

The Baptist Examiner

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

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The Use Of Peyote In Navajoland

ELD. BILL BURKET
(Missionary to Navajos)

I have related to you some information about the "Peyote Cult" with some of its blasphemous rituals. Now I will try to sum up, by bringing to you the history of this off-spring of Satan from its commencement up to the present time. Particularly, how this religion came among the Navajos, and to what a great monstrosity it has grown among all Indians.

Just how did the Native American Church of North America have its beginning? As all Satan-inspired churches, it started as a small peyote cult. The peyote religion traveled from one Indian tribe to another, until many tribes were soon practicing the peyote ceremony in their religious services. Under religious freedom, granted

by the U. S. Constitution, this cult has grown and prospered as has all other false churches started by man or rather by Satan, the arch-enemy of the Lord's own true Baptist Churches.

It is not known for certain, just how long the Indians of our Southwest tribes have been using peyote, but it was before the white man set foot in America. As far back as when the Spanish came to Mexico City, a few hundred years ago, they found the Aztec people using peyote as a medicine. And since 1631, there are records among the literature of the Spanish Inquisition of the Roman Catholic Church, concerning documental evidence of peyote being used by Pueblo Indians living near Santa Fe. And then, with the year of 1928, the Ute Indians of southwestern Colorado, had been practicing peyote

ceremonies for 30 years. The Navajos learned how to conduct peyote meetings from the Utes. The peyote church was started among the Navajos as a result of a story related to them by the Ute Indians.

According to this story, many years ago, the Indians of the Southwest tribes were fighting the Mexicans. One Indian lady became lost from the rest of the war party. Finding herself alone, she wandered for days without food or drink. The fourth day, she heard the beating of a drum in the distance. As she moved towards the sound, she noticed the tone quality was unfamiliar to her ears. She kept hearing the beating of the drums in the distance and kept moving in that direction until she was tired. She was near to the point of death (Continued on page 3, column 1)

VAGABOND BAPTISTS

By PAUL A. TIBER
Cleveland, Ohio

I Corinthians 12:12-27

Baptists, the kind that read this paper, know a great deal about the Lord's church. They know the Scripture teaches that she is necessarily local, not universal or invisible; that she is called the body of Christ and is therefore a LIVING ORGANISM; that the very power of Hell itself would never succeed in exterminating her. They know that she is the pillar and ground of the Truth; is custodian of the ordinances given by our Lord, and is the sole authorized channel on earth through which all Scriptural Truth is dispensed.

Yes, Baptists know all of this and more! They know that great heart stirring Biblical fact "Christ also loved the church, and gave himself for it!"

Certainly it is true that the Baptist readers of this paper know all of these things about a New Testament Church, but it is sad to observe, in many Baptists, the conduct which conveys an attitude of disregard toward the church of which they are, or were members.

The signs of our days (the last days) are extant. It is true that we are living in the careless times predicted by our Lord (Matthew

24:37-39) and many Baptists have been caught up into the careless ways of this world.

Careless Baptists, for the purpose of this article, are those whose relationship to their own church is unscriptural. They



PAUL TIBER

have learned about her, but not of her — their heads are filled with the knowledge of her but their behaviour towards her show that their hearts are indeed far from her.

The following indictment will (Continued in page 4, column 5)

"Why I Am Most Strictly An Independent Baptist"

MILBURN COCKRELL
Dorsey, Mississippi

On numerous occasions I have been asked, "Why does your church not affiliate with some association or convention?" Still other honest inquirers ask, "Why



MILBURN COCKRELL

are you against mission boards?" The Bible commands me to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you

with meekness and fear" (I Pet. 3:15). Thus in this article it is my purpose to give some of the major reasons why I am not affiliated with any major body of organized religion.

I realize that conventions and associations do some good things, and I firmly believe that there are many true churches in these bodies. Yet I also know that there is some good in the wastebasket, but I do not practice eating out of it.

It is not my purpose to push myself or independent Baptists forward on the demerits of others. Neither is it my aim to start a fight, for Baptists have many common foes outside the camp. This information is presented in defense of the churches who refuse to affiliate with associations and conventions because we feel they are unscriptural.

I thank God for the church truth which I learned from the preachers in what used to be the North American Baptist Association (now Baptist Missionary Association). My respect and love for the brethren in the B.M.A. has not changed since my departure from the association, notwithstanding the attempts of a (Continued on page 5, column 2)

"A DECEITFUL BOW"

PREACHED AT CALVARY'S 1969 BIBLE CONFERENCE

By CHARLIE BUFORD
Amarillo, Texas

"And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents. Yet they tempted and provoked the most high God, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow." — Ps. 78: 54-57.

My message is going to be just facts, rather than names and figures. I have a pretty good sized bookcase at home, with lots of books in it, with names and dates of events that have taken place during the church age, but instead of taking time with names and dates, I am just going to deal with facts for my message this afternoon.

I remember one time I heard two preachers talking. They had quite a discussion concerning church issues. One of them said to the other, "Just where do you stand concerning the doctrines of the church?" The other one said, "I stand where you stood when you stood where you ought to stand."

Beloved, I am persuaded that there are many people today who are not standing in the place where God intended for them to stand, and where God originally placed people in His church to



CHARLIE BUFORD

send them out. Many of them are turned aside like a deceitful bow. They have turned so far aside that they are like the bowman that killed Ahab, the king of Israel.

In I Kings 22, we read how that Ahab, the king of Israel, had gone to see Jehoshaphat, the king of Judah, and had asked him to go with him to help take Ramoth-Gilead out of the hands of the Syrians. Together, they had gone into battle. Before this time, God had said that the dogs were going to lick Ahab's blood, even as they had licked the blood of Naboth, whom Jezebel, Ahab's ungodly wife, had killed. As they were in battle with the Syrians, the Word of God says that "A certain man drew a bow at a venture." In other words, he was aiming at nothing, and God took the arrow that this man shot through the air, and guided it into the joints of Ahab's harness, so that this ungodly king died at sundown, and the dogs came and licked his blood just like God had said.

Many churches today are aimless just like this man who drew a bow at a venture. He aimed at absolutely nothing, and many churches thus have their religious ceremonies. They have their religious clothing. They have their religious buildings. They have their religious pews. But they are aiming at nothing; they have turned aside like a deceitful bow.

In Exodus 8:28, Pharaoh, the king of Egypt, certainly spoke the Devil's sentiments, when he said:

(Continued on page 7, column 2)

Calvary Baptist's Annual Calendar

Calvary Baptist Church's annual calendar for 1970 has been mailed to our readers and even though we have sent out a large number of them, we still have a few remaining that we'll be glad to mail free of charge to anyone requesting the same.

This is a large calendar with pictures relating to Calvary Baptist Church, Brother Halliman and Brother Burket. Seven pages are devoted to Brother Halliman, three to Calvary Baptist Church, and two to Brother Burket. It would be a joy to us to hear from you and to send you this calendar if you should wish to have such.

If you received a calendar, and want another for a friend or some fellow church member, or if you failed to receive one, and would like to have such we'll be only too glad to mail it to you.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE CREATOR, THE CREATURE'S PRESERVER"

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."—Psa. 121:8.

I have often been amazed at the number of verses within God's Word which tell us how God graciously cares for us. In fact, it would be impossible for us to measure or to number the verses which tell us how God preserverly keeps us, and looks after us, and guides our steps from day to day.

I want to take a few moments at the outset to read you a few of these Scriptures whereby we can see how God does take care of us.

"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.

This is that which is ordinarily spoken of as the Great Commission, and it tells us that there are some three or four things which we are to do. We are to go, make disciples, baptize those which have been saved, and teach them the "all things" of the Word of God. That is our commission, and the promise is that He will take care of us all the way, even

to the end of the age.

I know of no greater promise in His Book. It is a promise to His church, because the text was spoken to His church. He said, "You go, make disciples, baptize them and teach them, and I will be with you all the way, even to the end of the age."

Let's notice a second text which shows how God takes care of us:

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

Not one of us can fail to fall back upon this text. Not one of us can fail to believe it. It says, (Continued on page 2, column 1)

Appreciated Letter

Dear Friends in Christ:

Enclosed, you will find a love gift to be used to help pay some of the expenses of TBE, or as the Lord leads. Surely would miss receiving THE BAPTIST EXAMINER weekly — I look forward weekly to feasting on the precious truths found in God's Word, which are made so plain in this sound paper — I know of none other that delights my soul and feeds me spiritually as TBE.

May our Lord bless and take care of the needs that are so pressing now — and give victory for His cause and for His Glory.

With prayer,
Mrs. Robert Kennedy,
(Ohio)

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Baptist People

JOHN R. GILPIN.....Editor

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"Creator .. Creature"

(Continued from page one)

"And we know that all things work together for good to them that love God."

Do you love God? Are you saved? Then there is nothing that can ever come into your life or into mine, but that it will work together for good in our behalf.

Notice another Scripture:

"In every thing give thanks: for THIS is the will of God in Christ Jesus concerning you." — I Thess. 5:18.

We are told to thank God for everything, and the text logically concludes by saying this: Whatever might have taken place in your life, or whatever may come to pass in your life, this is the will of God in Christ Jesus concerning you.

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is NOTHING TOO HARD for thee." — Jer. 32:17.

Jeremiah had just been told of God to buy a field from his uncle's son. He had bought the field. The armies of the invaders are drawn up just outside the city. He knows the city is going to fall into the hands of the invading army. He knows he is going to be carried captive. He knows that in just a little while all the people are going to be in a foreign land as captives. He has just bought a field at God's command. How is he ever going to be able to make use of that field? If he and all Israel are going to be carried captives, what value is this field going to be to him, yet God has commanded him to buy it. He looks up into God's face and says, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee," as if to say, "Lord, you are going to work it out, and I will leave it in your hands. There isn't anything too hard for you to do."

"Be content with such things as ye have: for he hath said, I will NEVER LEAVE thee, NOR FORSAKE thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." — Heb. 13:5,6.

Can you find any greater promise in all of God's Word that would give us hope, courage, comfort and enthusiasm as we face the problems of life? Our God said, "I will never leave you." He said, "I will never forsake you." He said, "You want to remember that you are not to fear what man shall do unto you."

Here is another verse which tells us the same truth:

"And he said unto me: My grace is SUFFICIENT for thee:

for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of God may rest upon me." — II Cor. 12:9.

Three times Paul has gone to God relative to the thorn in his flesh. I don't know what the thorn was. Some say it was bad eyesight. I don't know that this was what it was. I am satisfied that Paul was afflicted with bad eyesight and it may be that this was the thorn in his flesh. It may have been something else. God did not see fit to tell us what it was, and I think there was a reason for it. If God had said, "If you have bad eyesight, that is a thorn in the flesh," then only the person that has bad eyesight could claim the promise. As it is, since we know not what the problem was with Paul, then anybody can claim this promise, since God said, "My grace is sufficient for thee."

I say to you, it makes no difference what problem may come into your life or mine, we have the assurance that God is taking care of us, and that He will continue to take care of us, in view of the fact that He says, "My grace is sufficient for thee."

"Thy shoes shall be iron and brass: and as THY DAYS, so shall THY STRENGTH BE." — Deut. 33:25.

It doesn't say, "As thy years, so shall thy strength be." God does not give us a year's supply in advance, but day by day strength is promised. We are starting into this new year of 1970. I wonder what is out before us. I wonder what we will have to contend with. I wonder what we will have to go through. I don't know. God doesn't say, "I will give you strength for the year," but He does say, "As thy days, so shall thy strength be." Every day God has the exact strength that we need, and God has the strength that you and I require to carry us through every day that comes in this year.

"The eternal God is thy REFUGE, and underneath are the EVERLASTING ARMS: and he shall thrust out the enemy from before thee; and shall say, Destroy them." — Deut. 33:27.

Suppose you fall? Suppose you fail? Suppose you have heartaches? Suppose you have problems? Suppose you have difficulties? Underneath are the everlasting arms.

I tell you, beloved, if you and I were to fall today, where would we fall? We would fall into the everlasting arms of God, because God's everlasting arms are beneath us.

"When a man's ways PLEASE the Lord, he MAKETH EVEN HIS ENEMIES to be at peace with him." — Prov. 16:7.

Notice, God says just be sure that your ways please Him, and He will take care of your enemies. He says, "I will say to this man that is giving you so much difficulty, 'leave him alone.' I will say to that man who is causing you so much heartache, 'Let him be.'"

Isn't it remarkable that God can control our enemies so that even our enemies can't do anything to us when our ways please the Lord?

I have taken time to read to you these nine verses of Scripture that you might see that God takes care of His own, and that God looks after us from day to day, and that there isn't anything that comes in our lives but that God has promised us that He will keep us in it, and will preserve us from it, even unto the end.

Though all these are great verses, as to God's care, I think in all probability the greatest in all the Word of God is the text which I have read to you, which says:

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

I don't know how we can find anything that could bring more encouragement, or that would be of greater value to us in our spiritual experiences than the text which I have read, for it tells us that God is going to preserve us. In all our going out, and all our coming in, God is

going to look after us from this time on, and even for evermore. We are not going to have to worry even about the future, for evermore God promises to care for us.

I might say by way of a resume of the Psalm itself that this is a marvelous Psalm. It is a pilgrim psalm. It is one that a pilgrim might recite as he travels in an unknown land. To begin with, he says, "I will lift up mine eyes unto the hills." But, is he going to find his strength in the hills? No, not at all.

The next statement is, "From whence cometh my help?" In the King James, or the Authorized Version it sounds like, "I will lift up mine eyes unto the hills, from whence cometh my help." But that is not what it says, beloved. He is looking for help, to be sure. He is traveling. There are hills out before him. There are mountains for him to climb. There are ranges that he is going to have to cross over. He said, "I will lift up mine eyes unto the hills, I see the problems that are out before me." Then he asks the question, "From whence cometh my help?" There should be a question mark there. You understand in the original, we had no punctuation. Actually this is a question: "My help cometh from the Lord, which made heaven and earth." He says, "I have ranges and mountains and hills, I have problems and difficulties, and I have all kinds of barriers before me as I make my journey today. Where am I going to get my strength? My strength comes from the Lord."

Then he goes further to say, "He is not asleep. God is not slumbering. He is not taking a nap. He is going to be looking after me, and He will not suffer my foot to be moved. He is going to keep me all through the day, to the extent that He will give me a shade in the hour when the sun is shining the brightest. He will preserve me from all evil. He will even preserve my soul." Then he says, "He will take care of my going out and my coming in. He will look after me daily from this time forth, and even for evermore."

I

GOD SEES ALL OF OUR GOINGS.

There isn't anything so far as you are concerned but that God sees it. Especially does He see all of our goings. Listen:

"For his eyes are upon the ways of man, and he SEETH ALL HIS GOINGS." — Job 34:21.

God sees us all of the time. You get up tomorrow morning and start out for the day. There will not be a single thing that you will do tomorrow, or a single place that you will go tomorrow, but that God will see you. He will see all of your goings.

Listen again:

"For the ways of man are before the EYES OF THE LORD, and he pondereth all his GOINGS." — Prov. 5:21.

I say then, in the light of these verses, as well as in the light of my text, that God sees us in all of our ways.

When we go out in the morning to labor, and when we come home at eventide to rest, God sees us.

When we go out in youth to begin life's battle, and when we come in at the end of life to die, He sees us every step of the way.

When we go out to be saved from sin's penalty, and then we persevere unto the end of the way, we do it because He sees us.

When we go out to take care of things in public, and when we come in to take care of private affairs, He sees us.

I say to you, beloved friends, God sees. He sees, I say, all of our goings: our failures and our successes; our happiness and our sadness; our sins and our seasons of holiness; our sickness and our health; our prosperity and our penury. There isn't an event in life but that God sees us every hour of every passing day.

That is why He preserves us from this time forth, and even

for evermore. Why? Because He sees us. He couldn't preserve us if He failed to see us.

I am glad for this truth, there is never an hour of my life but that I am under the careful scrutiny of Almighty God, and there is never a moment of my days but that God sees every step that I take. What a sobering thought! What a challenging reflection! How it ought to thrill our souls to realize that God sees us and hence God preserves our steps from this time forth, and even for evermore.

II

ALL OF OUR GOINGS ARE ESTABLISHED OF GOD.

If He sees our goings, then evidently He has established our goings. Listen:

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and ESTABLISHED MY GOINGS." — Ps. 40:2.

Notice, God picked us up when we were sunk down into the horrible pit of sin. He picked us up when we were floundering in the miry clay of desperation as a result of sin. He set us up, on a rock — the Rock of Ages, and then above everything else, he established our goings.

God says to you and me, that we are going just exactly as He has directed us. Isn't that precious to know that God has established our goings?

Let's notice again:

"MAN'S GOINGS ARE OF THE LORD; how can a man understand his own way?" — Prov. 20:24.

Notice, our goings are of the Lord.

What are you going to do tomorrow? You don't know how you are going to walk and what you are going to do, whether there will be prosperity and peace or penury and difficulty. You don't know whether you will live a life of holiness that will please God or live a life of sin which will be a disgrace to God. You don't know what is out before you, but there is one thing certain: man's goings are of the Lord.

I think that is the meaning when the Psalmist says:

"The steps of a good man are ordered by the Lord: and he delighteth in his way." — Psa. 37:23.

I believe every step that you and I take tomorrow is of the Lord. I believe every step that we take this week is of the Lord. I believe that He, every day, establishes all of our goings. As this text says, "The steps of a good man are ordered by the Lord." If He is going to preserve us, then surely all of our goings are established by the Lord.

What kind of business are you going to be in this week? What work are you going to do so far as a living is concerned? So far as the making of a livelihood is concerned, what are you going to do? There is one thing certain, it is all established by the Lord.

The kind of health you are going to have this week — are you going to feel poorly, or are you going to be in robust health? Are you going to enjoy life to the fullest so far as your physical health is concerned, or are you going about with aches and pains? One thing certain, our goings are established by the Lord.

How about your conversation? Are you going to be able to get along with people as you talk to them this week? or is your conversation going to bring you difficulty and grief because of some word that you may speak, that may be misunderstood? There is one thing certain, it is of the Lord, because He establishes all of our goings.

How about your traveling? Where are you going to travel this week? I think if you and I get home at the close of every day safely, with these automobiles jostling one another as they run to and fro like torches — I say, if we get home safely, it is because the Lord has taken care of us, He has watched over us, He has looked after us. Our goings have been established by the Lord.

When I got back home recently after my trip to California, I

was thinking about how much I had traveled by way of train, bus, auto, and plane in the years of my ministry. I have now chalked up over a million miles in the service of the Lord. Beloved, I say to you, all of the miles that I have traveled, just like all the balance of my goings, have been established by the Lord.

I say, all of our goings are established by Him.

Do I speak to somebody who is unsaved? Then I will say to you, if ever you are saved, God is looking after you tonight. He is establishing your goings now. If you are one of His elect, God is establishing your goings, even though you may not realize it, and He is going to save you some of these days. Even after you are saved, He is going to establish your goings.

Oh, my brother, my sister, here is a text of Scripture that ought to thrill the hearts of every one of us to know our goings are established by the Lord.

Some of these days we are going to come down to the end of the way and when we do, we are going to be put down into the grave. When this old body has moldered into dust — when this body is no longer anything but dust, He is going to be looking after us, for He says that He will preserve us for evermore. That body that is down in the grave moldering in the dust, God has established the goings of that body.

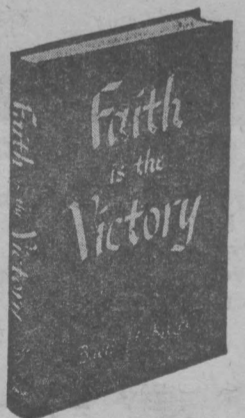
I go out to the cemetery once in a while and I stand looking at a grave, and I say, "Is this the best that God can do — that God would allow death to come? Is that the best thing that God has for the one that has died, and the best thing that God has for me? Is that the best that God can do?" Beloved, I thank God as I realize this truth, that even the dust within the grave is within His care, and thus all of our goings are established of the Lord.

Some of these days there is going to be a resurrection. Those graves in the cemetery are going to burst open and the dead ones are going to come out of the grave. Beloved, when we are raised up at the last day, it will be God that preserved us in life, God that preserved us in salvation, God who preserves us after we were saved, God who took care of our dust in the grave and God who brings us out and resurrects us at that last day.

This text is the most inclusive text in all the Word of God when it says that He is going to (Continued on page 3, column 2)

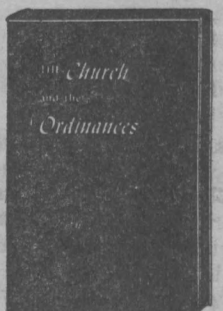
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Navajoland

(Continued from page one)

from hunger and thirst after several days being lost. She laid down and went to sleep, and then beheld a vision of a Saviour in white clothing, walking in the sky. Thus, the Indians say today, "That Saviour in white clothing, was Jesus coming to the Indians." As the Indian lady was sleeping, she heard a voice speaking to her and saying, "Hey! hey! wake up." She awoke and looked around, but no one was there. The voice continued, saying, "There is a holy plant, take that plant and eat it. . . it will be food and drink. Now is the time for you to use this plant . . . here is the drum you heard. Use it while you eat the plant and you will find peace in a Saviour," said the voice. She fell to her knees and all that she saw was a cactus plant. She pulled it up and ate it. Thus, this lady who was almost dead — the plant saved her life. She kept eating that plant (peyote), and on the fourth day, she came unto a camp where she found her own people. Then she told her people the story of what happened to her and what she had found. She told them to put up a teepee and to sweep it out good, and to build a fire inside. Then, to make a drum, rattle, and a cane. The cane was to be high enough so that one could lean upon it. She next instructed them to set the peyote in the middle of the tent just like it grew out of the ground. Then they were to have some music and peyote all night long with which to practice. She told them that peyote would enable them to see at night, the same as in the daytime. The more you use peyote the more wisdom you will possess. That is how the peyote religion had its beginning.

Later on, there was a man who

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used peyote and said he had found a song in it. This he called the peyote traveling song, and predicted that peyote would travel to all the Indians. He prophesied and said, "Let this thing branch out from tribe-to-tribe." This came to pass as peyote spread among the Indians.

Since 1800, Oklahoma Indians have had something new in their religion. They discovered a "Mes-sal Rite." It is referred to as a sacrament and was incorporated into the Indian worship as a religious ceremony. This was the first reference to the peyote cult. As the peyote cult branched out among the various tribes, the Indian religious organization became known as the "Union Church."

In 1918, the Bureau of Indian Affairs had a "peyote law" passed by Congress. Then the Indians changed the name of their church to "The Native American Church."

In 1944, the Indian Association became a national organization with the name "The Native American Church of the United States." Then after branching out into Canada, the name was changed in 1955 to "The Native American Church of North America."

This is the story from the beginning until today. The following is a quotation and a prediction from a member of the Native American Church.

"This is how we learned things from peyote and we are still learning. We are Indians, peyote is for us, for lifetime education, and we believe in God, the Great Spirit Almighty. We desire to keep this, our church, from generation to generation."

Beloved, I contend from the above report and the preceding reports that this is as needy a mission field as any other place in this dark old world. I want to thank each and every one of you who have supported us with your prayers and gifts in the past year. I praise and thank the Lord for you all! As you hold us up in prayer, we are resolved by God's grace to try harder than ever to reach God's elect in this new year. May great grace be upon you and may your souls prosper in the year ahead.

In His blessed service,
BILL BURKET

"Creator . . Creature"

(Continued from page two)
preserve us, even for evermore. From now on, we are preserved. We are in the preserving hands of God Himself.

III

WE SHOULD PRAY FOR HELP.

In view of the fact that God preserves and helps us, we of God's children certainly ought to pray to God for His help. We read:

"HOLD UP MY GOINGS in thy paths, that my footsteps slip not."—Psa. 17:5.

The Psalmist says that even when we go out on the King's highway, we ought to go in prayer, praying that the Lord will hold up our goings in order that our footsteps slip not.

Do you have any trouble with your feet slipping? Do you have any trouble with your feet here

within this world? Do you ever slip?

Well do I remember that night before we moved to this building, when a number of us were here in the building planning relative to the completion of it. As I walked in this auditorium, just a little beyond where I am standing, suddenly my feet slipped from beneath me, and I struck the pavement with a tremendous force. There was no reason, humanly speaking, but my feet slipped and I fell.

From that time down to this many times I have come back to Psalm 17:5, and I have said, "Lord, I am walking on the King's highway every day. Hold my feet, lest my feet slip."

Beloved, in view of the fact that God sees all of our goings, and God establishes all of our goings, we certainly should pray for His help as we go in and out within this world.

IV

ILLUSTRATIONS FROM THE WORD.

Let's notice some illustrations from God's Word that you might see how God has done just what this text says — that He will preserve us from this time forth, for evermore. Let's look at some men in the Bible to see how God kept His word.

Take Abraham, for example. When Abraham was an idolater over in the land of the Chaldees, God looked down and called Abraham and said:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." — Gen. 12:1.

Abraham did exactly what God told him to do.

Abraham's people were all idolaters. Tradition says that Abraham himself was an idolatrous priest. The Word of God doesn't tell us that, but I think it is possibly true, in view of the fact that God's Word does tell us in the book of Joshua (chapter 24) that Abraham's people were all idolaters. I think we are reasonably allowed to assume that Abraham himself may have been an idolatrous priest. However, God said to him, "Abraham, get out of this country and go into a land which I will show you," and Abraham did exactly what God said.

Abraham moved 500 miles or more over into the land of Palestine. The Word of God says:

"And Abraham journeyed, GO-ING on still toward the south." — Gen. 12:9.

Notice his goings. Abraham went down into the land of Egypt and came back out of Egypt. He parted with Lot. God took care of him in all of his goings.

God's Word says concerning Abraham:

"For he looked for a city which hath foundations, whose builder and maker is God." — Heb. 11:10.

God established his goings, God preserved him, and all the time that he was going, he had his eyes on a city "whose builder and maker is God." Thus, God preserved him every step of the way.

I like to think of David. God laid His hand on David as a lad to become king over Israel, but he didn't become king immediately. Saul was then king, and David was willing to wait until the time that God said for Saul to step aside, so David could become king over the land of Israel.

You remember how Saul rose

up with envy against David, and how David had to flee for his life. It was a case of a strong monarch chasing a weak man, and Saul would have killed David, time and time again, had it not been that God was on his side, and God preserved him.

Even when David was over in the land of the Philistines, God preserved David. David was just about to go to war with the Philistines against the children of Israel. Everything was all set. He was ready, and Achish, the king under whom David was living, was willing for him to go. Listen:

"Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and THY GOING OUT and THY COMING IN with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me this day: nevertheless the lords favour thee not." — I Sam. 29:6.

Achish said to David, "I am well pleased with your going out and your coming in. I am well pleased with everything that you have done. You have been loyal and honest with me all the way but the lords favor thee not. You can't go to battle with us, David, because the Philistine lords don't favor you."

Wouldn't it have been terrible if David had gone to battle against his own people? Later on when he became king, it would have been embarrassing for him to say, "I fought against you once upon a time." God saw to it that those Philistine lords did not allow David to go to battle against his own people. God preserved him in all of his going out and his coming in. God took care of him.

David was loyal to Achish, but the Philistine lords were afraid of him, and they themselves unwittingly kept David from embarrassment through the years to come. Eventually, I see David on the throne of Israel and I see him fighting against the Philistines. I see him as he wars against those whom he tried to war with, against his own people, and I say, how good God was to David in preserving him from Saul, in preserving him from fighting with the Philistines, and preserving him from this time forth, even forever.

I look at Jonah. I like to read the book of Jonah. It is so much like my own experience because Jonah got in trouble since he didn't do what God wanted him to do. The Word of God tells us how Jonah rebelled against what God wanted him to do. Listen:

"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa: and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." — Jonah 1:3, 4.

Look at Jonah fleeing, hiding, trying to get away from the service of the Lord. God sent a storm so great that the mariners couldn't manage the ship. God sent a storm that was so great, it looked like they were going down to the bottom of the ocean.

God sent a fish just at the right time, with his mouth wide open. When it looked like Jonah was going to drop into the ocean to perish, that fish was there with his mouth open, and his face upturned, and Jonah fell down the hatch into the fish's mouth, and God preserved him in that fish.

God said, "I will preserve you from this time forth, and even for evermore," and God preserved Jonah. Even though Jonah was backslidden — even though Jonah was rebelling against the service of the Lord — even though Jonah didn't want to serve the Lord, God took care of him.

I can see that fish now as he opened his mouth at the very opportune time, and Jonah fell in. Then that fish made a bee-line, like a submarine, for Nine-vah, that he might drop Jonah off just in time for Jonah to keep his preaching appointment. I see him when he got there — a changed man, a man ready to preach. Why? Because the Lord preserved him from this time forth, and for evermore.

When I come to the New Testament, I see how Simon Peter got off on the wrong foot every once in a while. I think he was pretty much like most of us are. He got off on the wrong foot quite often.

You remember the time when he said, "Lord, if it is really you, bid me to come to you. I would like to walk on the water with you." Simon Peter stepped out of that boat and took off, walking on the water, but when he saw the winds were boisterous, he began to sink.

Someone has said, "It is bad that Simon Peter took his eyes off the Lord and looked at those waves and began to sink."

Beloved, how many times have you even taken the first step? I ask you, how many of you have taken the first steps that Simon (Continue on page 7, column 1)

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THE BAPTIST EXAMINER

JANUARY 17, 1970

PAGE THREE

The Baptist Examiner FORUM

"Does 'church' (ecclesia) ever represent the whole body of the redeemed?"

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



This question sounds just about like saying Does Bear Bryant's Alabama football team represent all the football players in the world? The Greek word ECCLESIA means a called out ASSEMBLY. So if you could assemble all the redeemed in one place, organize them into one body with a pastor, deacons, clerk, treasurer and other necessary helps, you could call that huge body an ECCLESIA. But until we can do that, we ought to have sense enough to quit thinking about, and talking about all the redeemed being a church, or an ECCLESIA. Such a thing is absurd even to the point of being ridiculous.

There are those who seem to think that when all the redeemed get to heaven they will constitute one huge church. But, may I ask, what business will our Lord have with a church in heaven? Remember, the church's task is to preach the gospel to every nation, baptize those who are saved and then teach them the all things that He has commanded. Pray tell me where in all the universe save here in this old sin-cursed world can the church perform her God-given task?

Yes, I am aware of Heb. 12:23. And I am also aware of the botched up translation that is to be found in some of our translations. You will notice that our authorized translation says, "To the general assembly and church of the first born." The ECCLESIA is not in view here at all. "General assembly" here comes from PANEGURIS, not from ECCLESIA. And "church of the first-born" comes from the translator's universal church loving imagination. If you look closely you will see that the redeemed make up an altogether different group at the end of the verse. Therefore, this "church of the firstborn" can only be the figment of a universal churchite's imagination.

ROY
MASON

Radio Minister
Baptist
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Absolutely, certainly and positively NO!

Right here is where so many otherwise orthodox men (on the church question) make their fatal error that serves to negate all that they have taught about the church.

Those who believe in the Universal, Invisible Church, of course hold that all of the redeemed will constitute the Bride of Christ. They babble about the "rapture of the Church," meaning that when believers are caught away at the return of Christ, that group will constitute the "Church." But the Scriptures do not teach this.

Paul said, (I Thess. 4 that "the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them." He is talking about believers and the word church is not mentioned. So many have that expression "The rapture of the Church," as a part of their spiritual vocabulary, but it is NOT in the Bible. "Oh, but it means that!" Who says it means that? It doesn't mean anything of the kind.

The final ecclesia—the church now in prospect—will consist, not of all the redeemed, but of the saved members of the true ecclesias of the centuries who have borne true witness for Christ in spite of dungeon, fire, and sword. Heb. 12 presents the final picture of the "General Assembly." Those not identified with the church that Jesus started, are designated, "the spirits of just (justified) men made perfect." These will be the guests at the wedding supper of the Lamb.

(I have written a book entitled "The Myth Of The Universal Church Theory Exploded," which Bro. Gilpin will publish. This book goes into details concerning the whole church question.)

AUSTIN
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PASTOR,

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Church

Arabia, Ohio



It absolutely does not. The word church is never referred to in the Scriptures as consisting of all the saved. The church (Baptist) was founded by Jesus Christ. There were multiplied thousands who were saved ere Christ came to the earth, but they were not members of Christ's church. In fact, when Christ created His body (church), He did not take all the saved on earth at that time to make up His body any more than He took up all the dust of the earth to make the body of Adam. The Bible clearly teaches that the 12 apostles were selected as charter members of the first church.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." I Cor. 12:28.

The church started with 12 members, and it grew to 120 souls during the personal ministry of Christ.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)."—Acts 1:15.

To this number (120) were added 3,000 souls. Their additions did not occur until they presented themselves before the church for we read in Acts 2:37 where they said, "unto Peter and to the rest of the apostles (church), men and brethren what shall we do." The Church (Apostles) told them:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts. 2:38.

Those saved in verse 37 were commanded to be baptized in verse 38, and then added to the church in verse 41. To me, these verses give conclusive proof that it takes more than being saved to become a member of the church.

I believe that all of us will

agree that John the Baptist was a saved man at the time the church was founded. His work was recognized by Jesus as the work of God, yet when He chose those who made up the first church, Jesus did not select John. John recognized that fact for we hear him say,

"He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." John 3:29.

The bride of Jesus is His church. Had the church consisted of all the saved, John the Baptist would have been more than a friend of Christ—he would have been part of the bride.

The word church (ecclesia) and its meaning refutes the theory that all the saved make up the church. It means a called-out assembly, and if called out, they must be able to gather into one place.

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." I Cor. 11:18.

All who read this answer are aware that it is impossible to gather all the saved into one place on earth. Without assembling or gathering together an organization, there could not be an ecclesia; therefore it is absurd to contend that the word church represents all the saved.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:21-22.

These verses teach that each church is a temple of the Lord and that each particular temple to the Lord is a habitation of the Spirit. If each particular temple of the Lord is indwelt by the comforter, then it can only remain that the church is neither universal or invisible.

To further establish the fact that the church is never represented by all the saved, let us consider our Lord's instructions as to where our candles (lights) are to be placed.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Matt. 5:15.

In this verse, the saved are admonished to place themselves on a candlestick. Rev. 1:20 reveals that the candlestick is the church. Brother, the only place you can shine or work for the

Lord is on a candlestick (church). If you are not a member of the Christ's church, your light (work) is under a bushel, and it gives off no light at all. But if all were on a candlestick, at regeneration, I see no need of the exhortation to put my light on a candlestick. Those who are saved and are not members of a true church are saved, but so as by fire; and since their light (work) is hid under a bushel, they will receive no rewards in Heaven.

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The word "ecclesia," which is translated church, actually means assembly. There is no way that it can mean anything but a local assembly and so it cannot represent the whole body of the redeemed.

There are some passages where the word is used in an abstract way. Eph. 3:10 is used in this way. It is not talking about a particular, local assembly but about the church in an institutional sense. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." This does not in any way imply a universal invisible church. I Cor. 12:28 is used in the same way. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The other passages refer to a particular local assembly with the possible exception of Matt. 16:18 which could be considered in an abstract sense such as Eph. 3:10 and I Cor. 12:28.

Some people interpret Hebrews 12:23 as meaning the whole body of the redeemed. "To the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." We must study the entire chapter before we can properly understand this verse.

Chapter 12 shows us that we are to make our daily life be such as is pleasing before God for three

reasons. The first is because of all the saints as shown in chapter eleven who are witnesses of what we do. The second reason is because of the chastisement of God that comes upon us when we do wrong. The third reason is because of our salvation.

Verses 18-21 tell us that our salvation is not one that comes through the law. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake.)" This mountain represents judgment, fear, and death—salvation is not found in this mount.

Verses 22-24 speaks of the place of salvation. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Our salvation is likened to Mount Sion, to the place of angels, the place where saints are found. This place is in Jesus the mediator. Verses 22 and 23 are simply descriptions of what it's like on this mount. The word that's translated church does not always mean church as we think of it. It is used as an assembly. In this case I don't believe that it means church, but is describing the place as an assembly of all those who are born into God's family. In other words all saints come to this mountain. This is, in a descriptive sense, the place where all saints assemble—the mountain upon which Christ is found.

Vagabond Baptists

(Continued from page one)
no doubt, be unpleasant to some readers because it strikes at the practices of many. May our Lord give the writer the strength to say and the reader the grace to receive it as from one lover of truth to another.

A true Baptist Church is the body of Christ; she is likened unto a human body in I Corinthians 12:12-27. Bear in mind, then, that the human body in likeness is typical and is not intended to convey perfection, but is instead used to teach us of that which fulfills the type. For our finite minds, however, the human body type makes a grand analogy for our learning.

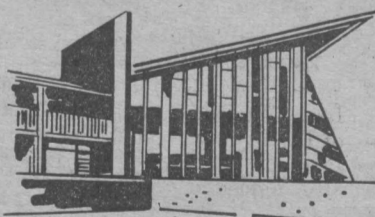
A body has one head, nose, mouth etc.; two eyes, ears, lips, arms, legs; ten fingers and toes. Is it sensible, then, to temporarily deprive a body of, say, one of its arms while the arm takes off on a little weekend jaunt? Is not the body seriously hampered in its function by the temporary loss of a leg, while the leg is off visiting another body which already has two legs? Why would a Baptist deliberately make the body he has left a cripple and the one he has visited a freak?

It is necessary for the writer to switch to the first person in order that you may see, by example, that the above analogy is not as foolish as it may at first appear.

I am an unashamed Baptist. I am convinced, as no doubt you are too, that Baptist Churches are the 20th century extension of the original; acting with Scriptural authority and power; and that all other assemblies (including many which carry the Baptist name unworthily) are not to be considered as New Testament churches. (Continued on page 5, column 1)

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Vagabond Baptists

(Continued from page 4)

It was not always so with me. The truth that I now hold so dear was unknown to me eight years ago. Well, they say that a "convert" is most zealous of all, maybe that is so in my case. I learned to love, not only the truth about the Lord's Church, but the Lord's Church herself! I love all true Baptist Churches, but I love mine the most. I should, for I am part of it and it is part of me.

When Scripture says "Forsake not the assembling of yourselves together" it must no doubt mean in your own assembly. There is no Biblical warrant for being a "Baptist Vagabond."

A vagabond is one who travels about because he has no roots; a more common word for him is "tramp."

It will be argued, no doubt, that Paul, the Apostle, traveled plenty while visiting many different churches. That is true, but Paul was an apostle. Are you? He was an ordained, authorized (Acts 13:2,3) missionary. Are you? His call was to go! Yours is to stay and forsake not the assembly! (Heb. 10:25).

I know a Baptist who told me he makes a practice of visiting sister churches during the course of the year "just to see how they are doing." I rebuked him by asking him if he is an apostle, missionary, or authorized by his church to do so. His answer was no! — He is a vagabond.

I know of more than one Baptist who lives so far away from his church that the occasion of his presence in the assembly is the exception. The reason advanced for this ungodly practice is "I have to go where my work is!" How about going where your church is and finding work there? The difficulty arises when the employment near the church may not produce the income of the distant employment. Then the decision is made to serve mammon rather than God, and he becomes a vagabond.

I know of a pastor who left his pulpit for a very short time in order to preach in another, but when he returned he found that the wolves had begun to tear his little flock. It seemed to me when I heard of this, that the great lesson had been learned by that pastor "to feed the flock of God, taking the oversight thereof" I Peter 5:2. Alas, shortly after that unhappy event he was off again — a vagabond!

I know of many who take weekend vacations "to rest up;"

or stay home on Sunday to "re-cuperate" for work on Monday; who need(?) to stay home from church to nurse an illness so that there will be a miraculous recovery for work on Monday.

I wonder. Do they realize they are wantonly forsaking the assembling of themselves together with their church? Don't they know that the body needs them and they need the body?

As a testimony to the correctness of what has been said (for Scripture has not told us to do an impossible thing), I need to tell you of my own little flock — there is not a vagabond in the church — to them a restful Sunday is in the Assembly. In seven years I have been absent from my pulpit twice on Sunday (due to illness) and my people have made it their habit to return, from wherever they may be, on time, for the Sunday assembly (annual vacation sometimes excluded). The result is, that while we are not large, we are strong and united. And so long as this Godly practice is continued we shall remain strong and united.

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." — Galatians 6:7.

I know a man who was once a member of a New Testament Church but evidently due to the pride of life has taken himself and his family into an unscriptural church. This church is identical to the one I left eight years ago. It carries the Baptist name but practices everything a sound Baptist despises. This man has suffered a grievous family loss which gives me hope that he is one of the Lord's own because he was chastised by that loss — but alas he has not yet seen his loss as chastisement — he is a vagabond, and worse, has made his family into the same as he. His lot is the ultimate result of the careless practices of our day.

The New Testament Church — you've learned about her — now learn of her!

Independent Baptist

(Continued from page 1)

few of the associational big wigs to cut my throat with a dull knife. I withdrew from the N.A. B.A. because the Holy Spirit opened my eyes to see its unscripturalness and its trend toward conventionism and liberalism.

Who Is An Independent Baptist?

An independent Baptist is an unaffiliated Baptist. His church is not affiliated with any Baptist association or convention. This group is growing with great rapidity and the future is bright indeed for it to continue to grow. This writer predicts that in a few years the majority of true Baptists will be forced to be independent Baptists.

I must point out that there are different kinds of independent Baptists. More than a few independent Baptists contend for Arminianism and the universal church. But the real independent Baptists which I am a part of hold firmly to church truth and the doctrines of grace. Thus I shall be telling in this treatise why I am an independent Baptist of the local church and sovereign grace persuasion.

REASON NUMBER ONE:
Associations and Conventions Are Without Scriptural Warrant.

The Bible teaches that a Baptist Church is the highest ecclesiastical authority on earth (Matt. 28:18-20). The New Testament nowhere gives the slightest authority for an organic union or consolidation of churches. Neither does the New Testament contain a single example of the subordination of a church to any ecclesiastical authority outside of itself, whether general assemblies or organized fellowships, or conventions, or associations. The simple fact that the Apostles address their epistles, not to conventions or associations, but to the local churches prove both the right and responsibility of each church to manage its own affairs.

One will search in vain in the Scriptures for "the Jerusalem Baptist Association," or "the Palestinian Baptist Convention." Never in reading the Bible do we come across the expression, "Paul, general secretary and treasurer of missions," or "Peter, superintendent of Galilean missions." Nor is there any record of any missionary committee or any missionary board. The man-made organizations are foreign to the holy Scriptures. There is as much Scripture for purgatory and popery as there is for an association or convention as they exist in their modern forms.

When a local Baptist church yokes up with such organizations, she loses her individuality and becomes a collecting agency for the denominational program. The church who enters either a convention or an association is asking for trouble, for such organizations have ever been a fruitful source of doctrinal corruption. Where is just about all the Baptists who are active in ecumenical circles? They are in the American Baptist Convention and the Southern Baptist Convention. Where did all the modernism in Baptist ranks begin? Among independent Baptists? No! Among Baptists in associations and conventions!

Most Baptists say they are in associations and conventions so they can do more mission work. But this is, hardly the whole truth. Churches in apostolic times did more mission work than all modern Baptists put together, and they did it by the direct gospel mission system. The Scriptures teach the direct gospel mission system, and whatever they teach is the best plan with the fewest evils and the most advantages. God has given all authority to the church. Conventions and associations, are of men and who ever plead loyalty to them is a fractional Baptist and does not understand nor respect the local church. The direct mission system is the only plan in which the church or churches are permitted to guide the mission work and to carry out the Great Commission. We read:

"Without proposing anything either revolutionary or radical, we believe that the time has come for decentralization in missionary operations. The way to accomplish this is obvious and the reason for it scriptural. Let every church become a foreign missionary society, having its own field or station, and its own representatives for whom it is directly responsible. Confederation instead of delegation or relegation might thus be secured. The local churches cooperate in the work of missions without funding their responsibility in a common treasury."

"We are profoundly persuaded that this responsibility should be retained by the local churches, and for this reason, that the Head of the Church has fixed it there, and it cannot properly be transferred." (THE BIBLE, THE BAPTISTS, AND THE BOARD SYSTEM, p.p. 79-80).

REASON NUMBER TWO:
A Church Cannot Be a Part Of Either a Convention Or Association Without Losing Her Autonomy.

Each New Testament church was an autonomous body, and no fact connected with the history of the primitive churches is more fully established or more generally conceded.

J. L. Mosheim, Chancellor of the University of Gottingen, and a notable church historian, said: "The churches, in those early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws" (Ecclesiastical History Vol. I, page 30).

Gibbon, the classic historian of Rome, says: "Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a

separate and independent republic, and although the most distant of those little states maintained a mutual, as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly."

Scripturally speaking, a church must be entirely separate from, and independent of all other churches or consolidation of churches so far as authority and control are concerned, to be a church according to the New Testament pattern. Each local church must be absolutely independent and free in the exercise of her churchly rights, privileges and prerogatives and under law to Christ alone, without subordination to any central authority or foreign power. A New Testament Baptist church cannot be, Scripturally bound by any convention or association with any law or duty that the Head of the church has not already bound her. The local church cannot commit her authority to any association or convention. The authority is and ever must remain in the church where Christ placed it.

No intelligent person can successfully deny that conventions and associations sometimes infringe upon the sovereignty of the local church. In order to cooperate with an organized fellowship, she must surrender her independency and become subject to the man-made machine with which she unites.

The American Baptist Convention denies church autonomy. One instance of this is seen in an article which appeared in THE POST DISPATCH of 1961:

"SPRINGFIELD, Ill., Sept. 19 (AP) — The Third District Appellate Court ruled yesterday that a minority group which broke away from the First Baptist Church of Normal more than five years ago was entitled to possession and control of the church property."

"The opinion by Judge Burton Roeth of Canton held that Fred S. Sorreson and his group of about 100 members are entitled to possession of the church instead of the pastor, the Rev. John A. Logan, and a majority of members who are holding services there."

"The pastor led a move, the court said, which resulted in adoption of a resolution in 1954 withdrawing the Normal church from the American Baptist Church."

This information is shocking. It is a denial of the vote of a majority in a Baptist Church. It reveals that the Convention own the churches in it. This makes the churches subject to the Convention, not Christ and the majority of its members.

In most cases, every time a church votes to quit cooperating with the Southern Baptist Convention, it is in for a law suit through the courts.

"In August, 1953, the North Rocky Mount Baptist Church voted almost 2 to 1 (241 to 144) to withdraw from the Roanoke Baptist Association, the North Carolina Baptist Convention and the Southern Baptist Convention. The reasons named for the action were the presence of modernism, unbelief and apostasy in these organizations. Ordinarily that would have been the end of it. A majority vote should settle any issue in a Baptist church. But in this case the minority group formed themselves into a church, and proceeded to sue the majority group for the church property on the grounds that they stayed with the Convention and the majority had ceased to be a Missionary Baptist Church when it withdrew. (This has become standard procedure for Convention forces, it seems). The case was tried in Nashville, N.C., in December, 1953. According to the

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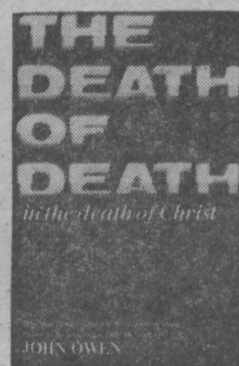
record I have, there were some 15 or 20 top flight Convention leaders present from all over the south, including the President of Wake Forest College, the President of the North Carolina State Convention, professors from the Southern Baptist Theological Seminary at Louisville, Ky., the official historian of the Southern Baptist Convention and others. They were there in the court to see that the will of the majority did not prevail in the local Baptist Church." (THE TRUTH ABOUT CONVENTIONISM, pp. 35-36).

It is shocking to learn that some of the Convention leaders deny church autonomy, but one is stunned indeed when he reads Article IV of the Constitution of the Southern Baptist Convention which says, "While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any Baptist body, whether church, auxiliary organizations, associations, or convention."

During the aforementioned Rocky Mount case, Mr. W. W. Barnes, official historian of the Convention, having been asked about Article IV in the Constitution, said under oath on the witness stand, "Yes, it is true that there is no authority present, but there is an influence which borders on authority." During the same trial Mr. M. A. Huggins, Executive Secretary of the North Carolina State Convention denied that churches do not surrender any of their autonomy when they unite with the Convention. (See THE FUNDAMENTALIST, Feb. 26, 1954).

The purpose of the Convention is stated in their charter. The charter reveals that it is the "directing" of "the energies of the BAPTIST DENOMINATION OF CHRISTIANS." Anyone knows that a church cannot be a sovereign, independent body and yield itself to an organization which intends to direct "the BAPTIST DENOMINATION OF CHRISTIANS." Southern Baptist churches are not free; they are the servants of the Cooperative (Continued on page 6, column 5)

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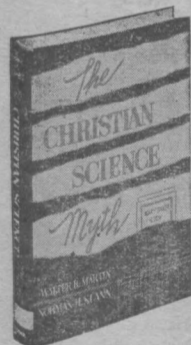
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PAGE FIVE

"If God wants you on the mission field, neither your money nor your prayers will ever prove an acceptable substitute."

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

In the eleventh chapter of Romans, where the apostle is showing that Israel's present "blindness" is not to continue for ever, he declares, "I say then, Have they stumbled that they should fall? God forbid; but rather through their full salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them (Israel) be the riches of the world (i.e., the enrichment of the Gentiles by the Gospel) and the diminishing of them the riches of the Gentiles; *how much more their fullness?* (that is, How much more will Israel's latter-day blessing enrich the Gentiles). For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (vss. 11, 12, 15). How clear it is from these verses that, universal blessings for mankind are not to be brought about by the indefinite prolongation of this present dispensation and the preaching of the Gospel, but by the restoration of Israel, after Christendom has been cut off for its non-continuance in God's goodness. As another has said, "The end of apostate Judaism was judgment: the end of apostate Gentile Christianity will be judgment also. But just as blessing come to us when judgment fell upon the Jew, so when judgment falls upon Christendom, blessing will be restored to Israel, and Israel's restoration will bring still fuller blessing to the world than any it has had during the present dispensation; it will be as 'life from the dead!'" (W. Trotter).

The words of Simeon recorded in Acts 15 are in perfect agreement with the teaching of Romans 11 — "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets; as it is written, after this, I will return and will build again the tabernacle of David (i.e., Israel), which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, *and all the Gentiles*, upon whom My name is called, saith the Lord, who doeth all these things" (vss. 14-17). It is to be noted that here again the "seeking of the Lord" by the "residue of men and all the Gentiles" is *subsequent to the restoration of Israel*.

There are many prophecies in the Old Testament which speak of the Millennial blessedness of the Gentiles. We single out one or two without commenting extensively upon them. "And the glory of the Lord shall be revealed, *and all flesh* shall see it together: for the mouth of the Lord hath spoken it" (Isa. 40:5). "O sing unto the Lord a new song; for He hath done marvelous things: His right hand, and His holy arm, hath gotten Him the victory. The Lord hath made known His salvation: His righteousness hath He openly shewed *in the sight of the heathen*. He hath remembered His mercy and His truth toward the house of Israel: *all the ends of the earth have seen the salvation of our God*" (Ps. 98:1-3). Once more the order is the same: God's righteousness is displayed before the "heathen" and His salvation is made known to the end of the earth *following God's dealing in mercy with Israel*.

One more quotation must suffice: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and My people shall never be ashamed. And it shall come to pass afterward, that I will pour out My Spirit *upon all flesh*" (Joel 2:27, 28). Like all prophecy, this one receives a *double* fulfillment. It is to be observed that when Peter quoted from Joel on the Day of Pentecost he did not say, "And now is fulfilled that which was spoken by the prophet," but "*This is that* which was spoken by the prophet Joel" (Acts 2:26), because the words of Joel quoted above will not be filled until *the Millennium*, then and not till then, will God's Spirit be poured out upon "all flesh" — for that glad day, the earth waits the Second Advent of our Lord. Thus we see that the Return of Christ to this earth to usher in the Millennium will be attended with gracious and wide blessing to the Gentiles, for then it will be that "*The earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea*" (Is. 11:9). Again, the Return of the Redeemer is a Blessed Hope.

3. Because of its bearing upon the Church.

Concerning this point we shall here merely generalize, for this precious aspect of our subject will come up for consideration again in a later chapter. In a word, we may say that, the Hope of the Church lies in the future and not in the present, is heavenly and not earthly. To His disciples our Lord said, "In the world ye shall have tribulation" (John 16:30). This is the *present portion* of the Church which is His body: this is all that the believer is to expect from the world in which he is now living. We are not to be surprised if the world "hates" us, because it first hated our Divine Master. Said the apostle, "Unto you it is given in the behalf of Christ, not only to believe

on Him, but also to suffer for His sake." Yea, we are assured that "all that will live godly in Christ Jesus shall suffer persecution." The Lord's path to the Throne was via the Cross, and we are called to "follow His steps." The Hope of the Church then lies not in this world, but above it; not in the present, but in the future.

At first sight it may appear strange, especially to unbelievers, that the Christian should speak of his *hope*. In contrast to the wicked who have "no peace," the saint *has* a satisfying portion. The believer has already drunk of that "living water" of which those who drink shall "never thirst." The believer is already in possession of "eternal life," but he has not yet entered into the *full and unhindered enjoyment of it*—that is still before him as the object of his hope. In one sense then, the Christian is *satisfied*, in another sense he is not. The believer already knows One, yea, is now *indwelt* by One who *can satisfy* him. He knows Christ, possesses Christ, enjoys Christ; but, as yet, he has not *seen* Christ. It is by faith (not feelings) that we know and enjoy Christ, but the more we know and enjoy Him thus, the more we long to *behold* Him—"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls" (1 Pet. 1:8, 9).

"Yes, my brethren, believing in Christ, whom we have not seen, we love Him; we rejoice in Him with unspeakable joy; we receive the salvation of our souls. But to see Christ—to have the salvation which He wrought out on the cross applied to our bodies as well as to our souls—to have it perfected in our experience even as it respects our souls—to have it consummated thus in all who are fellow-partakers with us of Christ—to be with Him, and with them, in our Father's house—to behold His glory which the Father has given Him—to appear with Him in glory when He appears—to reign with Him over a ransomed and redeemed and happy creation—to fulfil our part in the universal harmony of all in heaven and all in earth, when all shall bow the knee to Jesus, when every tongue shall own Him Lord, and all voices shall join to celebrate His praise—this, and far more than this—far more than heart can conceive or tongue explain, is what we wait for; and, above all, we wait for Him whose return shall introduce us to all this perfect blessedness—we wait for God's Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come. HE IS OUR HOPE. We know Him now by faith as our Saviour, our Lord, our life, our peace, our joy, our all. AND HE IS OUR HOPE. He is plainly said to be so in 1 Tim. 1:1—'Paul an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ OUR HOPE.' And what He is thus in so many plain words expressly declared to be in this passage, He is shown to be by the uniform, unvarying testimony of Gospels, Acts, Epistles, and Revelation" ("Plain Papers on Prophetic Subjects" by W. Trotter). Again, the Redeemer's Return is a "Blessed Hope"—

4. Because of its bearing upon Christ Himself.

Our Lord Himself is waiting that blest moment when He shall rise from the Father's Throne, descend to the air and catch up His loved and redeemed ones to be for ever with Himself. What other meaning can possibly be given to that remarkable word recorded in Rev. 1:9—"I John, who also am your brother, and companion in tribulation, and in the kingdom *and patience of Jesus Christ*."

And again we read, "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till His enemies be made His footstool" (Heb. 10:12, 13). Yes, for well nigh two thousand years, our Lord has patiently waited for the last predestined member to be added to the Church which is His body. Nay, may we not go further, and reverently say, *from all eternity* the Lord Jesus has been waiting to possess that people given to Him by the Father before the foundation of the world! It was for this "joy" that was set before Him that He despised the cross and endured its shame (Heb. 12:2). It was for this "one pearl" which He esteemed of "great price"—oh! wonderful thought—that He went and sold all that He had to buy it (Matt. 13:46). It is for this blood-purchased people that He has been interceding on high since the day of His ascension. And at His Second Advent the time of waiting, the long interval of His "patience," will be ended. Then it will be that He shall come to receive us unto Himself. Then it will be that He shall present the Church to Himself "a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). Then it will be that "He shall see of the travail of His soul and be *satisfied*" (Is. 53:11). O blessed Hope. Well may we cry "Even so, come, Lord Jesus." For Him, too, as well as for us, this is "that *blessed hope*."

(Continued on page 8, column 4 and 5)

Independent Baptist

(Continued from page 5)

Program and its pushers.

Many people in the American Baptist Association and the Baptist Missionary Association of America would boast and say that the churches composing them are free and autonomous. It is true that these two associations do not infringe upon the rights of the local church as much as a Convention, but that they in some ways do, is easily proven.

Article VI of the Statement of Co-operation of the Baptist Missionary Association of America says: "The powers of this Association are limited to the execution of the expressed will of the churches composing it according to the teachings of the New Testament Scriptures . . ." But then Article IX, Section 2, reads: "It is the duty of the Missionary Committee of this Association to act in its field as an executive between sessions, to carry out the purpose and the objective of the Association, to fill vacancies in the missionary staff, and to attend to all the necessary business not otherwise provided for . . ."

Anyone can see that Article IX, Section 2, of the Statement of Cooperation gives the Missionary Committee the power to be an executive committee which can place a missionary on the field and attend to business without the churches having any voice in its actions whatsoever. This takes the authority out of the hands of the churches and commits it to a foreign power which constitutes a denial of church autonomy. The same is true of the American Baptist Association which has it a little milder in their Articles of Agreement.

When I was pastor of the First Baptist Church of Henleyfield, Henleyfield, Mississippi, I received a letter from the secretary of state missions asking me to lead my church to increase her monthly offerings to state mission from \$30 to \$45. Later I received a letter from the president of (Continued on page 7, column 2)

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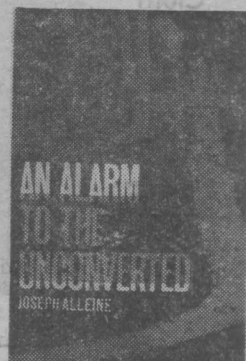
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"Creator... Creature"

(Continued from page 3)

Peter did?
I see Simon Peter though, as he begins to sink, and the Lord Jesus stretches out His hand and picks him up.

I see him later when he denies his Lord three times. I see him when he cried like a baby as the rooster crowed to remind him of the promise of the Lord that when the rooster crowed he would have denied him three times.

I see him, in it all, as God preserved him. On the day of Pentecost he stood up and preached and three thousand souls were saved. I hear him say:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:5.

The God who wrote the Psalm, the God who took care of Simon Peter, that God says "I will preserve you from this time forth, and even for evermore."

That same God took care of Paul. Paul had rather a hard time all of his life. He hadn't been saved but just a little while when he had to slip over the wall at Damascus under cover of night when it looked like his enemies were going to kill him. The Word of God says that he escaped over the wall in a basket and his life was saved. We read:

"And he was with them COMING in and GOING out at Jerusalem."—Acts 9:28.

How did Paul get along? He made three missionary tours. Then he went to Rome as a prisoner. I see him, and I say to you, God preserved him.

Then it came time for him to die, but until the time came for his death, he was an immortal man.

You and I are immortal until the time comes for us to die. When that time comes, we will die, but the same God who looks after us in life says, "I will take care of you in death also. I will look at you down there in the grave, and I will see to it that you come out of that grave on

the morning of the resurrection. I will be with you from this time forth, even for evermore." What a wonderful thing to fall back on a God like that!

CONCLUSION

I ask you, do you know the Lord Jesus Christ as your Saviour? Are you depending upon the Christ that I have been talking to you about? Are you depending upon the Christ who said that He would take care of you, preserve you, and keep you—not only today, but tomorrow, and all the tomorrows to come, from this time forth, even for evermore? That is the God that I have preached to you tonight.

Might it please God to save your soul. The Lord Jesus Christ on Calvary's Cross died for your sins. May you trust Him, and may you be saved, and may you begin to walk with the Lord who promises to protect us in all of our going out and our coming in, and who says that He will guide us for evermore. May you trust Him tonight. Don't depend on yourself, but trust the God who makes such a promise unto us.

May God bless you!



Independent Baptist

(Continued from page six)

North American Theological Seminary stating that my church should send \$20 instead of \$5 monthly to the school. If these associational leaders were not trying to dictate the policy of the local church I pastored, then what would they need to do to be guilty of doing so?

Most of the churches being organized by the state and national associations of the Baptist Missionary Association of America have written on their deeds that if the church ever leaves the Baptist Missionary Association of America the property will revert to the association. This infringes upon the right of that local church. This is conventionism, pure and simple. Give the Baptist Missionary Association a few more years and they will be where the Convention Baptists now are.



"A Deceitful Bow"

(Continued from page 1)

"Ye shall not go very far away."

At first, this ungodly king said, "No, you'll not leave the land to go into the wilderness, but worship God in the land." Then he compromised on that, and he said, "You can go just a little distance, but don't go very far away."

I believe that it is time that God's people today withdrew themselves from the world, and from all error, and from this multitude of all heretics and settle down into the truth of God's Word, and study the truths that God placed in His church, which He gave them in the beginning.

I

There never was any mention of a universal, invisible church in the days of the apostles. That is one of the new doctrines, and the people who started this doctrine have certainly turned aside like a deceitful bow. The First Baptist Church of Jerusalem was a lawful, visible, live, functioning organism, with the Lord Jesus Christ as its head. When Jesus, its head, called upon the body to do something, they were always assembled in a local assembly and local church capacity. God never calls upon any universal church to do anything. A universal church cannot have a business meeting. A universal church cannot take the Lord's Supper. A universal church cannot function as a body in any capacity. So I say that this universal, invisible church group has turned aside like a deceitful bow, and they are aiming at nothing, and certainly as far as the church is concerned, they are bringing no glory to God whatsoever.

Many people say that all saved

people are in the church. Some have gone so far as to say that all religion is the church. They refer to all the religions of today as the Lord's church. That is one of the greatest lies that was ever hatched out of the incubators of Hell. There was never anything like that taught in the days of the early church.

I Timothy 3:15 says:
"The house of God, which is the church of the living God, the pillar and ground of the truth."

When anybody tells you that a person can work his way to salvation and into the presence of God, He is turned aside from the truth. When anybody tells you that he is saved because he is baptized, he has turned aside from the truth. When anybody tells you that he was saved because he took the Lord's Supper, he has turned aside from the truth. The Bible says:

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

So these people have turned aside like the deceitful bow and all the elect are certainly not in the Lord's church. Neither are all saved people members of the Lord's church.

When the Apostle Paul wrote to the church at Corinth, he said:

"And that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."—I Cor. 15:4-8.

So it was that there never was a time from the resurrection of Christ until the writing of this letter that there were less than 500 saved people. Furthermore, the Bible says in the book of Acts that the number of the disciples on the day of Pentecost was 120 members.

Beloved, I say to you that everything that has a sign on it is not a Baptist church. Everything that has a religious flavor is not the Lord's church. So these people who are teaching this universal, invisible church idea have turned aside like a deceitful bow. They are deceiving millions into believing this heresy that they are preaching.

II

The early church made no mention of baptismal regeneration. This is a damnable heresy. It is a most dishonoring teaching to the Lord Jesus Christ. Anything that is taught that teaches regeneration or redemption in anything else but the blessed Son of God is dishonoring to God and to His cause.

In the early church there never was any such thing as baptismal regeneration taught. Because of this being taught by a group of heretics during the days of the early church, they soon began to teach baptismal regeneration, and began to practice infant baptism, and from that they went to sprinkling and pouring. This is not in the Word of God whatsoever.

Baptism is for believers. Acts 8:37 says:

"And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

The Holy Spirit spoke to Philip and told him to go toward the south. The Holy Spirit led Philip to this Ethiopian eunuch and Philip preached unto him Jesus. The Word of God says that the requirement for this man to be baptized at the hand of Philip and by the authority of this local church was that he be a believer in the Lord Jesus Christ. The Bible says:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way,

they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest."—Acts 8:35-37.

So the Bible tells us that baptism is for believers.

Also, baptism is for those who scatter the seed of the Word of God. When the apostles were preaching the Word of God, the Bible says:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:37-39.

Beloved, He is going to call all of His elect, and all that He calls, He is going to justify, and all that He justifies, He is going to glorify. I say to you, there is not any truth in this idea of baptismal regeneration and these perversions that people have connected with the doctrine of baptism that the Lord placed in His church.

In I Peter 3:21, we read:

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

The Bible teaches us here that baptism is a picture of what really does save us, and that is the death, burial and resurrection of the Lord Jesus Christ. I'd like to see anybody take his pail of water, or whatever he might use to symbolize the ordinance of baptism and get a picture of the death, burial and resurrection out of it. You just can't do it. The death, burial and resurrection of the Lord Jesus Christ is not pictured in any way except by immersion, and it is for believers who have received the Word of God.

So this excludes infant baptism. It excludes baptismal regeneration. These baptismal heretics are turned aside like a deceitful bow. They have turned aside from the truth.

III

In the early church, the Lord's Supper was never served to anyone outside of the local church. When the disciples had the Lord's Supper together, they never invited the Pharisees or the Sadducees to eat the Lord's Supper with them. They never even went over to the next town and invited their believers, or folk from another church of like faith, to come and eat with them. Beloved, the Lord's Supper of the early church was for the local assembly, and only for the local assembly and no others were included in it.

Beloved, I can forsake my own church, and I can forsake the truth of God's Word and go join the Campbellites, or the Seventh Day Adventists, or the Holy Rollers and slap them on the back and commune with them in their doctrines as easily as I could invite one of them to come and take the Lord's Supper with me. The Bible teaches that when we sit down to take the Lord's Supper that we are a body of Christ, and members in particular; we are a live, functioning organism which God has commissioned, and sent out to preach the truth of God's Word; we are referred to as the body of Christ and the pillar and ground of the truth. Brother, you can't slap every Tom, Dick and Harry on the back and take the Lord's Supper with them when they come by and say, "God bless you, brother; we are all trying to get to the same place" and get the smile of God upon your life.

In I Corinthians 5:7, the Apostle Paul said to the church at Corinth:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

This church as a local assembly

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Territory, Papua, New Guinea

had the power and authority from God to purge its own body, and to purge out the old leaven, that it may be a new lump. Then no one can be included in the taking of the Lord's Supper that cannot be excluded. Only those who are under the disciplinary authority of the local church can Scripturally partake of the Lord's Supper.

Some people say, "I have a dear old aunt, or a dear old uncle, or a dear old friend who is visiting with us and I would like for this one to take the Lord's Supper with us." Many people have bowed down to that kind of tommyrot. Brother, I would rather have the smile of God and have the frown of the world. I'd rather have the smile of God than to have the world slapping me on the back, and have God to frown upon the things that I was doing and teaching in His church.

So these people who believe in open communion have turned aside like a deceitful bow.

IV

In the early church, the doctrines of grace were constantly kept before the members. In this day and time, many preachers are afraid to mention the doctrines of grace to their churches. They will come to a Bible Conference and get with other brethren who believe the doctrines of grace and stand up and crow like a Bantam rooster, trying to express what they really believe concerning the doctrines of grace, and then they go home and their lips are sealed. They are afraid that their church will fire them or cut off their pay for preaching the doctrines of grace. But in the early church, it was constantly taught and kept before the members.

Nowhere in the early church did God say that sin had just crippled somebody and they were partly disabled, and if they didn't go ahead and reach for God before they died, it would be too late. That is the Arminian message today. The 1969 style is to make use of these last few days while God is giving you another chance.

I say to you, God doesn't save people by chance. He saves them (Continued on page 8, column 1)

"A Deceitful Bow"

(Continued from page seven)
by purpose and according to His own divine will, uninfluenced by anything outside of Himself. The Lord Jesus Christ taught to the early church that sinners were dead in trespasses and sin, and that is as far as a person can get from God. You can't get any farther than death.

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

"And you hath he quickened, who were dead in trespasses and sins: 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: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

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. 2:1-10.

May God have mercy on these people who shy away from the doctrines of grace. If you take the doctrines of grace out of Calvary Baptist Church, we wouldn't have this Bible Conference. If you take the doctrines of grace out, you wouldn't have anything to talk about.

In John 5:25, Jesus said:

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

He was talking about those who were dead in trespasses and in sin. When God comes upon you with His strong arm of grace, there comes a spiritual resurrection — He raises you from the dead and gives you life and His dear Son, the Lord Jesus Christ. That is grace, and we ought not shy away from it. We ought not back off from it, but we ought to proclaim it from the housetops.

In II Thessalonians 2:13, the Apostle told the church at Thessalonica:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation

through sanctification of the Spirit and belief of the truth."

Why was it that the Apostle Paul was always saying, "Thank God for this," or "Thank God for that?" Was it not because Paul knew that it was because of God that they were what they were? Didn't Paul know and even openly say, "I am what I am by the grace of God?" When the Apostle Paul prayed to God that a thorn in the flesh might depart from him, God's answer was: "My grace is sufficient for thee."

Brother, we don't only have saving grace, but we have living grace and serving grace. God's grace is sufficient.

These doctrines of grace have been completely ignored in the last few years in the religious circles of the world. Nowhere is it said that the early church ever taught that the atoning blood of the Lord Jesus Christ was for everyone, without exception. This universal atonement is something that has come into being in the last few years. Even though I haven't always known and believed these things that I believe now, I say to you, this universal atonement idea is a new doctrine, and has just come into being in the last few years.

You can't find the universal atonement in type in the Old Testament. None of the types under the law pointed to a universal atonement. It isn't taught in the New Testament. The Word of God says:

"That he should give eternal life to as many as thou hast given him."—John 17:2.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life."—John 10:27,28.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. 8:32, 33.

Nowhere does the Word of God ever seem to teach a universal atonement. Nowhere was the power of God's Word ever doubted in the days of the early church.

In this day in which we live, we see people who are constantly worrying and trembling, and many have mourner's benches in their church. They get down on their knees at the mourners' bench and tremble and agonize, and agonize, and make a great ordeal out of this thing of praying for God to save people, when they don't believe that He can really save them in the first place. They don't believe that God is able to break down the will of man. One of the outstanding evangelists of our country made the statement not long ago that even God could not save man against his will.

I say to you, in the days of the early church, nobody expressed any doubt in the power of the Word of God. Paul said:

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." — Acts 26:18.

Beloved, the Arminians have not learned this yet. They still haven't learned the truth that in the preaching of the gospel of Jesus Christ is the omnipotent power of Almighty God in calling out His elect people.

The early church had no doubt whatsoever as to the power of His Word. Paul said in Romans 1:16:

"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."

If it is God's power, then that is all the power that is needed. If it is God's power, it is omnipotent.

"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—James 1:18.

"For in Christ Jesus I have be-

The Redeemer's Return

(Continued from page six)

And now, dear reader, What is your hope? What is it that is occupying your heart and filling your vision? Is it the prospect of a speedily returning Redeemer? If you are truly the Lord's then do you not yearn to see Him "my Lord and my God"? Surely you do, for you cannot be fully satisfied in this world. How could you be? How can you find satisfaction in a world from which your Saviour is absent? "Earth is a wilderness, not merely (no, nor chiefly) because of its trials and its hardships, its sorrows and its pangs, its disappointments and reverses, but because He is not here. Heaven would not be heaven to the saint if Jesus were not there. He, His presence (as that which introduces us to it), His coming is our hope—the hope of the Christian, the hope of the Church. May our hearts cherish it as we have never done! May its brightness so attract us that earth's fairest, loveliest, most enchanting scenes may be weariness itself to our hearts, as detaining us from the object of our hopes! May that object so animate us that earth's heaviest afflictions—the narrowest, most rugged, and most thorny portions of the narrow way—may be welcome to us, as the path that leads us onward to the goal of our expectations, the home of our hearts, the Jesus whose presence makes it what it is, whose love made Him tread a narrower and a darker path than this, and whose smile of ineffable satisfaction shall crown the faith that has trusted Him, the love that has followed Him, and the patience of hope which has waited for Him, throughout this dreary journey, along this narrow way, amid the darkness and solitude of this long and dismal night" (W. Trotter).

(To Be Continued Next Week — D.V.)

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gotten you through the gospel." —I Cor. 4:15.

There are many people today who have a Baptist name hanging on their church building. Some of the greatest heretics of the face of the earth have a big, bold Baptist sign hanging out in front of their church building. I say to you, they have turned aside like a deceitful bow.

V

The doctrine of missions concerning the early church is another place where these religious groups have turned aside like a deceitful bow. The Holy Spirit spoke to the early church:

"As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and

? HOW LONG ? SINCE YOU SENT AN OFFERING TO THIS PAPER

Saul for the work whereunto I have called them."—Acts 13:2.

You hear people today say, "I had a vision, and God said to do so-and-so." In this account here in the Word of God, the Bible says that the Holy Spirit spoke to the church, and said, "Separate me Barnabas and Saul for the work whereunto I have called them." The church responded to the command of the Holy Spirit of God, and they separated Barnabas and Saul.

Now suppose they had to go before the mission board, and the mission board said, "Barnabas, you are just a couple of years too old to go to the mission field," and to Saul, "You haven't finished school yet; you haven't gone far enough in the seminary to make preparation for the mission field." There is no such thing mentioned in the Word of God whatsoever. The boards that we have in this day are human boards, and God never placed them in the church. Whether you call it a board of deacons, or a mission board, or a pulpit committee, God never placed them in the church.

I like God's way of calling out His elect people. In Acts 8:26 the Holy Spirit said to Philip:

"Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza."

The Bible says that Philip went, and there he saw a man sitting in a chariot reading from the 53rd chapter of Isaiah. When his eyes fell upon this eunuch in the chariot, the Holy Spirit said to him, "Join thyself to this chariot." The Bible says that he ran and joined himself to this chariot, and he said, "Understandest

thou what thou readest?" The eunuch said, "How can I, except some man should guide me?" Then the eunuch said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then it was that "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Philip was reading from Isaiah 53, which says:

"He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

God led this eunuch to the baptismal waters too, for he said, "See, here is water; what doth hinder me to be baptized?"

These people who have turned aside on all these points have turned aside like a deceitful bow. May God help us to stand true to His Word!

May the Lord bless you!

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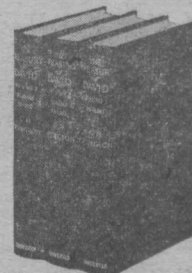
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