

The Baptist Examiner

The Baptist Paper for the Baptist People

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"Parable of Pounds"

(Continued from page one)

This tells us that He spoke this parable because it was thought the kingdom of God should immediately appear. Some of this crowd — even His disciples — thought He was going to set up His kingdom right then, but He didn't. Rather, He went away, in order to receive for Himself, a kingdom, and return. We read: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Acts 1:6.

You will find that the disciples were still perplexed about this matter of setting up a kingdom. In fact, the kingdom question has always been a question that has caused disagreements among God's people down through the years. The disciples thought Jesus was going to set up His kingdom right then. A little later, as the day of Pentecost neared, they thought surely that He would set up His kingdom then, and people down through the years, have spoken about the kingdom. Some think that it is already set up, and some say that it is our business to set it up ourselves.

This is one of the heresies of the Southern Baptists. You hear preachers of the Southern Baptist Convention talk about bringing in the kingdom. I used to get their literature and every one of the state papers of the S.B.C. had as its theme, the bringing in of the kingdom.

I might say this, I stopped taking those papers a long time ago. There wasn't anything in them except what they had as far as propaganda for raising money was concerned. The fact of the matter is, you could take all of the state papers of the Southern Baptist Convention and read them in the morning before breakfast and still have room for bacon and eggs, and maybe a few other things for your breakfast, after you had read them. All they could talk about was bringing in the king-

dom, as if it is our business, and our task, to bring in the kingdom of God here within this world.

Beloved, it is not our business to do so. Our business today is to preach the gospel of the Lord Jesus Christ, and to be faithful to Him through our church. It will be our Lord's business to take care of His own kingdom in His own good time.

Not only is the Southern Baptist Convention in error in that respect, but I think about some of our friends who continue to harass me, with things wherein we differ. One group wrote me sometime ago, and said, "We have about come to the conclusion that we are already in the kingdom."

Well, beloved, if that be true, we certainly don't have a king, because He isn't here. If we are in the kingdom right now — if this is the kingdom age, the Lord pity us, in view of the type kingdom we are having at the present time! I am in the church now, and I thank God for the fact that I am a member of His church, but Christ's kingdom has not yet been set up, and we are not enjoying the kingdom benefits. I haven't seen any of the things the Word of God says is going to take place in the kingdom age, taking place in this generation. I think our friends who continue to harass me by writing various things concerning our work wherein they differ — I think they are definitely wrong when they say they have come to the conclusion that we are already in the kingdom. I wrote to this group sometime ago and I said, "You remind me of the Campbellites. That is what Alexander Campbell said when he started his work." His idea was that he was going to bring in the kingdom.

I want to say to you, the kingdom has not yet begun. The kingdom of God has not started, and will not, until the Lord Jesus Christ comes again. Listen:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my kingdom upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. 2:1-9.

What does this say? He is not in this world. He hasn't set up His kingdom yet. The nations of the world are laughing at the Lord. They are in rebellion against our Lord. But someday our Lord is going to break them in pieces with a rod of iron. He hasn't broken any nation in pieces yet with a rod of iron. He hasn't dashed them like a potter's vessel yet. Beloved, wait

until these things take place before you talk about our Lord setting up His kingdom.

Notice again:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God."—Rev. 19:11-17.

When is He going to set up His kingdom? When is He going to be King of kings and Lord of lords? When He comes back, and with a sharp sword, smites the nations of the world. He is gone away now to receive that kingdom, and He is going to return. That is His journey, and that is the cause of His journey. That is why He went away, and that is why He has left us here in this world to carry on for Him. Oh, what a marvelous position we have that we are to carry on for our Lord, for He is gone away to receive for Himself a kingdom.

III

WHAT JESUS EXPECTS OF US.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."—Luke 19:13.

Notice, He called His servants. The word for "servant" here is a very interesting word. It is a word that means a slave or a bond servant.

Do you realize that you are a slave of the Lord Jesus Christ? Did you know that you are a bond servant to the Son of God? That is what we are. The Lord Jesus Christ went away from this world to receive a kingdom, and He is going to come back someday, but while He is gone, He has told you and me, here in this world to be a slave — His bond servant — until He comes back.

It is rather interesting to notice what He gave to these ten servants. It says that He gave them a pound. I think that pound is not to be thought of only as money, but in its broadest sense, I think that the Lord Jesus would say to us that that pound represents our personal influence. He has given you an influence, and you are to use that influence for Him until He comes.

Do you realize that the Lord didn't save you just to take you to Heaven? Do you realize that the Lord didn't save you, so you could go to Glory some of these days? He saved you to be a servant down here in this world. Listen:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:8-10.

This tells us that we are not saved by works, but by grace through faith. Baptists quote this

and revel in it, but they do not go on and read the tenth verse. What does it say? It says that we are created in Christ Jesus unto good works, and not only created for good works, but that God hath foreordained that we should walk in them.

Beloved, when the Lord Jesus Christ called His ten servants to Him, and gave each of them a pound, and sent them out into the world, that means that He sent us out into the world, and that you and I are the servants of the Lord Jesus Christ until He comes, because we have been created in Christ Jesus unto good works.

The Lord Jesus Christ expects works of us. Listen:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS."—Titus 2:14.

The word "zealous" is a word for "boil," and the Bible says that He has redeemed us so that we could boil with good works.

You say, "I don't like the idea of boiling — I might boil over." Well, I'd rather a pot to boil over than not to boil at all. He said that we are to be zealous — we are to be boiling with good works.

Notice again:

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be CAREFUL TO MAIN-TAIN GOOD WORKS. These things are good and profitable unto men."—Titus 3:8.

Every once in a while somebody will say something about me, or some other Baptist preacher, declaring that we preach a man can be saved, and then go out and live any kind of life he wants to — that you don't have to do anything after you are saved. In other words, you can do anything you want to, and still go to Heaven when you die. Beloved, I never knew a Baptist preacher who preached that. Not even the preachers of the Southern Baptist Convention have ever stooped that low. I'll tell you what the Baptists do say. They say just exactly what this parable says. It says that He gave each of them a pound and told them to go out and invest that pound.

I think that that pound could very easily be our personal influence. Our Lord wants to take our influence, and use it for His own glory, that we might be careful to maintain good works.

I say to you, there ought to be some works in your life. Too many Baptists that I know are good, but "good for nothing." That is pitiful. God wants you to be careful to maintain His good works.

Listen again:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end

of the world. Amen."—Mt. 28:19-20.

Beloved, this is our task. This is our commission. He gave each of these ten a pound and He said, "Go out and invest it. Use this pound for me until I come back."

I think I make it clear when I say that that pound is to typify your influence as a Christian. He thus says we are to use our influence until He gets His kingdom — until He returns, and He says that by so doing, we are to teach the Word; we are to teach the "all things" — not part, but all. If we do, the promise is, "I am with you always, even unto the end of the world."

That is what Jesus expects of you. The Lord doesn't expect you to be a lazy, trifling, no-good Christian. He doesn't expect you to do nothing for the cause of Christ. Our Lord expects you to get busy. If I understand the teaching of this Bible, God expects us, when we are saved, to get busy and stay busy, in His work, until He returns.

IV

HE IS COMING AGAIN.

This passage would indicate to us that the Lord Jesus Christ is coming back, for He says, "Occupy TILL I COME."

I walked into a doctor's office and there were the hands of a clock on the door, and he had moved them to 2:00 o'clock. I sat down to wait, and I thought that is like my Jesus. He is out, but He is coming back. He didn't tell us when, but He is coming back. He will be back some of these days. But while we are waiting, I am not going to sit down, I'm not to be idle, for He said, "Occupy till I come."

We read:

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

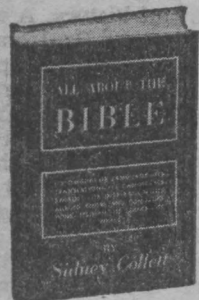
Thank God He is coming! Is there anything more glorious than to know that Jesus, who died on the Cross of Calvary for our sins, is one day coming back to this world in order that He might receive us unto Himself. He gave us a job just like He gave these men a pound each, and said, "Use it — invest it, for my glory, until I return." So He gives to us our influence and sends us out into the world and says, "I am coming again." Thank God, He is coming!

V

REWARDS.

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading."—Luke 19:15.

Notice, when He comes back, (Continued on page 3, column 1)



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"Parable of Pounds"

(Continued from page two)

He will give out rewards. When this nobleman returned He called His servants to see how everybody had gotten along. The first one said, "I gained ten pounds. You gave me one pound, and I have ten to give back to you."

The second one said, "You gave me a pound, and I have five pounds to give back to you."

They used their money well. They had traded with it, and had gained thereby. He said to the first one, "You may reign over ten cities." To the second one He said, "You may reign over five cities."

Beloved, there is going to be a reward coming one of these days. He is going to hand out your rewards when He comes back.

Listen: "And, behold, I come quickly; and MY REWARD is with me, to give every man according as his work shall be."—Rev. 22:12.

Here is one fellow whose pound had gained ten pounds and he got to reign over ten cities. The second one had gained five pounds and he got to reign over five cities. One fellow didn't do any work at all and he didn't have anything to show for his life. Jesus said, "I am going to give to every man according to his work for me."

Is there one here whose life is being completely wasted; you are saved, but your influence is not for the Lord. Is there such an individual? Then may you hear His words when He said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

VI

THE HARDSHELL.

Notice, one came and said, "Lord, I brought it back — the whole pound, which I have — laid up in a napkin."

The word "napkin" is a word which means a "sweat cloth," or in other words, what we would call a handkerchief. If this fellow had worked, he would have needed a sweat cloth. He didn't work; therefore he didn't have any need for his napkin, or his sweat cloth, so he took his pound and wrapped it up in that sweat cloth, and said, "Lord, here it is."

Let's notice this fellow. He said, "I fear thee because thou art an austere man." That word "austere" means "hard." In other

words, he is saying, "You are a hard man."

What does the Hardshell say about God's sovereignty? Nobody believes the sovereignty of God anymore than I do, but I do not believe that a man ought to go to seed on sovereignty. I tell you, there is a lot for you and me to do, but this fellow was just a Hardshell — he had gone to seed on sovereignty.

A Hardshell went with me out in the country one night where I was preaching. After the service was over and we were standing around talking, he took out a cigarette and lighted it, right there. I reached over, and pulled it out of his mouth, and threw it down and stomped on it because I didn't think it was right for a man to smoke in the house of the Lord. After we came out, he said, "Brother Gilpin, there wasn't anything wrong with that. I recognize the fact that you were conducting the service and I shouldn't have done it, but there wasn't anything wrong with it, because you know we Hardsells believe that if the Lord is going to save anyone, He is going to save him anyhow."

Beloved, this fellow was a Hardshell. He had gone to seed on sovereignty. He didn't believe in using his influence for the Lord. He said, "You are a hard man. You reap where you don't sow. You pick up where you haven't laid down."

That is a lie, beloved. God doesn't reap except where there has been some sowing. Listen:

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:6.

In other words, all day long, in between morning and evening, you keep on sowing your seed. You don't know what the Lord has in store. This fellow lied on the Lord in that he said, there is reaping without sowing.

Beloved, the Hardsells are still lying the same way. They are still telling the same lie that the Lord reaps where He doesn't sow. God doesn't reap where the Word of God hasn't been sown. Listen:

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

You never find an instance that God ever saves anybody who

hasn't heard the Word of God. God saved the Apostle Paul by preaching to him. The Apostle Paul had forgotten more about the Word of God than any Hardshell will ever know. The Apostle Paul was well taught on the Word of God. There might not have been a preacher right there pointing his finger at him on the day that Paul was saved, but Paul had heard the Word of God. He had been taught about the Word of God, and he was saved as a result of the preaching. He said, "It pleased God by the foolishness of preaching to save them that believe." I tell you, you will never find that God saved anybody except as a result of the Word being preached unto Him.

Notice again:

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."—Rom. 2:12.

IF YOU ADMIRE,
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The law is a mighty important thing, and if man doesn't have the law preached to him, he is going to go to Hell. If he has the law preached to him and he still rejects it, and goes out of this world without believing it, he will still be judged by the law, as if to say that the Word of God has to be preached unto that individual.

Listen again:

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."—John 14:6.

How are we going to know about Jesus Christ if we don't have the Word preached to us? Nobody can be saved except through the Lord Jesus Christ.

Notice another Scripture:

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I AM READY TO PREACH the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith."—Rom. 1:14-17.

I tell you, you aren't going to find anybody saved until he has the Word of God preached unto him.

Go back to the days of Abra-

ham. Abraham wasn't saved until the Word of God was preached to him. We read:

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3:8.

Was Abraham saved when he came into the land of Canaan? No. When he went down to Egypt? No. When was he saved? It was when he came back up out of the land of Egypt. Out there, that night, God made a revelation to him. Every little star up in the sky was twinkling, and God said, "Abraham, count the stars." Abraham started counting — one, two, three . . . one hundred, two hundred, three hundred. Lord, it is impossible. I can't count them." God said, "So shall thy seed be."

The word "seed" didn't mean the descendants of Abraham, but it was a reference to the spiritual seed, which is Jesus Christ. Abraham wasn't saved until that experience, when Jesus was revealed to him.

I want to tell you, nobody is saved until the gospel of Christ is preached. That is why I believe in missions. That is why I believe in sending out missionaries. That is why I believe in Brother Halliman's work in New Guinea. That is why I believe in putting on our Bible Conference every year. That is why I believe in THE BAPTIST EXAMINER. That is why I believe in our radio program. That is why I believe in studying the Word of God, because nobody is going to be saved unless he hears the Word of God.

Notice another Scripture in this respect:

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! But they have not all obeyed the gospel. For Esias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:13-17.

There is nobody in this world

that believes in the sovereignty of God any more than I do, but I don't sit down in a rocking chair, and say that I am not going to do anything. I try to keep busy in the service of the Lord. This Hardshell that I was reading to you about in this parable uses the sovereignty of God as an excuse for not using the pound which the Lord had given to him.

Listen, God is a sovereign God, and if He is sovereign, then I have no right to do anything but obey. What did He say to do? He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19, 20.

Notice what the nobleman said to this man:

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow."—Luke 19:22.

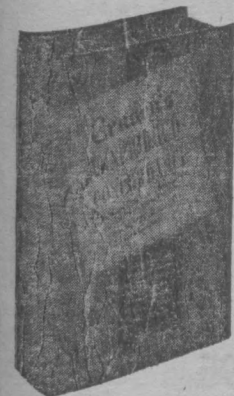
Notice that He says, "I judge thee, thou wicked servant." I say to you, every professed Christian who does nothing for missions is wicked. That is what our Lord said. If you don't do anything for the cause of missions — if you don't do anything to spread the gospel — if you don't use that which God has given you for his own glory, then you are a wicked servant of our Lord.

VII

OUR ATTITUDE TODAY.

When He sent them out, He said, "Occupy till I come." Some say today, "Lord, things are so bad, and people don't like to hear the Word of God. How about compromising just a little? Lord, I knew you said to preach the Word. I know you said to work. But things are so bad today. Let's compromise a little anyhow." What did He say? "Occupy till I come."

We ought to be careful that we don't get side-tracked. We ought to be mighty careful not to let anything in this world side-track us. I consider Arminianism on the one side and Hardshellism on the other as the two horns of (Continued on page 5, column 1)



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PAGE THREE

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FORUM

"Does the Bible teach that when a person is saved that he or she is aware of his or her conversion experience at the time that it occurs? In other words, is there a knowledge of the forgiveness of sin and a sense of rejoicing within the individual? Those who affirm that this is the case, use passages, such as the Ethiopian eunuch in Acts 8:39, and the Philippian jailer in Acts 16:34, as well as 2 Cor. 5:17. Others hold to the opposing view. I have read where Billy Graham is said to remember the exact time of his conversion, but that his wife, who is a Christian, cannot recall the time, nor the date when she was saved. Your comments will be appreciated."

E. G. COOK

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BIBLE TEACHER

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Every person who has been saved from the days of Adam and Eve to this day has been saved by God's grace, and by grace alone. But all who are saved do not have the same identical experience of grace. In every case the first thing that must take place is the quickening of the spiritually dead sinner. "You hath He quickened who were dead in trespasses and sin," Eph. 2:1. There can be no variation on this part of our salvation. Until the lost person is made alive by the quickening power of almighty God he is as helpless as a log lying out in the forest. That old log cannot even desire to move to a better location. Neither can a lost person desire to be saved until he is made to see that he is lost. And he cannot see that he is lost until he is made alive and given a spiritual eye with which he is able to see his lost and undone condition. "The hearing ear, and the seeing eye, the Lord hath made even both of them," Prov. 20:12.

But this quickening of the lost person causes just the opposite of rejoicing. There is absolutely no joy in sight for the lost person who has just been made alive to his awful, deplorable condition. The time between the effectual call (quicken) and the justification of the lost person varies. With some the calling and the justifying seem to be almost simultaneous. With others these two steps in the elective purpose of God (Rom. 8:29-30) are separated by a more lengthy period of time. In my case it was some eight or ten hours. And though my wife and I spent some seventeen hours in a tree over high, raging water the 19th and 20th days of January many years ago with a cold rain and a cold north wind bearing down upon us, still the misery of that long night was as nothing compared to the night I spent between the time I was quickened and the time I was justified and my awful burden rolled away for ever.

In the case of Paul that period of time lasted three days in which he was not able to either eat or drink, Acts 9:9. No, there was neither peace nor joy for Paul during that three days. And the person who has not experi-

enced at least a short time of that awful misery does not really know how to appreciate his salvation. The peace and the rejoicing does not come as a result of one being quickened but rather when he has been justified before God and he realizes that his sins are all gone. When that wonderful time came in my life I felt that if I were to flap my arms just a little I could fly like a sparrow. I did not understand just what had happened, but I knew that what had happened, was really wonderful.

It is not necessary that a person remember the exact day and hour when all this took place in his individual life, but if he cannot remember the occasion, I'm sorry for him. I am not saying he is not saved. That is not for me to know. But I am saying he has missed one of the sweetest experiences this side of heaven. I cannot afford to be too dogmatic about it since I am unable to give a Scripture reference, but I am fully persuaded that when a lost person is justified before God, he knows it. And that knowledge brings a sense of rejoicing within that individual.

We must remember that in the references given in Acts the Word was preached. The eunuch rejoiced after the Word had been preached to him, he had believed and had been baptized. He believed when God gave him the faith (Eph. 2:8) with which to believe. When he believed he was justified, Rom. 3:28, 5:1. Then when he was baptized he had two things (justification and baptism) to cause him to rejoice. The same can be said of the Philippian jailer.

ROY MASON

Radio Minister
Baptist Preacher
Arlpeka, Florida



I do not know of any Scripture that specifically states that the person who is saved will have a certain kind of feeling, or a certain kind of experience. Emphasis in the Scriptures is laid upon the exercise of a saving faith—not upon a certain emotional reaction. People are very different emotionally, and it is not to be expected that their emotional experiences will be the same. However, I do not believe that a person will be saved without anything being or seeming different in any way. If one is given a new nature he may have no wild emotional re-

action such that he either laugh or cry, but that new nature will begin to manifest itself in his likes and dislikes; in his loves and hates. "If any man be in Christ Jesus, he is a new creature (creation) old things are passed away, behold all things are become new," says the Bible.

The Ethiopian and the Philippian jailer were glad and rejoiced. Was this a great surge of emotion, or was it based upon the knowledge brought by Paul that they were saved?

In my own case, when I was saved, I had a gratifying spiritual experience of joy and gladness. The new nature God gave me induced me to begin to pray. I also was given a spiritual hunger such that I arose the next morning and went to Sunday school and church, without any suggestion by any one that I do so.

I have known a number of persons to be greatly troubled over their lack of a great emotional experience. "What can I do?" they said, "I am not quite sure that I am saved, for I haven't had the experience that some others say they had." The way to become sure, is not to try to have an "experience" like someone else. Rather one should say, "If there is any doubt about it, I WILL NOW THIS MINUTE TAKE CHRIST AS MY SAVIOUR, TRUSTING WHOLLY IN THE MERITS OF HIS BLOOD WHICH WAS SHED FOR ME."

JAMES HOBBS

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Would a person know if he suddenly developed an extra arm? Would he know if he suddenly became intelligent? Of course he would? How can we even wonder if a person knows that he has passed from death unto life? When we are saved we receive a new nature. How could we keep from knowing such a thing? A person who knows nothing whatsoever about God, suddenly knows Him as Father and His Son as Savior.

Yes, emphatically yes, we know when we are saved. The Bible tells us very clearly that we have everlasting life. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." and also, "He that believeth on the Son HATH everlasting life." (John 3:18, 36) How can we have a gift and not know we have it?

Paul asked the followers of Apollos if they had received the Holy Spirit. "He said unto them, have ye received the Holy Ghost since ye believed?" (Acts 19:2) Why ask them if they could not know? In Acts 10:47 Peter said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost, as well as we?" Acts 10:47. He seemed sure that they knew that they had been saved.

John tells us very clearly that we can know. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." And again, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (I John 5:13, 20)

We know when we are saved. Nobody just drifts into Christianity. Some people think that

if you are always in church that you never have a definite day of salvation. This is not true. This is why we have so many unsaved church members. There is a definite day of salvation in each Christian life.

Many of us may not be able to tell the exact date that we were saved. This is only from memory failure. I cannot tell the day or the year, but I remember the event. I remember going forward to confess my Savior before the church. I remember the church, but I don't remember the date. Yes, we know when we are saved.

AUSTIN FIELDS

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To answer this question, I would have to know what phase of salvation the querist is referring to for there are two phases of salvation, or spiritual life, even as there are two phases of physical life. The first phase of spiritual life consists of the quickening (resurrection) work of the spirit. No one knows the exact moment that the spirit plants within us the divine nature. In fact, one does not know the time of quickening anymore than he did the hour that physical life began. This secret (beginning of life) is reserved only for the mind of God.

In physical life, there is a season of development—then a bringing forth. God works in like manner in the spiritual birth. It is only after a season of spiritual growth that one is brought forth and given knowledge of the life which was placed within him months before.

The Bible speaks of babes in Christ. These babes are ones who have been quickened, given spiritual life, but have not as yet developed into matured men and women in the Lord.

"And, I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." I Cor. 3:1.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe." Heb. 5:13.

God has predestinated that through the preaching of the gospel His babes shall come to full knowledge of what Jesus Christ has done for them. Without the gospel, these little ones would never grow up as good soldiers of Jesus Christ.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

Before there can be knowledge, there must be life; therefore, no

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one knows the exact moment that spiritual life began.

The second phase of salvation is the bringing forth of these whom the spirit quickened. Some may know the exact moment they were brought forth, but it was not so with me. I was a member of a false church for eight years, and was quickened during this period, but had not come to full knowledge of salvation. I did not understand salvation until He sent John R. Gilpin to the Ohio side of the river. Under his ministry, I was taught the doctrines of grace. My understanding did not come in an instant, but gradually. As he unfolded the Word, I was brought out of the false doctrine (darkness into the glorious light of the gospel).

There is only one way which God brings us to the saving knowledge of Christ and that is by faith. Faith is a gift from God channeled to us through the word.

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

As faith grew, I began to see what Jesus did for me in eternity—elected me unto salvation. I could clearly see why the Virgin birth, life, death, resurrection and intercession of Jesus was necessary to redeem me from my sins.

The more I was enabled to grasp the truths of God's Word the more I grew in grace and knowledge of my Lord; thus I advanced from babyhood (spiritually) unto manhood. I did not become a man (spiritually) instantaneously but gradually.

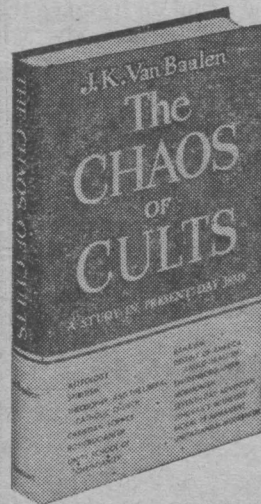
The Scriptural references given in favor of instant conversion seem, to me, to favor a gradual growth, rather than instantaneous. The eunuch was definitely searching for knowledge. He had been to Jerusalem to worship and this gives evidence that the quickening had already taken place. Through searching for the truth he was gradually brought to the understanding that it was Jesus who was made sin for him, that he might be made the righteousness of God in him.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:21.

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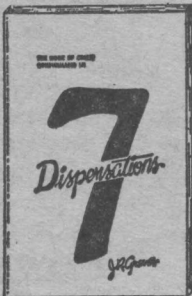
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PAGE FOUR

"Parable of Pounds"

(Continued from page three)
the dilemma, and I am not going to sit on either one. I don't want to get side-tracked by the Hardshells, and I don't want to get side-tracked by the Arminians. Jesus said, "Occupy till I come."

Some say, "Lord, if we just join in with some of these other folk — these other denominations, and unionize with them, we will accomplish so much more."

When I became pastor at Russell, there was a union meeting held on the lot next to the bridge! Nearly everybody in town went. They thought it was the most wonderful thing. I didn't go. I never attended. They said, "Aren't you interested in souls being saved?" I said, "Yes, I am interested in souls being saved, but I am interested in some other things too. I am interested not only in getting souls saved, but I want to be sure they are Scripturally baptized, and you can't be Scripturally baptized unless it is with Baptist baptism. I want to be sure they are taught the Word of God, and you can't teach a man anything in a union revival meeting about the Word of God, for if you did, you would break up the meeting." So I didn't go. I am not going to be side-tracked in any wise at all.

Preachers, as they get older, tend to compromise more. Beloved, I just don't have any idea of getting that old. I am not expecting to get old enough that I come to the place when I compromise the Word of God. I would rather some of you come up to my house, and get that 12 pound sledge hammer that I have, and hit me in the head with it, and send me on home to Glory, than for me to compromise the Word of God. He said, "Occupy till I come."

"Oh, but Brother Gilpin, you can accomplish so much more if we all get together."

Beloved, the truth is not a popular thing. The Word of God never was a popular thing. If I wanted something popular, I would have dropped out of the ministry a long time ago. I am not concerned about winning a popularity contest. I am concerned about preaching the Word of God. He said, "Occupy till I come."

Well, how about just giving up? Instead of contending that Jesus started a Baptist Church, and instead of contending for Baptist baptism, and instead of contending for close communion, and instead of contending for all the other doctrines of God's Word, how about just giving up? I don't think I will. I just have the feeling that our Lord doesn't want me to give up. He said, "Occupy till I come."

A farmer finishing up his chores came out of the barn with a pail of milk. He had set down the pail of milk and closed the gate when his wife called him,

and he had to hurry to the house, to the telephone, and he forgot about the pail of milk sitting out there. Along came a couple of toadfrogs who hopped up, and over into the pail. One of them said, "We surely are in bad shape. We'll never get out," and he sank right down to the bottom of the pail. The other one said, "I'll try to get out; I'll try to get out," and he kept jumping up and down, thinking he could. The next morning when the farmer came out, there sat his bucket of milk, and down at the bottom was a dead frog, and on a cake of butter was the other one, sitting there singing "The Old Time Religion."

I tell you, God doesn't want us to give up. He wants us to keep busy. He said, "Occupy till I come." I have no business giving up. I am to occupy until He returns.

"Oh, but Brother Gilpin, the Ecumenical spirit is in the air, and all the denominations are getting together. Maybe they are, and I'll be glad when they all get back in the arms of Mammy. I'll be happy when Mammy enfolds all these wandering Protestant sons and daughters back home. I'll be glad when that day comes. But there will still be one crazy, cranky, contrary, obstructor waiting on the outside, and that is going to be this preacher. My Lord said, "Occupy till I come," and we are not to give up, nor step aside, but to keep busy until the Lord Jesus comes."

I don't know whether I am going to live to see His return or not. In spite of all the problems I have had in life, I have said that I expect to see my Lord come. But whether I do or whether I don't live to see Him come, there is one thing certain, He said "Occupy till I come," and I am going to keep on occupying as long as I can.

When I was pastor in Russell, we built a church building. The people of the town had the idea that the church building was public property — that it didn't belong to the church, but to the community. Every once in a while they would decide they were going to have a Baccalaureate service at the Methodist Church, or at the Campbellite church, or at the Baptist church. They just decided it because they considered the church to be a community project that belonged to the community, and therefore they would hold the Baccalaureate service any place they wanted to, and at any time they wanted to.

One year they decided they were going to have the Baccalaureate service in the Baptist Church, in the new building we had just built. I didn't like it. I thought about this passage of Scripture which says "Occupy till I come." I said, "Who is going to preach the sermon?" They said, "Brother-So-and-So, the Methodist pastor." I knew I did not like it then. I thought, sup-

pose on the morning of this Baccalaureate service our Lord would come again, and He would find a Baptist preacher sitting in a church building listening to an Arminian—a falling-from-grace, universal church, open communion, sprinkling, baby-baptizing Methodist preacher. Would He think that Baptist preacher was occupying very well?

On Sunday morning I took as my text, "Occupy till I come," and I said Jesus is coming. He might come the Sunday of that Baccalaureate service, and I certainly would feel badly if He were to come and find a Methodist preacher in the pulpit. I was going out of town that week for a revival meeting and I wasn't there on Wednesday night when the church voted on it. However, everybody but eight voted according to my suggestion, and those eight voted for the Methodist preacher because they had already given permission for him to do so, and they felt under obligation to do so.

Even though I wasn't present when the vote was taken, I got the blame for it. One woman met me the next day, and when she saw me, she crossed over on

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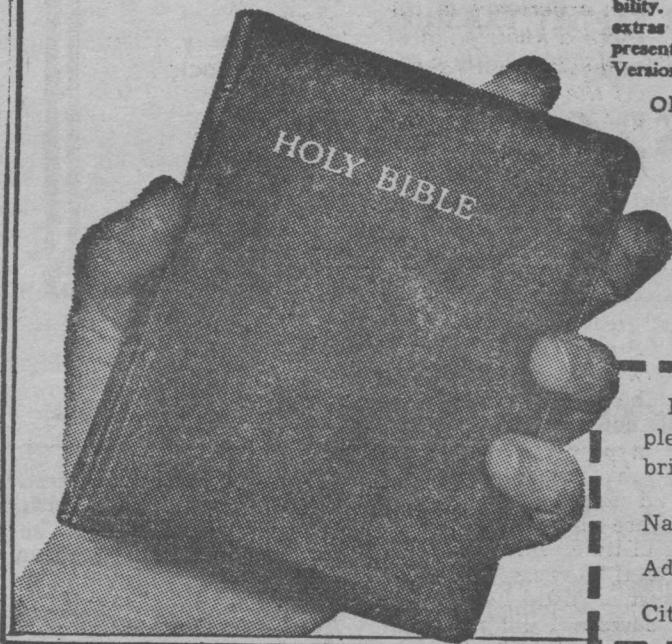
the other side of the street. One fellow called up and said, "Go out and hang the crepe on the door of the church building, for the church is dead." That man lived across the street from the church and just 11 months and 5 days later the crepe was hanging on his door, and he was dead. Even the local paper came out with the story telling how the First Baptist Church of Russell was hopelessly divided, when only eight people voted to have the Baccalaureate service there, and as I say, they only did so because they felt under obligation to do so.

Beloved, I look back on that night and it wouldn't have made any difference if the crepe had been hung on my door. It didn't make any difference if the woman did snarl at me. It didn't make any difference that the paper did say what it did. It didn't make any difference if people by the dozens got mad at me, and fumed, and fussed, and snorted. Our Lord said, "Occupy till I come," and you and I ought to keep busy until He comes.

That is why I suggested that we build this church building. That is why I suggest that we carry on a broadcast. That is why

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God's Word

(Continued from page one)

You might comment, "Well, what's wrong with the Word study?" "Aren't we to study God's Word?" Yes, a thousand times yes! We have such a great need to study His precious Word. However, what is being given emphasis is the fact that we are to give diligence (Imperative) to what we preach. Hew the line! Cut a straight path with the Word of God! Declare the Word so as to give instructions profitable for faithful service.

To study the Word is most assuredly preparatory to teaching and preaching, for to diligently teach the Word is not possible without an earnest study of the Scriptures. Thus our text declares that we are to be approved by what we preach and not merely by studying.

Let us think for a few minutes as to the meaning of giving diligence. The dictionary defines diligence as "persistent application to ones work or duty; persevering effort." For one to be diligent he must "pursue with painstaking effort."

The word in the Greek which the King James perverts translated study is found in various places in the New Testament. It is used in different tenses and moods, but comes from the same root word. This same word is translated to mean *endeavour* in II Peter 1:15; Ephesians 4:3; and I Thessalonians 2:17. Four times the word is translated *diligence* in II Corinthians 8:7; Hebrews 6:11; and in II Peter verses 5 and 10 of the first chapter. Only (Continued on page 8 column 1)

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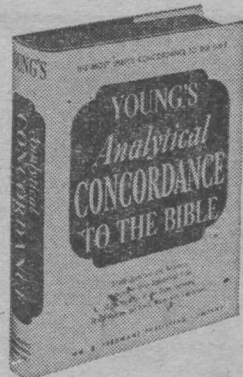
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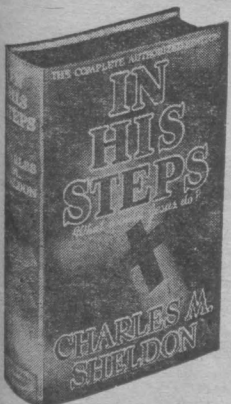


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(Continued from page one)
spiration of the Holy Spirit, he also spoke of it.

"Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And YE ARE WITNESSES of these things."—Luke 24:45-48.

In other words, Luke said, "It behoved Christ to suffer, to die, and to rise from the dead, and it is your privilege, your honor, your opportunity, and your duty to go and preach the gospel of the Lord Jesus Christ. You are to preach remission and repentance of sins in all the world."

Yes, beloved, He gave the order — He gave the command, that they were to go, and be witnesses.

This is in keeping with the prophecy of Malachi.

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."—Mal. 1:11.

Malachi says that His name will be great, His name will be preached, and His name will be known among the Gentiles and among the world.

I want you to notice the order in which they were to do this. I believe that verse eight gives us the order of the service. He said to them, "In Jerusalem, and in Judea, and in Samaria." If you know anything about the map of Palestine, you will know that Jerusalem is in the province of Judea. Jerusalem was the city where the church was located at this particular time when the Lord Jesus set up His church. He said to this church, "Ye shall be witnesses unto me in Jerusalem."

The name "Jerusalem" means "the possession of peace," and

this was the city where they were to speak and to teach of the peace of the Lord Jesus Christ.

I believe that we have a responsibility of telling the things of God, that we have a duty of telling about our Lord, and it begins at home. I believe in mission work. I believe that Brother Fred T. Halliman is doing a great work, and I believe that we should do everything in our power to help him in the work which he is doing in New Guinea. I believe that he should be there. I believe that there should be others out doing the same kind of work. But I believe also that you and I have the responsibility of telling of our Lord and Saviour at home. A man who is not willing to speak of his Lord at home cannot go abroad and tell of his Lord. I have known too many people who are ashamed to speak of their Lord at home, but want to be sent somewhere else. Listen, beloved, if you do not tell of your Lord at home, then don't say you want to go somewhere else to do it. Begin at home.

He said, "Ye shall be witnesses unto me in Jerusalem. After the Holy Spirit has come upon you, go out and tell about it." And what did they do? Beloved, there was Pentecost — the day when the Spirit of God came upon the church, and they went out and preached. Everybody said, "Well, what is this? Something is happening." Something was happening. They were telling about their Lord.

Listen to me, we have the responsibility and we have the honor of telling about our Lord. There isn't a one of you that has the privilege of sitting at home and letting someone else do it. You have the honor of telling about your Lord. It is your honor, and your duty, to tell the neighbors about Jesus. It is your duty to tell the people around about your church. It is your duty to invite them to the services of the Lord. Beloved, let us not shirk our duty.

He said, "Ye shall be witnesses unto me both in Jerusalem and in all Judea." Judea was the

largest province in Palestine. It was the province in which Jerusalem was located. So he said, "You preach in Jerusalem, and then you go into Judea and preach to all the people there. Tell them about the Lord."

You have the responsibility in your neighborhood where your church is. You start from there and then go on to the outlying cities, then into the state in which you live, and then into the country in which you live. Move out. In other words, tell about the Lord Jesus Christ.

He says, "Not only in Judea, but in Samaria. If you will look at the map, you will notice that Samaria is north of Jerusalem. He could have said the province south of Judea. He could have said some district in another area. I think it is interesting to note that He said Samaria, for Samaria happens to be the area that was occupied mostly by Gentiles in one part of it, and then in another part it was a mingled origin. It was some of the chosen nation that had united with the Gentiles, or with the heathen, to become a mixed group.

You realize, of course, that they were ostracized by the true Israelites, but He said to them, "Into Samaria, into the Gentile area, into the part that you would consider dogs, into the part that you would consider below the privilege of receiving the things of God."

Beloved, let us remember this: Every individual is a sinner. The only difference between the people of the world and every child of God, including myself, is the fact that we have been saved by the grace of God. What right do we have to look upon one person and consider that person not worthy to receive the Word of God? There is no reason to say such. We have missionaries working in all parts of the world, because out of these nations will be found some of God's elect. So He says, "Go into Samaria, and then into the uttermost parts of the world." They were to go out in all directions, to all people, and preach the things of the Lord Jesus Christ, and tell about the Lord Jesus Christ.

The Lord Jesus had spoken of this in the past when He had the apostles with Him:

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Mt. 9:36-38.

Every time I read this passage I think of Brother Halliman. He told me that when he was pastor of a church in Chicago, that the church felt a need of someone going from there into mission work, and they made it a point

of prayer. They prayed for a long time. He didn't realize when they began, that he would be the one to be called, but they prayed, and then one day he realized that Almighty God was calling him to go into the mission field.

I tell you, look around you, and look at the condition of the world and you will see the need of the Lord Jesus Christ being preached. Look around and see the condition of the world, and truly the harvest is plenteous. Truly, there is a need of God's laborers going out and telling about the Lord Jesus Christ. Truly, there is a need of going out, and preaching the gospel. Truly, there is a need of going out and telling about the Saviour. Think about that and your heart will be broken. You pray, and pray, and ask. Be careful, the Lord may send you. What an honor it would be to be called into the work of the Lord! What an honor it would be, to be called into some field where the lost are, where God's elect are! You need to be called to go and tell about the Lord Jesus Christ. You are to pray that He will send forth laborers into His harvest.

"Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42:5-7.

Briefly, I want you to notice what He says. He spoke of the responsibility that we are to go out and open the blind eyes. You say, "I can't open their eyes." I know, but you can preach the gospel, which will open them. You can preach the gospel that the Holy Spirit, working and using, will open the blind eyes.

So we can say that He sent us out to open the blind eyes—blinded by sin — blinded by the wickedness of the world — blind, but opened by the Word of God, and you, the one, that brought the Word of God. Wouldn't that be an honor?

Just think of God's people who are still in darkness, saved by the grace of God, who haven't been brought out. We can go out and help them. They are out of prison, but they are still in darkness. We can bring them into the light of the knowledge of the doctrines of the Word of God. This is our responsibility.

When we think of an enterprise, the word "enterprise" presupposes an enterpriser — one who undertakes, one who goes out and does this. Let me remind you that you cannot go out on your own. You must go out through a church.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up

with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."—Acts 13:1-4.

Notice, the Holy Spirit called them, and the Holy Spirit sent them forth. But how? Through the church. You cannot serve the Lord, and be doing the work that He would have you do, unless you do it through His church. If you go outside the church, you are going out without authority.

Let's go to my text and let me give you a warning. Notice:

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:10,11.

The disciples had gone through many trials and persecutions with their Lord. They had followed their Master. They had seen many things. They had seen Him put to death. They had seen Him die on the Cross of Calvary. They had seen Him put in the grave. But then they had seen Him when He had risen. They saw Him as He came to them and spoke to them. They saw Him and even though they had been perhaps a little disheartened and discouraged because He had been put to death, they had been enlightened and blessed with the fact that He had risen from the grave. Now, all of a sudden, He is gone again.

They watch as He rises into the heavens. They stand there gazing into heaven long after the cloud had disappeared. He was gone, and they didn't know what was going to happen to them. They didn't know what was going to take place. They didn't fully understand. Here was their Master, their hope, going back to heaven, and they said, "What are we going to do?" Beloved, they stood there gazing into heaven.

I am not saying that it is wrong to gaze into heaven. I think we don't do enough of it. I think we need to look toward our Lord. I think we need to cast our eyes upon Him, and look to Him, and take our eyes off the things of the world. I think we need to look to the Lord, and look to heaven, but they were doing one thing wrong, and that is the warning I want to give you.

The Lord had said, "Go back to Jerusalem." The Lord had said, "Ye shall be witnesses unto me." They had stopped. They were standing there looking, and the angels had to rebuke them. The angel said, "You men of Galilee, why stand ye gazing up into heaven?" In other words, "Get about the business that He gave you to do. Go back to Jerusalem." (Continued on page 7, column 1)



MORNING AND EVENING

By

C. H. SPURGEON

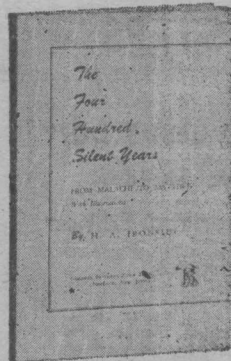
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PAGE SIX

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Supreme Enterprise

(Continued from page six)
salem and begin praying. Go back to Jerusalem and wait for the power."

Yes, beloved, I think we ought to gaze toward heaven, but while we are gazing, we need to keep busy doing the work that the Lord has given us to do.

I wonder how many of you are sitting gazing into heaven instead of going back to Jerusalem — instead of praying — instead of seeking the leadership of the Lord, and saying, "Lord, I am waiting; give me something to do. Lead me into the work that I might glorify Thy name."

Listen, beloved, the harvest is plentiful, but the laborers are few. Let's pray the Lord of the harvest that He'll send forth laborers in His Name.

As much great work as the apostles did on the day of Pentecost, they still had to be driven out of Jerusalem, to get out, and do the rest of the work that the Lord had commanded.

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at

Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles."—Acts 8:1.

I tell you, the command still stands. God's elect still need to hear the message of salvation. What are you doing? Are you doing just like they did — standing there, gazing into heaven? Or are you going about praying, and working, and serving the Lord? You have a work to do. It is a work of love. It is a work that brings pleasure. It is a work that brings heartache. It is a work that has many problems, but it is the greatest. It is the supreme enterprise on this earth. What are you doing today?

The Magi

(Continued from page one)
the best examples of Divine satire that one can find in the Bible.

"And God turned, and gave them up to worship the host (stars) of heaven; . . . ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them" (Acts 7:42, 43).

In these verses Stephen reminds the Jews of their sin in worshipping the stars. The same desire is in the heart of lost man today, and it is increasing during the days of this apostasy. I wonder how many preachers and church members turn to the astrology forecast in the daily paper, but never to their Bible until Sunday, if then? Indeed, we all know of ex-bishop Pike who dearly loved the seances.

To any honest mind, the Bible makes it clear that God despises the practice of trying to see into the future by means of star, seances, cards, etc. Since this is so obvious, do you think that He would use the very thing He hates? Of course not! Yet each Christmas the world and the churches accuse God of having sent a "star" to guide the Magi to go find Jesus. These Magi were no more than religious astrologers and magicians in a satanic heathen culture, comparable to the "wise men" of the Pharaoh (Ex. 7:11).

Some people, however, who give up traditions with great difficulty, will try to justify this ancient error by calling to mind God's so-called use of the witch of Endor. Let's set the record straight: God did not use the witch, He misused her. He overruled her demoniac power by calling up the real Samuel rather than letting a demon impersonate Samuel. The shock of seeing the real man made the witch cry out in fear (I Sam. 28:12). God overruled the power of Satan in the witch just as He overruled the plan of the devil in the Magi by sending them back home rather than to Herod. When God spoke to the Magi it was the ONLY time He communed with them.

God never sent the "star," but we know beyond a doubt that there was a light that looked like a star. However, this "star" was not a planet or a normal star as we know them in astronomy, the legitimate science. No celestial body ever danced around the

sky like that light did. It was a supernatural light guided by the power and intelligence of Satan (refer to II Thess. 2:9 and other places for references to Satan's power).

By the way, since the devil used the light to guide the Magi from Jerusalem to Bethlehem, why didn't he use it to guide them straight to the house of Jesus in the first place? Simply because he wanted his servant Herod (Matt. 4:8, 9) to find out about the birth and kill Jesus. Can you now see the purpose of the Magi's visit? All of it was a plan to get Jesus killed so He would not be able to go to the Cross. There would be other attacks of Satan against Jesus all the days of His flesh (temptations, Gethsemane to mention two).

Do not think that these Magi were God's elect saints even though they "worshipped" the Babe and brought Him presents. Does the act of going to church to worship and giving money make anyone a Christian today? You know good and well that Satan has his people in the churches doing all they can to disrupt and destroy the testimony of Christ with their worldly ideas and theology. The primary meaning of the word "worship" is simply the act of doing obeisance to one of superior rank than you. Subjects of a king worship their ruler by bowing in his presence. Simple homage to rulers and employers is really worship. That these men paid homage to the future King of Jews is not doubted, but there is room for doubt in assuming that they knew Him to be the Divine Son of God. How could they know one thousandth as much as Mary and Joseph about the Babe?

Indeed, their going to the palace of Herod seeking the king of the Jews is proof enough to me that these men merely considered Jesus to be the future earthly king who would succeed Herod, else why didn't they go to the Temple? Right?

Notice that they went to a house (Matt. 2:11) in Bethlehem, not a stable. And, it seems logical to conclude that since Herod murdered all the boy babies under two years of age, that Jesus was almost two years old by the time the Magi arrived at Bethlehem. Anyway, Joseph had moved his family into a house before the Magi came.

The whole account as we now have it, after being manhandled for two millennia, is a fabric of lies and error. We don't even know how many Magi there were, they didn't visit a stable, they didn't see a real star, God didn't send them, and their visit resulted in the murder of all the boy babies in Bethlehem. Yet, they have almost become saints by the Roman tradition.

Once you see that the "star" was of Satan, you can properly relate the incident in consistent theology. As long as you accuse God of being inconsistent, you reveal a superficial knowledge of the Bible, and attack His being. For the way God made the announcement one should read the account of the shepherds with all its beauty and clarity.

Let's stop attacking God. Let's bury the "Three Wise Men" once for all. If you must observe Christmas, do it in April and make it a time of truth.

Bible and Baptists

(Continued from page one)
said them." Brethren, we must accept the fact that the Bible is God's Word. I cannot contend with you for any doctrine that is revealed in this Bible unless you are willing to accept the Bible as being God's Word. If I don't believe it is the Word of God, then I have no basis upon which I can establish any truth. I might as well take Shakespeare. A son-in-law of mine, who at-

tended a Southern Baptist College in North Carolina, said that one of his teachers in that college said in a class one day: "I could actually preach a sermon without ever having used one word from the Bible."

Brethren, I hear a lot of sermons preached today with a text taken from the Bible, but where they might as well read a text from Shakespeare. I believe that it is the business of God's people to take God's Word and expound it. Paul said to Timothy, "Preach the word." He didn't tell Timothy to preach politics, and he didn't tell him to preach religion, but he told him to preach the Word.

The Word of God is the thing that tears up my preaching. It is the thing that tears up your preaching. I feel sorry for the man who says he still preaches the same sermons thirty to forty-five years after he has been in the ministry, that he preached when he first went in; that he has never made any changes. That signifies to me that that man has never grown in the Word of God.

Brethren, I change often. I had some ideas when I came to this Conference yesterday that I don't have today. There are some ideas that come to me every time I read God's Word that I didn't have before. I am sorry for you or anyone, if that is not your lot. In a conference like this, we have some of the most wonderful preachers that the Lord has ever called out into the field of His church. I don't believe in giving flowers to people after they are dead, but Brother John R. Gilpin, last night, preached those things that I believe with all my heart. I said to him after the message, "I agree with you wholeheartedly. That is according to my feelings. I love that." When we hear such preaching as that, then we can know that we have the greatest people in all the world — people who are dedicated to the truth of God's Word.

The doctrine of the sovereignty of God is not popular in the world. The world hated it in the beginning. In John 6, we find a group of people who were attracted to the Lord Jesus because of the miracles that He performed. They were attracted to the Lord Jesus because of how He fed them on the loaves and fishes, but when He turned to them and gave them that great doctrine of sovereignty, they turned their backs and went away.

They will do that in your congregations, preachers. They will run away when you preach that.

I remember one time some ten or eleven years ago when I was pastor of a little church in Miamisburg, Ohio. I went along for the first six months or so trying to teach them the elementary things of God's way of salvation. I tried to avoid the terms, "sovereignty," "election," "predestination," "foreordination," etc., but there came a time when I couldn't avoid them any longer. You find that people ought to be, as Paul said, out of the ABC class and up into a higher class. One day I took Romans 8:28 and I tried to expound it just as simply

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as I could, and just as mildly as I could. I tried to introduce it to them as you would to a group of children. A lot of these people walked out of there and never came back.

It will run people away, but God's Word must be taught in its entirety. It must be believed first of all, and then it must be taught. As the Apostle Paul said to the Ephesian elders:

"For I have not shunned to declare unto you ALL THE COUNSEL of God."—Acts 20:27.

II

Let's come now to the people to whom the Bible was given. If you disagree with me, please disagree with me in love. I disagree with just about every preacher I have talked to on some points, and I am sure I would disagree with some of you if we sat down and went over the catalogue of our beliefs from Genesis to Revelation. There wouldn't be one of you that would sit down with another and agree on every point. But does that make us enemies to each other? Does that make us love each other any less? I would never do or say anything, knowingly, that would make one of God's people to stumble, but I want to be true to the Word of God as nearly as I know how.

I believe that the Old Testament was given to God's people. (Continued on page 8, column 3)

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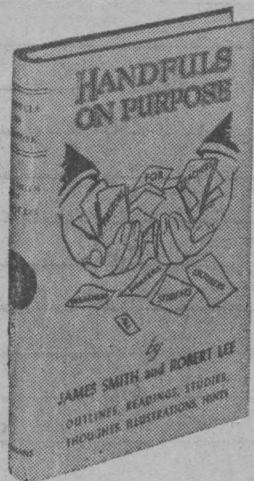
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God's Word

(Continued from page five)
once is it so translated study.
So, it is not so much to examine here in this passage, as it is to give earnest application to what one teaches, and that in order to be approved of God. The word study is too weak, for diligence requires persistence in faithfully teaching the Word.

Give diligence to what you preach.

In giving diligence, Paul says to Timothy, you can be a workman who will not be ashamed when you stand before the Judgment seat of Christ. Earnest application to true teaching and preaching will withstand the purging of fire, being proved by His consuming presence. When the works are tried, we have an incorruptible crown to lay at the feet of Jesus.

A workman without cause to shame? Yes, Timothy, because you handled God's Word aright. The context of this passage, along with the meaning of the Greek, bears testimony to what is being said. The word to shew is another blunder on the part of the Popeless Catholics, for it literally means to set near or by. It is most often translated present as is the case in Ephesians 5:27; Romans 12:1; II Corinthians 4:14; 11:2, and Colossians 1:22 and 28. Look up these verses and you

can get the correct rendering for this verse in Timothy.

Now, to present ourselves approved carries with it approval after examination and trial. I wonder what Paul was having reference to in Acts 14:22? Isn't it amazing how the word DOKIMAZW means to prove (primarily of metals)! We find such an experience in I Corinthians 3.

Our text goes on to the keynote as to what direction our diligence is to be channeled. We are to teach in a fashion recorded here. The Septuagint relates that the word translated handling aright or rightly dividing means to set forth faithfully without perversion or distortion. We are to cut clearly with the Word of truth.

Thus we have the work — Present God's Word faithfully!

We have the way to do so — by applying ourselves diligently.

Then we may have the wonderful blessing — being approved after trial, and being able to stand by Him in His kingdom unashamed, ever able to praise His name joyfully.

But in all this we are reminded of the warning as well in James 3:1.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation."

We find a more literal rendering by Gerrit Verkuyl:

"Not many of you should become teachers, my brothers, for you know we are assuming the more accountability."

Handling God's Word lightly is a very serious matter before our Lord. Let us be faithful men of God, diligently presenting His message in a manner pleasing unto Him.



Bible and Baptists

(Continued from page seven)

We are told:

"Unto them were committed the oracles of God."—Rom. 3:2.

God entrusted His Word to a people, and in the Old Testament God laid down the rules and regulations for that people. The Bible is God's blueprint for His people to follow. It is a blueprint of His plans and purposes for the ages, and particularly for certain dispensations. The Old Testament was given to God's people, and it was the guide and the blueprint, for them to follow, and as they were faithful to that, God blessed them.

When we come to the New Testament, we find Paul said that it was given also for our instruction and learning, and everything that happened to Israel was an example to us, or something for us to profit from.

When I say "us," I am speaking about Baptists. I don't believe that God gave the Old Testament to the heathen world. Likewise, I believe that we have positive proof that God gave the New Testament to Baptists. Roman Catholics say that they are the custodians of the Word, they are the guardians of the Word, they are the keepers of the purity of the Word. I read in the New Testament where it says concerning Baptists (they were all Baptists in that day):

"The church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

All the truth of the New Testament has rested upon the church, which is a Baptist Church. Baptists are the people responsible for keeping His Word pure. Talk about security (and I am not using the word "security" here in the sense of salvation), the only security that we have for our Baptists, is that we uncompromisingly declare the whole counsel of God. Paul said to Timothy, "I want you to commit this to faithful men, in order that they may be able to teach others also. If God gave us this Word, if He entrusted it to us, shouldn't we then be true to it, so that we can pass it on to our future generations?"

In John 14, when the Lord Jesus talked to the eleven apostles (Judas, the traitor, had already gone out) who constituted, or made up, the nucleus of His church, the First Baptist Church of Jerusalem, He was talking to His church — not to individuals as such, but the church. He said:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John 14:16.

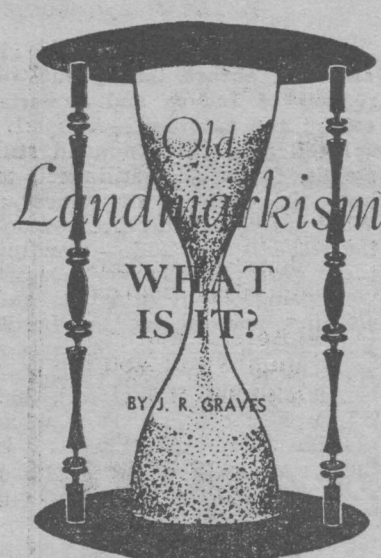
He said that when He is come, He is going to do certain things. He is going to reprove the world of sin, righteousness, and judgment. But then He said, "Many things I have to say to you, but you are not able to bear them yet. When He comes, He will guide you into all truth."

He doesn't speak about Himself. No, the New Testament does not belong to the Holy Spirit. It is not His Word; it is the words of the Lord Jesus which was given to Him, that He had Baptists to write down for future generations. The Holy Spirit received instructions from the risen Lord, just like the Lord, when He was on this earth, received instructions from the Father.

We are told:

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

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Testament is a revelation of the Lord Jesus Christ. It is His Word.

I ask you, to whom did the Holy Spirit come? On the day of Pentecost, did He come to one individual? Did He single out old Peter? No. On the day of Pentecost, did He come to the leaders of Israel? No. Did He come to the Roman Empire? No. But He came, and He empowered the First Baptist Church.

Speaking to the Corinthian church, Paul said:

"Know ye not that ye are the temple of God, and that the SPIRIT OF GOD DWELLETH IN YOU? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." — I Cor. 3:16,17.

He wasn't talking to an individual, but he was talking to the church, because the church, or the temple, couldn't be destroyed by heresy. He said, "If any man destroy the temple of God, him God will destroy."

Paul said:

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:27.

Paul is saying, "I don't fight the air like a boxer, but I beat on this old body, so that when I preach the Word, I myself might not be a castaway, that I myself might not fail to get the crown that is waiting for me."

I believe with all of my heart that the church in Glory will be made up only of those Baptists who have been faithful as to New Testament baptism. I don't believe that any of these freelancers will be included in it. They may have their names on the New Testament church roll today, but if they are not faithful to that church, they are not going to be with Him. He is going to have a bride that will rule and reign with Him.

Brethren, I am striving with all my heart to be faithful to the New Testament Church, so one day when I go over yonder to be with Him, I'll be in the New Jerusalem as a part of the Bride

of the glorious King of Israel.

Do you have that hope? Do you have that aspiration? The book of Hebrews has many things to say about "if you continue," and "if you are faithful." It has much to say about how that Israel was unfaithful to God and how they fell in the wilderness. Don't be like them. Israel was called upon to be faithful in the program that God has outlined for them. Israel was called upon to be faithful to the covenant that God had with her. Her faithfulness determined her blessing to the land.

Your faithfulness and my faithfulness in a New Testament Church determines our blessings in the Kingdom of God. If I did not believe that, I would quit being a Baptist. The easiest thing in the world is to be free-lance. The easiest thing in the world is just to be a "hobo" preacher and go wherever one wants to. We have a lot of them too that call themselves Independent Baptists. They call themselves believers in local New Testament churches. They call themselves all the things that we proclaim that we believe in, yet they are going out on their own authority. We read:

"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

The Holy Spirit must call God's men, and He also speaks to the church that sends them out. They went out under the leadership or under the power of instructions of the Holy Spirit. They went under the power and the authority of that church. Furthermore, when a missionary journey was finished, the Apostle Paul came back and reported to that church that had sent him out.

God's program is a Baptist program. God's program is a New Testament-centered program. He doesn't know anything about associations and conventions and societies.

May the Lord bless you!



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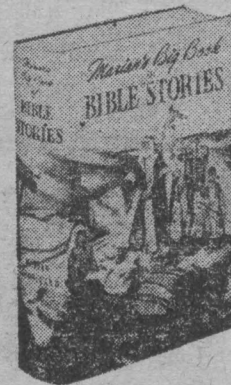
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