesia" is used twenty-three times abstractly, not referring to any particular organization at any definite place, but to the church as an institution. When a concrete application of the word is made it must be to a particular local church somewhere.

Permit me to illustrate what is meant by the abstract and concrete uses of a word. I might say that the automobile is a great invention. I have used the word "automobile" abstractly. I refer to no particular automobile. Now if I want to use the word concretely, I would say that Joe Doe has a beautiful black Ford automobile. Now I am talking about a particular automobile. But if I knew as little about automobiles as some religious leaders know about the church, I might try to make you believe that there is only one big invisible automobile. One would not entertain such an idea about automobiles, but when it comes to religion many forsake all reason and believe the silliest nonsense.

The invisible church theory

Is Without Scriptural Warrant.

This theory is well named the invisible church theory. It is certainly an invisible church to the New Testament, for there is no reference, implication, suggestion or hint in the Scriptures of it. You will search in vain in the Bible for a world-wide organization called the church. Always and everywhere in the Bible a church is a local body found in a given place. The so-called proof texts of the advocates of this theory prove everything but their fanciful theory.

One of the chief proof texts is Ephesians 5:23, which reads: "For the husband is the head of the wife, even as Christ is the head of the church."

The Apostle does not here introduce a new teaching about some invisible church. It would be exactly as sensible to argue from this verse for the existence of a universal invisible husband and a universal invisible wife as to argue for a universal invisible church. One is just as Scriptural as the other.

Look at the verse: "The husband is the head of the wife." Does this mean that there is a great big universal wife who includes all the little wives? Our

opponents would say, no. But then they turn around and say that the rest of the verse, "Christ is the head of the church," means that there is a universal invisible church. But they ignore the word "even" which means in the same way. Our opponents must believe in a universal invisible wife and an universal invisible church to be consistent.

Another passage often misconstrued which refers to the church is I Corinthians 12:13:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

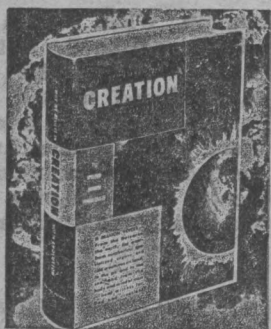
This passage means no more than in the realm and environment of and under the leadership of the one Holy Spirit the Corinthian believers, and all others who have united with particular churches, were baptized into their respective churches. There is no reference to the baptism of the Holy Spirit here. The baptism of the Holy Spirit was a special and manifested phenomena during apostolic times only. There are only four accounts of it in the New Testament. It was demonstrated on Pentecost at Jerusalem among the Jews (Acts 2:1-8); at Samaria among Samaritans and Jews (Acts 8:14-24); at Caesarea to Cornelius' household and other Gentiles (Acts 10:44-48; 11:15-17) and at Ephesus presumably upon more Gentiles (Acts 19:6). After this account, there is no record in the New Testament of such a baptism. Believers are "born of the Spirit" (once) and are "filled with the Spirit" (many times) today, but none are "baptized with the Spirit" in this age.

This doctrine of vanities Is Utterly Impractical In Promoting and Propagating Christianity In This Present Gospel Age.

Since the organization of the Antioch congregation, and the scattering of the Jerusalem congregation, the emphasis in Christianity has been upon "churches." This is the only way in which the congregational life of the Christian faith can be expressed. Even the most pronounced advocates of the invisible church are forced by stark realities to organize multitudes of congregations to meet the needs of their constituencies.

If there be a universal invisible church its membership is known only to God. It has never met, assembled, nor congregated anywhere at anytime; that is, the supposed assembly has never assembled. Its fellowship is imaginary. It has no ordinances whatever, for these are for local churches. It has no organized existence. It has and exercises no earthly authority. It has no periods of worship, hence it never prays, praises, or preaches. It has no mission in the world; no message for the world. It has no house of worship. It cannot be opposed or persecuted. It (Continued on page 3, column 1)

WHY WE BELIEVE IN CREATION NOT EVOLUTION



by FRED JOHN MELDAU

Cloth-bound

343 pages

\$3.95

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

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

— ORDER FROM —

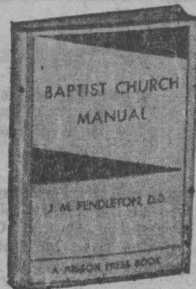
CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

SEPTEMBER 6, 1969

PAGE TWO



BAPTIST CHURCH MANUAL

By J. M. PENDLETON

\$2.75

Nearly 200 pages of excellently written information as to the Nature, Officers, Doctrines, Ordinances, Government, Discipline and Duties of a church.

It also tells how business meetings are to be conducted; gives forms for letters; marriage ceremony; and church covenant.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

No Discount On Gill's Works

\$65.00

POSTPAID

Universal Invisible

(Continued from page two)
cannot carry out the great commission. It takes up no collection nor pays its pastor, since it has none. It never sends out missionaries to preach the gospel. It cannot receive nor exercise discipline. It never holds any revival meetings nor witnesses to anyone about Christ.

I would not want to attend an invisible church, would you? Imagine sitting in an invisible pew, singing out of an invisible song book and hearing an invisible preacher preach about the invisible church! Brethren imagine pastoring an invisible church, preaching to an invisible congregation and drawing an invisible pastor's salary! Those who can believe in such nonsense should be committed to an institution for the mentally enfeebled.

To say the least of it, I must say it is an inconceivable conception, an unsupposable supposition and an unspeakable superstition. Christians do not need it for it can do them no good. God does not need it for it cannot literally manifest His glory. The world does not need it for it cannot do the world any good, as it preaches the gospel neither by precept nor practice, nor does it perform any service. In the words of Edward T. Hiscox: "It represents a conception of the mind, having no real existence in time or place, and is not a historical fact, being only an ideal multitude without organization, without action, and without corporate being."

"Ethiopian Eunuch"

(Continued from page one)
your soul.

I

GOD DIRECTS.

I am an absolute predestinarian. I do not believe that anything happens by chance. I think you are here by the direction of Almighty God. Philip would have been miles away — miles northward, had God not directed him to make the trip that he did. The Ethiopian eunuch might have gone some other route back to the city from whence he had come. But just as hand fits in glove, and just as pockets fit on a shirt, so these two met out in the wilderness just exactly according to Almighty God's divine direction.

I come to the New Testament

and I find that it says concerning Jesus:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2:23.

Yes, it is true that the Jews had wicked hands. They crucified — they slew the Lord Jesus Christ. They took Him, they arrested Him, they were responsible, and there was a responsibility that rested upon them for their crime, yet back of it all, they did according to the determinate counsel and the foreknowledge of God.

I read the story of David, and I find that David had a number of wives. Count them if you can — one, two, three . . . I think when you come down the list, you will find that Bathsheba, in all probability, was eight, or nine, or ten, I am not certain just exactly which. But at any rate, he had a number of wives.

I am not in any wise condoning his sin. I am not saying that it was any less sin for him to have eight or nine or ten wives by the time he married Bathsheba than it would be for you to do likewise this morning. But I am saying this: When God got ready to choose the man who would be David's successor as king, God reached down and took Solomon, who was the son of Bathsheba, and made him to be king. Without the story of David's sin with Bathsheba, God's plans for Solomon would have crumbled. Beloved, I believe in a God of absolute predestination.

A woman came to me this morning and told me of her granddaughter giving birth to a child out of wedlock. I said to her, and I say to you, that it is not by chance. I am not saying that that girl has done right. I am not saying that she will not suffer, and that the child will not suffer through life. But I am saying to you, the action of the girl that gave birth to that child out of wedlock, was according to the divine plan of Almighty God, and I believe that the meeting of this man, Philip, and this Ethiopian eunuch, out in the desert, was according to God's divine purpose.

I go back to the Old Testament and I read the story of Ahasuerus, in the book of Esther, how he set aside his wife, and how that God chose this woman Esther to be the wife of King Ahasuerus. Beloved, if you would read in history the story of the

choice of Esther, you would bow your head with shame if you had a daughter named Esther. I tell you, the most horrible story of sin to be read in all the pages of history is the story of the choice of Esther to be queen of King Ahasuerus, yet, beloved, God put her there for a distinct purpose.

A little while later, I find that King Ahasuerus was unable to sleep.

I ask, why does God give us sleepless nights? Why does God make us to stay awake? Why is it that you get the "big eye" and you can't go to sleep? It may be that God is wanting to speak to you.

God wouldn't allow Ahasuerus to go to sleep one night. He didn't call for some warm milk.

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

85c

He didn't call for his dancing maidens. He didn't call for his jazz orchestra to entertain him. Rather, he asked for a bedtime story to be read to him. And what a bedtime story it was, when he asked that they bring in the book of the chronicles of the kings of his country! There were over 120 provinces or states, over which he reigned, and there was a book which was kept on each of those provinces. The Word of God tells us that he asked that a book be brought and be read to him. He didn't say what book; he didn't say which province, but in the providence of God, the man who went to get the book was not allowed to put his hands on any but one book. When he took it down, it was the book of the Chronicles of the province of Shushan. He couldn't have chosen another one of all those books if he had tried to. He had to choose that book.

When he opened, and started to read, he read to the king how his life had been spared, and the king said, "What did I do for the man who spared my life — for the man who warned me?" and the men said, "Nothing." Then King Ahasuerus said, "In the morning we will see to it that something is done."

All that night Haman was building a gallows on which to hang Mordecai — the man who had saved the king's life. When the morning time came, Haman thought, this is going to be my day of glory. But how quickly were his hopes dashed to the ground when he went into the presence of the king that day

and the king said, "Haman, get old Dobbin. Lead him down the street, with Mordecai seated upon him, and shout as you go along, 'Thus shall it be done to the man whom the king delighteth to honour.'"

Oh, I tell you, beloved, God is a God who directs, and just at the right time God saw to it that this book was brought when the king had a sleepless night. God, I say, saw to it that it took place in this manner.

I see the Ethiopian eunuch riding along in his chariot, and I see Philip coming from that revival meeting in Samaria. I see them meeting out there in the wilderness, and, beloved, it is a meeting that God had foreordained — God had predestinated. It was a meeting that God had determined from before the foundation of the world. It was all directed of God.

In the book of Genesis we have the story of Joseph. It was quite a temptation that Potiphar's wife presented to Joseph. If you remove the story of her lust from Joseph's life, the entire story of Joseph falls to the ground. She had to do what she did to bring all the balance of Joseph's life into focus. I'm not saying she did not do wrong. I'm sure she had to suffer for her wrongdoing, but it was according to the plan of God for her to tempt Joseph as she did. Her experience is the same as that of the Jews in crucifying Christ. They did it with wicked hands, yet it was according to God's plan. It was directed of the Lord. It was by this absolute decree of predestination that all these events came to pass in Joseph's life.

And so it was that God directed the eunuch and Philip to meet. It had to be thus. It could not have been otherwise.

II

ETHIOPIAN EUNUCH.

He was in total darkness.

Listen:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart WAS DARKENED."—Rom. 1:21.

You and I are just as this eunuch. Before we were saved we were in darkness. All the unsaved are still in darkness. The only way anyone ever gets

out of this spiritual darkness is through the light of the Lord Jesus Christ.

He was a servant to a ruler in a land of darkness.

This eunuch was a servant. His ruler was head of a nation that was steeped in darkness, yet not as great darkness as that of the ruler (Satan) that each of the unsaved is subject to.

"Wherein in time past ye walked according to the course of this world, ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

The prince of the "power of the air" is Satan. All the unsaved follow his directions and leadings.

He was exceedingly rich and had great authority, yet he was dissatisfied.

You remember how, in the Old Testament, God brought quail unto the Jews. Listen:

"The people asked, and he brought quails, and SATISFIED THEM with the bread of heaven."—Psa. 105:40.

Beloved, God satisfied those Jews by serving them quail on toast every morning, but here is a man who doesn't have as much as the Jews had in the wilderness, for he is not satisfied. We read:

"As for me, I will behold thy face in righteousness; I shall BE SATISFIED, when I awake, with thy likeness."—Psa. 17:15.

In glory, as this verse shows, we will all be more than satisfied.

Here was a man though who wasn't satisfied. He had been to Jerusalem for to worship, but there wasn't a Jew in all Jerusalem that he met, that could tell him the meaning of Isaiah 53. I am satisfied there were some there that knew it, but it wasn't God's plan that they talk to him. Here then, was a man, who starts on his way home, exceedingly rich, with great authority, but yet terribly dissatisfied.

This eunuch was a man without natural affection.

Being a eunuch, he couldn't have been a homosexual. He couldn't have been a bisexual. He couldn't even have had proper affection toward a mother. He couldn't have had proper affection toward a father. He could (Continued on page 5, column 1)



FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIQUEY

\$3.95

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution to Christianity in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

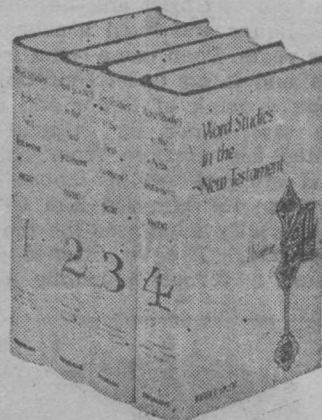
P. O. Box 910

Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 6, 1969

PAGE THREE



WORD STUDIES

By

MARVIN R. VINCENT

4 Volumes

over 3200 pages

\$25.00

A veritable gold-mine of ideas for sermons pre-eminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose. Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

The Baptist Examiner FORUM

"Explain how a Christian sins. Does the spiritual part of a man ever sin after he is saved?"

AUSTIN
FIELDS

610 High Street
Coat Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Phil. 3:20.

The child of God sins through following the lusts of the flesh, which is fed by sinful blood, for out of the heart proceedeth evil thoughts, adulteries, and many other sins.

May I ask you why did the Lord state that out of the heart proceedeth these sinful things? Why not out of the lungs, mind, stomach, or kidneys? The reason is that the things he enumerated are sins which must and can only come from the heart because the heart is the pumping station for sinful blood.

The spiritual man cannot sin, and the reason he cannot sin is the same reason given above. The natural man's life is in the blood of Adam; the spiritual man's life is in the blood of the second Adam, Jesus Christ. The spiritual nature has the same nature as Christ, thus it can no more sin than Christ could sin.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I John 3:9.

This verse does not say that he might not sin, or there is a good chance that he will not sin; rather it is very positively stating that he cannot sin. As the old nature (flesh) is energized by the sinful blood of Adam, the new nature is energized by the blood of the second Adam, Jesus Christ. Thus, it is not possible for it to sin. Each nature seeks its own source. The Adamic nature is of the earth, and it seeks earthly pleasures; the divine nature is from Heaven and seeks the things from whence it came. Thus, one is full of sin; the other is full of holiness.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



I deem it wise to explain to you why Isaiah says from the soles of my feet even to the top of my head there is no soundness in it (flesh). From the language of the spirit through Isaiah, I can say that every particle of man's body is affected by sin. Now, there is only one thing about our bodies that travels from our feet to our heads, and that part is blood. Each of us have received this blood from our father Adam.

"And hath made of ONE BLOOD ALL NATIONS OF MEN for to dwell on ALL THE FACE OF THE EARTH." Acts 17:26.

Because a clean thing cannot come out of an unclean thing, all have sinned and come short of the glory of God. The reason a child of God sins is that he inherited the sinful blood of Adam. As long as this blood energizes these bodies, we will be guilty of sin. But, thanks unto our Saviour, when we are resurrected from among the dead, or these bodies of ours are translated, this sinful blood shall be removed, for the Bible says:

"Who shall change these vile bodies and fashion them like unto the glorious body of Jesus?" Read

The explanation is that a Christian sins in the same way that anybody else sins. He does not have the old nature taken away when he becomes a Christian, but there is given unto him a new nature, and that new nature wars with the old. When a Christian gets to trifling with the things of Satan, the old nature asserts itself, and soon he finds himself involved in sin. I think of a man of my acquaintance who was a drunkard, but he was led to turn to Christ and he forsook his liquor and lived a sober life for years. Then came some troubles, and in his upset condition he took a drink of liquor and soon he was under its influence. I noted his absence from church and stopped by his house. My concern for him led him to tell me exactly what was the matter. He said, "I have learned that when a former alcoholic takes

one drink, he is right back where he left off." "But," he said. "I got down on my knees and confessed my sin and asked for strength to let liquor completely alone." That man voluntarily confessed his sin to his church and asked forgiveness. He never again had anything to do with whiskey the rest of his life. Now that Christian sinned just like anybody else, but he had that new divine nature that caused him to seek God's forgiveness, and to ask for the strength to overcome. The unsaved person doesn't have the new nature and so goes on in his sin.

Simon Peter and Judas are examples. Both sinned. One denied the Lord and the other betrayed the Lord. The saved man, Peter, in repentance went out and wept bitterly. Judas, the unsaved man, went out and hanged himself.

Paul recounts the struggle between the old nature and the new in Romans 7. He says in verse 15, "For that which I do I allow not; for what I would that do I not; but what I hate, that I do." Haven't we all had the experience of doing something that we actually hated? That very hatred led us away from the thing and caused us to confess and forsake.

To deal now with the question: Yes, I believe that the spiritual part of a man sins after he is saved. I have known people to separate themselves into two segments — the physical and the spiritual, and they used this philosophy as an excuse to sin. They lived carelessly and indulged the flesh, then excused themselves by saying, "But the spiritual part of me doesn't sin."

When we sin, the whole being is involved — body, soul, and spirit. Christ died to atone for every type and kind of sin that we shall ever be guilty of. That's the why, primarily, that we cannot fall from grace. The Christians sins are settled and paid for, past, present and future. BUT — while sin cannot jeopardize the soul, it can BREAK FELLOWSHIP WITH GOD such as to cause us to live miserable lives. It was not about the lost person's sins that John wrote when he said, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity." He did not there state the way of salvation, for salvation is not through confessing sins — it is through the receiving of the atonement made by Christ's death. John is there writing to Christians about how to maintain fellowship with God.

do, but I am always doing what I hate." Then in verse 17 Paul says, "Now really it is not I that am doing these things, but it is sin which has its home with me." And in verse 20 we see this same thought expressed again.

In Gal. 5:17 we read, "For the flesh (that is, our old adamic nature) lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." This, by no means, justifies our willful sinning, but to me it does show why and how we do so much sinning that is not willful. The Christian can be listening to someone teaching or preaching the Word of God, and no matter how much he desires to catch every word, his old fleshly nature will cause his mind to wander off even on some unrelated subject. He may be studying the precious Word, and no matter how eager he may be to keep his mind on what he is studying, that old Adamic nature will grab his mind and carry it a thousand miles from where he wants it to be. Yes, Paul says, "I do not understand what I do," and neither do I.

Someone may say that is not a sin because the Christian did not mean to let his mind wander off. But it is a sin just the same. And the only good thing about it is, he did not mean to do it. The Christian is full of overflowing with corrupt thoughts, words, and deeds that he cannot understand himself. Every true Christian can truthfully say with Paul (Rom. 7:24): "O wretched man that I am."

In answer to the last part of our question may we permit the beloved apostle John to answer it for us. In I Jno. 3:9 he says, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." Then Paul says (Rom. 7:17), "Now it is no more I that do it, but sin that dwelleth in me." So we must conclude that our old adamic nature is the culprit that is responsible for our sinning. Our spiritual nature does not so much as have any desire to sin.

JAMES
HOBBS

Rt 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



In order to understand what it means to be saved we must understand the new birth. Some think that the new birth is sinless perfection, but the Bible teaches otherwise. "If we say we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8. Others think that it is just "getting religion," but many

GREETING CARDS

All Occasions (21 cards)\$1.00

Get Well (21 cards)\$1.00

Sympathy (16 cards)\$1.00

Birthday (16 cards)\$1.00

Order From

Calvary Baptist Church Book Store

religious persons do not have the new birth.

One thing that the new birth does not do, and that is that it does not do away with the old nature. We are given a new nature, but the old nature still remains. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:16,17).

This means that we have the desire to do things to glorify the Lord, but we also have the nature to do the opposite. Paul describes it like this: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." (Rom. 7:15-18).

When we sin we actually yield to the temptations that are constantly around us. It is because we fail to ask God to show us the way of escape. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13).

What most sovereign grace people refuse to see is that in God's sovereignty He gave us a responsibility. Our responsibility is to put down the old nature and live according to the new. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:20-24). I suppose that they are afraid that to say this will somehow hurt the sovereignty of God but that isn't true, it magnifies it. When we, as children of God do not walk as we should we grieve the Holy Spirit. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Continued on page 5, column 1)

Treasury of David

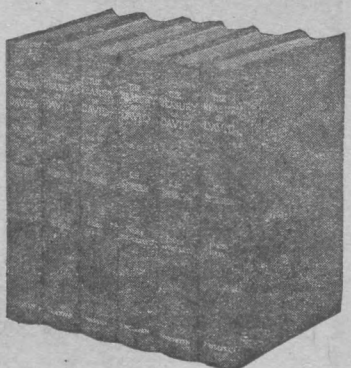
A Commentary on the Psalms

By C. H. SPURGEON

3 Volumes — \$29.75

(Formerly 6 volumes)

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



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

The Christian In Complete Armour



WILLIAM
GURNALL

1200

Pages

\$8.50

"Gurnall's work is peerless and priceless; every line is full of wisdom; every sentence is suggestive . . . I have often resorted to it when my own fire has been burning low, and I have seldom failed to find a glowing coal upon Gurnall's hearth." — C. H. SPURGEON

Order from:

CALVARY BAPTIST CHURCH

Ashland, Kentucky 41101

THE BAPTIST EXAMINER

SEPTEMBER 6, 1969

PAGE FOUR

The Forum

(Continued from page 4)

(Eph. 4:30). You see we are told to "walk as children of light" and we are also told not to "grieve the Holy Spirit." We are also shown that we are sealed by that Spirit until the day of redemption. In other words we are kept by a sovereign God in spite of our failures but we are given the responsibility of living in such a way as to please Him.

We are admonished to live perfectly. God is Holy and shows us that we are to live like Him. This is why I John 2:1 says what it does. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Notice, please, God says for us not to sin, but if we do we have one who speaks for us. In order to keep people from getting the idea that they are above sin, He tells us in the 1st chapter of I John we cannot. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us." (vs. 8-10). God is telling us that our goal should be to live without sin, but He's also showing us that we can't reach that goal in the flesh. Our responsibility, then, is to work diligently toward that goal with the realization that we will fail along the way, but when we do He has sealed us and takes care of us. This inspires a true Christian to strive harder to live as near perfectly as he can in spite of his sinful nature.

The answer to the last part of the question is no, the spiritual part of man does not sin. Remember, we are given a godly nature when we are saved. I John 3:9 tells us this clearly. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." This is why there is so much coldness in our churches today. We stand for the doctrines of sovereign grace with hardly a waver, but we do not teach our people to live as God would have us. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." (Matt. 5:16).

"Ethiopian Eunuch"

(Continued from page three)

not have had proper affection toward a wife. He was totally without natural affection.

Beloved, every unsaved man is exactly in that same state. Listen:

"Without understanding, covetousness, WITHOUT NATURAL AFFECTION." — Rom. 1:31.

"WITHOUT NATURAL AFFECTION, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." — II Tim. 3:3.

Beloved, it ought to be the

natural affection of every man to love God. It ought to have been the natural affection of Adam to run into the very presence of God; but instead, he hid from God. I tell you, every unsaved man is without natural affection toward God, as was this eunuch.

This eunuch had no life in him.

He had no seed. Here is a man on which an operation had been performed, in all probability, and his seeds had been taken from him. Here was a man, I say, who had no life. He had no seed. Listen:

"For there are some eunuchs, which were SO BORN from their mother's womb; and there are some eunuchs, which were MADE EUNUCHS OF MEN; and there be eunuchs, which have MADE THEMSELVES EUNUCHS for the kingdom of heaven's sake. He that is able to receive it, let him receive it." — Mt. 19:12.

I saw a little boy a few months ago that was a eunuch from birth. I looked at that poor child, and I thought, why should God allow that child to be born this way? He was a fine looking, intelligent boy, five years of age, yet he was a eunuch. He had been born without seeds. He had been born, I say, without any life. Never could he marry. Never could he know the joys of married life. Never could he know anything about the affection that might pass between husband and wife.

Sometime ago, not over a hundred miles from here, a wedding took place. The man "who also ran" in the wedding — the man who failed to secure the bride, went to the house that night immediately after the wedding, overpowered the groom, and castrated him. He was made a eunuch at the hands of man. I stood beside that young bride when she told me what had happened — how the man that she had married had been castrated in her very presence, and I thought of this text which says that some are made eunuchs by men.

Then I read again that there are eunuchs "which have made themselves eunuchs for the kingdom of heaven's sake." My mind goes back to the days when I was a boy and a Methodist preacher who lived near to me, castrated himself. I come to understand then, in the light of these three experiences, this text of Scripture.

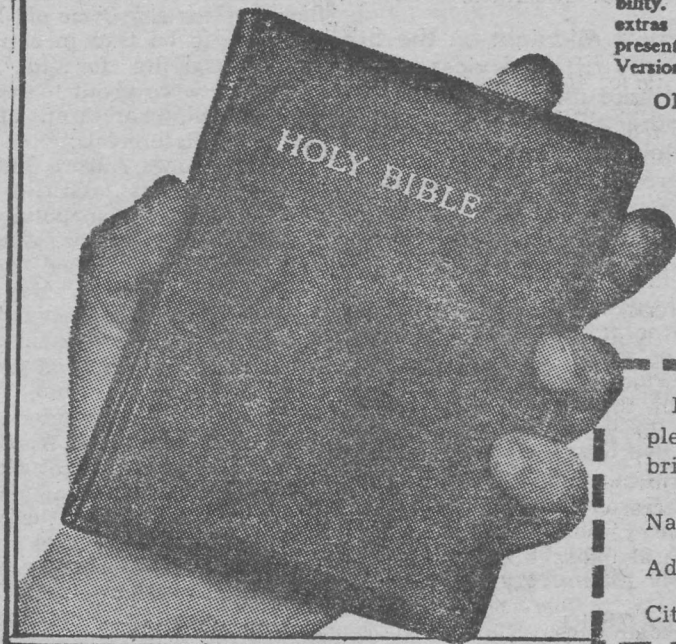
But I come back to this eunuch. I don't know how he was made a eunuch, but I know that he was a eunuch. I know that he had no seeds. I know that he had no life in him. I do know that every son and daughter of Adam, spiritually, is his counterpart. Beloved, unless you have been saved, you have no life in you.

You say, "Brother Gilpin, that is a horrible picture." Beloved, it is not nearly as bad as some that God paints. God looks down upon us and calls us a little wiggling maggot. God looked down upon Jacob and said, "Thou worm Jacob."

I tell you, here is a man who had no life in him. He was absolutely lifeless, and every sinner

Your best value in a pocket reference Bible!

only \$7.00



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

ONLY \$7.00

Order this lovely pocket Bible now

Use order coupon for prompt delivery

For the \$7.00 I am enclosing, please send at once the Cambridge Bible.

Name _____

Address _____

City _____ Zip _____

is lifeless. The only reason why you have any spiritual life is because of what God has done for you. Listen:

"And you hath he quickened, who were DEAD IN TRESPASSES and sins." — Eph. 2:1.

This was the state of the Ephesian Christians. It was my condition and yours likewise, before you were saved. It is the condition of all who are outside of Jesus.

This eunuch was a man who was religious but his religion was in vain.

Why had he been to Jerusalem? To pay taxes? No. Why had he been there? A diplomatic relationship called on the part of Queen Candace? No. Why had he been there? The Word of God says that he had been there to worship.

Many a man is religious and wants to worship, but his religion is all in vain. Listen:

"But IN VAIN THEY DO WORSHIP ME, teaching for doctrines the commandments of men." — Mt. 15:9.

Oh, listen, you may bring an offering to the Lord, like Cain, and still be lost. We read:

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and his offering; But unto Cain and to his offering HE HAD NOT RESPECT. And Cain was very wroth, and his countenance fell." — Gen. 4:3-5.

You may weep, like Esau, and still be lost. We read:

"And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and WEPT." — Gen. 27:38.

You may leave Sodom, like Lot's wife, and still be lost. We read:

"But his wife looked back from behind him, and she became a pillar of salt." — Gen. 19:26.

You may tremble, like Felix, and still be lost.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix TREMBLED, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." — Acts 24:25.

You may be zealous, like Israel, and still be lost.

"For I bear them record that they have a ZEAL OF GOD, but not according to knowledge." — Rom. 10:2.

You may be a disciple, like Judas, and still be lost.

"That he may take part of this ministry and apostleship, from which JUDAS BY TRANSGRESSION FELL, that he might go to his own place." — Acts 1:25.

You may take part in worship, like Korah, and still be lost. Read this story in Numbers 16, and realize that even though you may take part in worship, you may still be lost in your sins.

You may have a house of worship, like Micah, and still be lost. We read:

"And the man Micah had an HOUSE OF GODS, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." — Judges 17:5.

You may desire to die the death of the righteous, like Baalam, and still be lost.

"Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." — Num. 23:10.

You may make long prayers, like the Pharisees, and still be lost.

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation." — Mt. 23:14.

You may be near the kingdom of Heaven, like the rich young ruler, and still be lost.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" — Mt. 19:16.

Though he was near the kingdom, he was lost.

You may be almost a Christian, like Agrippa, and still be lost.

"Almost thou persuaded me to be a Christian." — Acts 26:28.

Oh, my brother, my sister, examine your poor heart today as

God gives you grace, and don't go from this place saying, "I am a Baptist. I am a preacher. I have been in the ministry so many years." I ask you, is your religion anything but a vain religious worship? You may do all these things I have mentioned in worship and still be lost, in sin, and on the broad road to Hell.

This eunuch was riding high, but without God.

I want you to notice this eunuch riding along, riding high without God; riding in a chariot, but God wasn't riding with him; riding high, but he was riding in ignorance so far as God was concerned, thus totally depraved.

Look at him, without natural affection, without the power of life, and see him as a picture of a totally dead sinner, completely dead spiritually in the sight of God. This, sinner friend, is God's estimate of you — totally dead and depraved.

III

THE NECESSITY OF A PREACHER.

Someone asks the question every once in a while, "Can God save a man by merely reading the Bible or does he have to have a preacher?" I am not answering that this morning. My Forum has discussed that so many times I refuse to send the question on to them anymore. I want you to notice: Here was a man who was reading the Word of God. He was reading Isaiah the prophet, and the place of the Scripture where he was reading was:

"He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." — Acts 8:32.

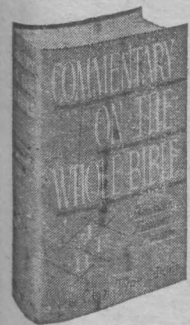
When Philip asked him if he understood what he had read, he said:

"How can I, except SOME MAN SHOULD GUIDE ME?" — (Continued on page 7, column 1)

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$9.95



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

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

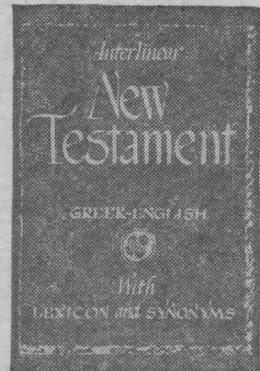
THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 6, 1969

PAGE FIVE



GREEK-ENGLISH

INTERLINEAR

NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$7.00

Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (I Cor. 9:15), it is unspeakable. Must be examined to be appreciated.

ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

Letter From F.T.H. Read To Calvary Baptist Conference

Dear Friends:

I only have time for a note this year, but will take time to say that I am happy for all of you that can attend this Bible Conference. I would like to be there with you, but God has not so willed that to be, and furthermore I am sure that I am exactly where God wants me to be at this time.

This note is being written at almost midnight on the 8th of August. Tomorrow, (Sunday) shortly after services, I am leaving on a mission patrol that will take me into the Strickland River area. I will be visiting other places as well while on this patrol and expect to still be out on patrol as you folk assemble at Morehead for the Conference. We would be most grateful if you could find time in your busy schedule of preaching sessions and fellowshiping to remember us to our heavenly Father.

To those of you that will be preaching I will be praying for you that God will give each of you messages that will honor our Lord and feed the sheep. To those of you that have come to feast upon the Word, and fellowship, I will be praying that God will feed your souls. To all of you, let me say, take these messages back with you, live them, and glean from them for a long time, and share them with your churches, friends and relatives.

May our God watch over each of you as you travel to and from the Conference, and supply your every need.

Your elect brother in Christ,

FRED T. HALLIMAN

1969 Conference

(Continued from page one)
King."

SATURDAY NIGHT

Roy Mason, Aripeka, Fla., "The Mighty Saviour."
Kent Clark, Bryantsville, Ky., "Little Isaacs and Big Ishmaels."
E. G. Cook, Birmingham, Ala., "New Testament Authority in Missionary Work."
Claude King, Sr., Indianapolis, Ind., "Authority in Baptism."

SUNDAY MORNING

Willard Pyle, Chesapeake, Ohio, "The Kind of Church that Glorifies God."
Jim Washer, Hollywood, Fla., "Why I Am a Missionary Baptist."
Milburn Cockrell, Dorsey, Miss., "Case Against the Universal-Invisible Church."

SUNDAY AFTERNOON

Wayne Crow, Wellington, Kan., "Idolatry Among the Baptists."
O. B. Baker, Verona, Ohio, "The Lord's Covenant With His Churches."
Dan Phillips, Bristol, Tenn., "What This Bible Conference Has Meant To Me During the Past Ten Years."
Gene Hensley, Hollywood, Fla., "Moab at Ease and Settled."

SUNDAY NIGHT

Donald L. Chance, Birmingham, Alabama, "The Condescension of God."
B. A. Langford, Pasadena, Tex., "Three Glorious Truths About

God's Elect."

Wayne Cox, Selmer, Tenn., "Christ and the Cross, the Hope of the World."

MONDAY MORNING

Austin Fields, Coal Grove, O., "The Greatest Sermon Ever Preached."
Richard Dillender, Trenton, Ill., "The Security of the Believer."
Joe Wilson, Winston-Salem, N. C., "The Compromising Demands of Unionism and the Answer of God's Preacher."
John R. Gilpin, Ashland, Ky., "The Ethiopian Eunuch."

Elder James Hobbs of McDermott, Ohio, as usual, did a most wonderful job of leading the congregational singing. As for specials, we were blessed with the spiritual singing of Mr. and Mrs. Richard Little of Indianapolis, Indiana; Mr. Dewey Hart of Akron, Ohio; Elder Willard Willis of Middletown, Ohio; and Bro. Bobby Overton of Ashland, Kentucky. Never have individuals sung more to the glory of God than in this Conference.

Leading in prayer from time to time from the rostrum were the following brethren:

Bill Jackson, Bristol, Virginia; Frank Noel, Toledo, Ohio; Sonny Rogers, Amarillo, Texas; Hiram Lumpkin, Leesville, Louisiana; Roy Tatum, Detroit, Michigan; Paul Washer, North Miami Beach, Florida;

James Thorne, Detroit, Michigan; Dale Fisher, Platteville, Wisconsin; Richard Farnham, Indianapolis, Indiana; Claude Phillips, Bristol, Tennessee; M. C. Hughes,

Kountz, Texas; Walter Herin, Orange, Texas;

Roy Mitchell, Corbin, Kentucky; John Foor, Gladwin, Michigan; Roger Jones, Jackson, Michigan; Harry Danner, Tullahoma, Tennessee; Lawrence Baker, Union, Ohio; Keith Schuetz, Indianapolis, Indiana, and A. C. Thompson, Starkville, Mississippi.

It was indeed a joy to gather at the cafeteria in Alumni Tower for each of the meals and to hear those present sing some old hymn and then to be lead in a prayer of thanksgiving for the food which we were about to receive. The following brethren offered thanks at these meals:

Furman Jones, Aurora, Indiana; Gordon Buchanan, Griffin, Ga.; R. C. Varble, Indianapolis, Indiana; John R. Gilpin, Jr., Ashland, Kentucky; David O'Neal, Bristol, Virginia; Carl Owen, Hayward, California; Arthur Bonin, Lancaster, Tennessee; Hugh Jobe, Gravette, Arkansas; and Gilbert Howard, Cleveland, Ohio.

Most of the singing prior to the meals was led by Bro. W. T. Pelphrey of Louisville, Kentucky.

One of the outstanding features of our Conference was the recognition of those who have attended this Conference each year for the past ten years — this being our tenth anniversary. It was indeed a joy to have a number of individuals come to the platform on Sunday afternoon to be recognized as having been in attendance each year since our Conference was started in 1959.

The following had been present for each of the ten consecutive yearly conferences: Mr. and Mrs. John R. Gilpin, Sr.; John R. Gilpin, Jr.; John R. Gilpin, III; Joel Gilpin, Jere Gilpin;

Hazel Hutchinson; Florence Hutchinson; Mrs. Blanche Meade; Mr. and Mrs. Clyde Everman; Betty Everman;

Mrs. John D. Smith; Alice Norris; Gary Meade; and Jimmy Swindell.

All of the above are from Calvary Baptist Church. In addition, there were Mr. and Mrs. Carl Connelly and daughter, Carlene Sue, from South Shore, Kentucky; Elder Dan Phillips of Bristol, Tennessee; Mr. and Mrs. Alvin Harrell of Murray, Kentucky;

Elder and Mrs. James Hobbs, Connie Hobbs, James Hobbs, Jr., of McDermott, Ohio; Elder and Mrs. Willard Pyle, Karen Pyle, Kenneth Pyle of Chesapeake, O.

Elder Raymond Willis of Garrison, Ky., and Elder Austin Fields, Coal Grove, Ohio.

It was a joy to have Bro. Burkett present and to introduce him. He did not know he would be able to be present in time to schedule him as a speaker, yet it was a joy to be able to introduce him and have a brief statement from him as to his work.

We did not have quite as many states represented this year as previously. We had more folk present for the Conference, but they came from fewer states.

There were over 500 who were registered as guests, with an additional 200 that passed through the cafeteria who never registered. We are grateful that God did send representatives from 23 states as our guests as follows:

North Carolina, Kentucky, Tennessee, Indiana, Arkansas, Michigan, Texas, West Virginia, Alabama, Ohio, Maryland,

Virginia, Louisiana, Washington, Mississippi, Florida, New Mexico, Kansas, New York, Illinois, Wisconsin, California and Georgia.

It might be of interest to our friends to know that the cost of this Conference to Calvary Baptist Church was approximately \$6,000, and that we consider it money well spent in view of the fact that the Conference is always a spiritual shot in the arm for those who attend. We are sure, in view of the many and varied testimonies, that every layman and preacher went away refreshed, stimulated and encouraged to

A Visit With The Saints And Churches West And South

By JOSEPH WILSON
Winston-Salem, N. C.

"Whom when Paul saw he thanked God, and took courage." Rom. 8:15

It was my recent privilege to be in two meetings during which I met many precious saints which have truly caused me to thank God, and take courage.

I must say I believe that God has greatly blessed my ministry through The Baptist Examiner. I feel that this paper has been the means of opening doors to me in many places, and of giving me a host of friends across the country—friends which I prize more dearly than any amount of earthly treasure, which I pray for, and I believe pray for me. I have had few joys in life greater than that of becoming acquainted with many of God's choicest saints in the meetings I have been privileged to hold the last three years.

Surely, it is a great honor and a holy privilege to be asked to speak in one of the Lord's true churches. It was my privilege to be with the Pine Haven Baptist Church in Columbus, Miss. July 27-Aug. 1. This church is pastored by Brother Elvis Gregory. Surely here is one of God's great churches, and one of God's greatest preachers. I was blessed beyond words to describe, in the meeting here.

I met brother Elvis Gregory about two years ago while in a meeting in Birmingham, Ala. At that time he was in the Southern Baptist Convention. I said then that he was one of the best Convention preachers I had ever known. I made a mental note to myself that, if Elvis continued in the convention, I would probably lose some of the high regard that I had for him in that

stand more firmly for the great doctrines of truth than he had ever stood in the past.

It is our desire to thank all of our preacher brethren, and those who sang, in a special way, for their attendance and for their message that was brought.

It is likewise the joy of Calvary Baptist Church to acknowledge and thank Brother Joe Wilson and members of the Grace Baptist Church of Winston-Salem, North Carolina, who assisted him in the sale of books. Brother Cletus Snyder and Brother Herbert Cole, both of whom are members of the church of which Brother Wilson is pastor, ably assisted Brother Wilson and for their help in the sale of the books, we are indeed grateful.

Of course, it is too early to say anything about 1970, but if our Lord tarries, I am rather of the opinion that Calvary Baptist Church will be inviting you to another Conference over Labor Day weekend at Morehead, Kentucky. In this, as in all things, may His will be done!

first meeting. Brother, I don't believe preachers like Elvis Gregory will be able to stay in that mess long. Now he is out, and is a better preacher for it.

Brother Gregory and the church came, some time ago to realize that they had not been Scripturally organized. After much discussion, study, and crying to God for wisdom, they were re-organized as an Independent Baptist Church upon proper authority. Well, the battle was soon on. What a noble



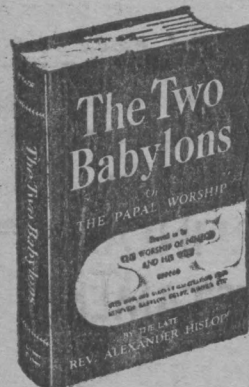
ELD. JOSEPH WILSON

battle this pastor and church fought! And I am convinced that they won the victory, even though the world might judge otherwise.

Five previously excluded members, 17 or more previous members who had already joined other churches, and about seven others banded together in a wicked and unholy alliance to rob this church of its God-given property. This wicked band was aided and abetted by the civil judge and the wicked lies of the pastor of the First Baptist Church of Columbus. The courts gave about \$75,000 worth of property to the thieving band. It is my opinion that the courts, those who testified against the Pine Haven Baptist Church, and the band who made the complaint will all answer at the judgment of God for stealing this property. They certainly went contrary to Baptist doctrine, and Baptist property rights should be settled in accord with Baptist doctrine.

Well, this pastor and church have been through the fire, and have come out without the smell of smoke upon them. Never have I seen a greater love for one another than this group manifested. It seemed that their recent battle had drawn them closer together than churches usually are. I detected no signs of hate and bitterness at their enemies. I saw great evidence of these peoples' trust in a Sovereign God in all things. They seemed to realize that back of the courts, wicked and unjust decision, was

(Continued on page 7, column 1)



THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$3.50

If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological 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.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101



LECTURES TO MY STUDENTS

443 PAGES

\$5.95

The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 6, 1969

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

In the event you have used clothing to send to Brother Burket, which he, in turn, will give to the Indians on the reservation, send it directly to him at his New Mexico address. Under no circumstances, send it to us.

"Ethiopian Eunuch"

(Continued from page five)

Acts 8:31.
I tell you, I believe in preaching. I believe that God calls His preachers, and I believe that God gives them a message. I don't believe that God ever called a Methodist, or a Holy Roller, or a Campbellite, or a Free-Willer, or any of the rest of that crowd. I wouldn't write a book that teaches one thing and then call something contrary to it. I know God wouldn't write this Bible and then call that crowd of heretics and send them out to mutilate it. I wouldn't do it, and I know God has more sense than I have.

Every preacher God sends forth. He gives to him a message of truth.

"For he whom God hath sent, speaketh the words of God." — John 3:34.

God, I say, does not call preachers, and send them out to preach contrary to this Bible. He never called any man who preached salvation by works, salvation by water or falling from grace. God's men have God's message.

It is necessary that God sends

forth preachers, and this He does when He calls men into the ministry, and gives them a message.

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." — I Cor. 1:18.

IV

PHILIP PREACHED JESUS.

We read:

"Then Philip opened his mouth, and began at the same scripture, and PREACHED UNTO HIM JESUS." — Acts 8:35.

Notice, he didn't get out of the chapter. He didn't have to find another chapter, even in the book of Isaiah. He found Jesus in that 53rd chapter of Isaiah.

I tell you, you and I have a great message to preach — the message of Jesus. Listen:

"He must increase, but I must decrease." — John 3:30.

"To him give all the prophets witness that THROUGH HIS NAME whosoever believeth in him shall receive remission of sins." — Acts 10:43.

"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, THAT CHRIST must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." — Acts 17:2,3.

What a glorious message we have to present to the world! Philip preached Jesus. Paul preached Jesus. Jesus is the sum and substance of our message today.

V

BAPTISM.

After this eunuch was saved, he was baptized. God sent him a Baptist preacher and thus he was saved. Then this same Baptist preacher baptized the eunuch.

Philip didn't tell him to "join the church of your choice." Rather, he led him to Jesus and baptized him. This is what true Baptists have been doing for twenty centuries. We should never turn any young convert over to an heretical preacher nor to an heretical church, but rather we should immerse and thus administer Baptist baptism to all who believe on Jesus as Saviour.

VI

GOD ALWAYS GETS HIS MAN.

You say, "Suppose Philip hadn't happened along?" Beloved, you can do the supposing. I will read what God says, and God says he was there.

I have a conviction that God will have his man at the right place every time. He may have to start a war and move you across the world to get you saved, but He will get you saved. He may have to get you married and cause you to travel miles and miles to hear the Word of God, but He will do so in order for you to hear the Word of God. I tell you, God always gets His man. Listen:

"ALL that the Father giveth me SHALL COME to me." — John 6:37.

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

Sometimes a child is begotten in the womb but is never born. Probably due to some malfunction of the human body, that child may not come to birth, and we may say that there has come a miscarriage so far as that birth is concerned.

Beloved, there will never be a spiritual miscarriage, for everyone that God chose before the foundation of the world is going to be yonder in Glory with Him, saved by the grace of God.

We have a marvelous illustration of that in a popular narrative poem that was written several years ago. Francis Thompson wrote "The Hound of Heaven" and in that poem he describes God as a hound. When the book first came out and I read the title, I thought that it was somewhat blasphemous, but as I read the book, I saw that it was a beautiful story. God is described in that book just exactly like a hound that starts out after his quarry. As a dog eventually catches the rabbit, the fox, or the deer, so God gets His man.

The most marvelous illustration of it to be found is the story of Absalom.

"Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him; and when he sent again the second time he would not come. Therefore he said unto his servants See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire." — II Sam. 14:29,30.

Read the rest of the story. Absalom had been in exile and brought back through the craftiness of Joab, but he dwells in his own house for three years and does not see the king's face. He gets tired of it, and sent for the man who brought him back — Joab. Joab doesn't pay any attention to him. He sends a second time and Joab doesn't pay any attention to him. Absalom said to his servant, "Joab's barley field is down here side by side with mine. Get out and set fire to his barley field." When he set fire to the barley field, Joab came running.

Sometimes, beloved, God has to burn up some barley fields for sinners. Sometimes God reaches down and burns up one barley field after another, but I will tell you, God never has failed to get His man. Everytime, without exception, that God has chosen one before the foundation of the world to be saved — everytime that man has ultimately come to Jesus Christ for salvation.

Hear David as he says to Ziba, "Go fetch Mephibosheth," and the Word of God says that he fetched him.

Beloved, that is the way that God deals with us.

Oh, I thank my God this morning, and I praise Him from the depths of my heart that God reached down when I didn't love Him, and when I was spiritually dead, as was this Ethiopian eunuch — that God reached down and took me in all of my spiritual deadness, and God saved my soul through Jesus Christ.

May it please God today to save someone here that is dead — just as dead as this Ethiopian eunuch, and if you are saved, come out on God's side and say so.

May God bless you!

some unscrupulous preachers (Ed. Note: Such as Joe Wilson) take advantage of such audiences and preach too long? I preached strong doctrinal sermons here, and God blessed greatly. I had an unusual experience in that a Campbellite preacher came to hear me three times. He was very courteous and attentive, and I could wish that God would be pleased to teach him the truths that I preached.

Brother Gregory has an excellent church here. He has some fine musical and singing talent and some fine teachers of God's Word. I was highly impressed with the people in this church. And, of course, this church has a great preacher in its pastor. I would urge folk that are interested in having a fine, sound preacher for a meeting to prayerfully consider Elvis Gregory. Everywhere I go, I urge churches to not use weak preachers in their special meetings. Don't use Arminian, Universal Church men in your church. Get acquainted with and use sound preachers who will be true to God's Word. I think this a point well worthy of our consideration. I know churches have sometimes felt that they must get men for revivals that were doctrinally weak or unsound. Not so, beloved, not so. And God will hold the church responsible that turns its pulpit over to weak and unsound men. There are sound preachers around — men of great preaching ability who would be a blessing to any sound church. I would be glad to recommend some sound preachers to a church looking for a preacher for a revival. I know Brother Gilpin could and would do likewise. There is absolutely no excuse for using weak and unsound, or worse men, in revivals when there are good men around.

Friday night and the last service soon came. How good it was of Wayne Gregory to visit nearly every service, and of Milburn Cockrell to visit the last night. What wonderful fellowship we had! I caught the bus Friday night and headed for San Antonio, Texas. I did not know what awaited me there, as some preachers are negligent about writing. I worried all along that long trip about what I would do when I got there if no one met me. Well, I might as well have read and prayed, as the worry was wasted. I had been in the San Antonio bus station only a few minutes when I saw the smiling face and gripped the outstretched hand of my dear preacher brother, Tex Cobb.

Then, off to Caddo. Boy, I would have never found it if Tex had not been there to take me. How in the world all the great preachers that have preached at Caddo found their way to the church is beyond me. Now, here is a country church, on a sandy road way out from nowhere — about five cars a day came down that road until church time — only a house here and there on the road — in a curve in the road — there is Caddo Missionary Baptist Church. It surely seems to have come out of some distant day, and stands there as a witness to the truths for which

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mt. Hagen
Territory, Papua, New Guinea

Baptists have stood, lo, these many years.

What a joy it was to me to be in Caddo. I had been trying to get to this church a long time. Now, at last, God had let me have one of the wishes I had long cherished; and I stood in that pulpit where some giants had stood and preached the glorious truths of God's precious Word. I felt humbled as I thought of the men who had preached there before me, and now it was my privilege to stand there. I tell you, beloved, I felt little and yet highly privileged.

Here, again, is a great church and a great preacher. Here is another privilege and advantage of writing in the Baptist Examiner. One rarely gets invited to a church that is not a sound church with a sound pastor. It was truly a joy to preach here.

I preached fifteen times during the eight days I was with this church. The attendance seemed to build up throughout the week. The attention was very good. The messages, which were strong doctrinally, were well received. It seemed that God was with me each time, and I do praise Him for His blessings in the services.

We met for prayer before each service with some of the men of the church. How precious it was to pray for and with men like that. How those men poured out their hearts to God for the meeting, for me as the visitor. (Continued on page 8, column 3)

STRONG'S CONCORDANCE

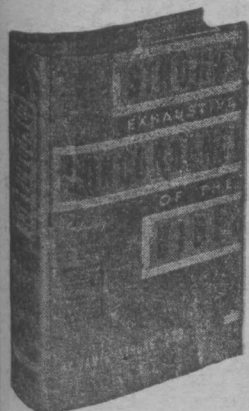
By
JAMES STRONG

Plain

\$15.75

Thumb-Indexed

\$17.00



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

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

Joseph Wilson

(Continued from page six)
the eternal purpose of a sovereign God working all things after the counsel of His own will. I verily believe that the rock of God's Sovereignty was the standing place of this church in their time of trouble.

I preached twice daily in this church. The attendance was wonderful. The attention was excellent. (When will folk learn that such wonderful attention urges the preacher on, and that

THE BAPTIST EXAMINER
SEPTEMBER 6, 1969
PAGE SEVEN

THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK
320 Pages

Cloth \$4.95

Paper Back \$1.00



If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101

A FEW RANDOM PHOTOS OF CONFERENCE



Bro. Wilson is engaged in selling Bro. Howard Moreland of Cincinnati one of our many good books. Sister Dale Fisher of Platteville, Wisconsin is looking on.



Bro. Dewey Hart of Akron, Ohio who used to be an opera singer thrilled our souls with his fine rendition of many of the old hymns. It was a real joy to meet his aged father, who also attended our Conference.



Bro. and Sister Richard Little of Indianapolis, Indiana sang several times much to the spiritual edification of all who heard them.

Joseph Wilson

(Continued from page seven) ing preacher, for their pastor, and then for others in many different places. I believe that I learned something about prayer from these fine men.

On Sundays many of the folk brought their meals, and we stayed at church about all day. I spoke four times the first Sunday and five times the next Sunday. What blessed fellowship it was as we preached, preached,

ate, preached, preached, ate, and preached again. These country folk seemed to have a deep love for the Lord and for the truths of His Word. They seemed to have a deep love for one another and for the preacher of God's truth. I marvelled at the great love they seemed to have for one another.

Surely it was a joy to have much fellowship with J. D. Wiley and his fine family. Then there was Bro. R. L. Childress the San Antonio barber who drove out every night and led the

singing. (50 miles one way). Then Marion Roberts and his family from Austin (75 miles away) came every night. How it humbled me and gave me a desire to be able to preach in such a way as to be a blessing when some folk travelled so far to be at the services. I shall not forget the many fine and wonderful folk I met at this great church. The old couple with whom we ate who are the oldest friends I have: the man who had lost both hands a short time before and who manifested such a sweet spirit of trust in a sovereign God that it made me ashamed of myself and to wonder if I would have that much grace.

Brother Freese, who is pastor of the Pandora Baptist Church near Caddo, came to every service except the two Sunday School times when his church was meeting. He was truly a blessing to me during this week. May God bless him in the hard and difficult job that he has there.

Yes, we had truly, a blessed time together enjoying the wonderful blessings of our Sovereign God. Before we realized it, it was time for the last few services and then time to leave. Texas is not up to North Carolina as a place to live (Ed. Note: Neither can begin to compare with Kentucky), but truly they have some great saints of God there. I shall never forget my trip to Texas and the wonderful week I had with the Caddo Missionary Baptist Church. It was my privilege to stay with Brother Cobb during this week, and we had a wonderful time of fellowship together. Brother Cobb is a fine man, a sound man, and a wonderful preacher. I trust that some of the sound churches around the country will use him on occasion in special services.

It was an unusual experience for me to fly home instead of catching the bus. I loved the trip and the experiences I had, and the saints I had met; but since I was headed home I was in a hurry to get there. I must admit that I was a little shaky for awhile. We flew at 29,000 feet, and I thought to myself, if anything happens to this plane, it is a long ways to the ground; a fellow could break a leg falling that far, but I also thought that, if something did happen, I would go down, and then up to glory. Praise God for His saving grace.

Beloved friends, Pray for me that God will use me. Pray for these two fine churches and for the Grace Baptist Church which I pastor. May God bless you all.



Greetings

(Continued from page one) er things." They are dealing with the highest and the best things of life.

I don't think I need to welcome you here. I can say a lot by way

of telling you that you are welcome to use the facilities of Morehead State University — and we think we have the finest. But I think that the most I could say to you to show that you are welcome, is to invite you to return to our campus next year on a similar date.

We have what we think is a good university here. We are not the biggest, as big universities go. We are not small, as most private colleges go. We are an in-between university. This past year we had some 6,300 students enrolled on our campus. Come this fall, we probably will have some 7,000 students enrolled here.

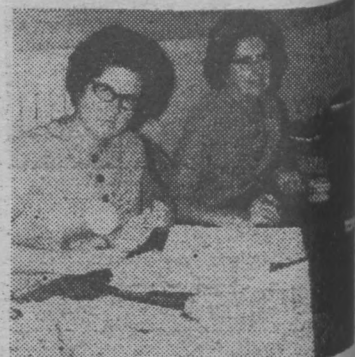
We have some of the same problems that universities have all over the nation. We have been fortunate that we have not had riots on our campus. We have not had striking students. We hope that we never have.

I don't know who is at fault — probably the universities themselves. Probably it is the students themselves — the generation gap. I don't know what it is. But once I thought the purpose of a university was somewhat like the purpose of the church — to bring scholars together to seek the truth. It seems today that many individuals do not come to college campuses anymore to learn, and to seek the truth. I hope that we can get back to the main purpose as to what education is all about.

You people stick to what religion, I think, is all about. You know what your goal is. It is clear.

I am not certain that ours is so clear anymore. I do hope that there will be a change across this land and that youth, once more, who go to college and spend their parents' hard-earned money, will go there for a real purpose — to learn and to seek the truth about this universe.

I hope that you have had a good time this week — a joyful time and rich experiences. I am sure you have.



Betty Everman (left), our efficient registrar was being assisted by her mother Mrs. C. L. Everman when this picture was made.

Our book-keeper, Miss Florence Hutchinson, who has recently undergone serious surgery, has always acted as registrar with Betty. Although she wasn't present when this picture was made, she was able to attend the Conference and aided in the registration. We are truly thankful to be able to report this.

I have enjoyed working with Brother Gilpin. I think he is a fine man. I have heard a lot of people across this campus say, "We believe that the best group we have ever had on this campus, in our dormitories, and in using our facilities, have been the participants of Calvary Baptist Church."

It is a pleasure for me to greet you on behalf of Mr. Adrian Deran, the president of our university, and our university here. It is a personal pleasure for me to greet you. I feel like I am almost like one of you myself.

All of my people belong to Baptist churches — not all to the same kind. Some of them are old Regular Baptists, some are Missionary Baptists, and others. Perhaps I have gone astray, in that I am not a Baptist.

I am giving you a lot of personal experiences here. I don't think that my belief is too far distant from yours. I think that we agree on most things. I wish you Godspeed in what you are trying to do.

SAY, BAPTIST FRIEND—

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

TEN SUBS \$10.00

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

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs
Your Name _____
Address _____
Zip _____

GIVE US READERS

We Will Give Them The Truth

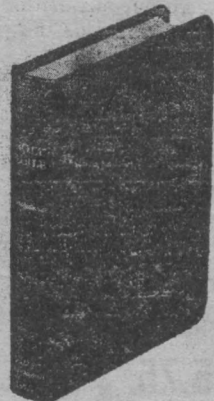
THE BAPTIST EXAMINER

SEPTEMBER 6, 1969

PAGE EIGHT

A Lifetime Possession . . .

THE CAMBRIDGE COME O BIBLE



BOUND
IN
REAL MOROCCO

Leather Lined

ONLY

\$13.00

Available In Black, Red, or Blue

SAMPLE
TYPE FACE

13 "I am Alpha and Omega,
the beginning and the end, the
first and the last."

wh. 2.8.
x ver. 7.
ya Tim. 4.8.
Mt. 24. 27.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

ASHLAND, KENTUCKY 41101