

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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WHOLE NUMBER 1628

With Precious Saints Behind Prison Walls

Joseph M. Wilson
Winston-Salem, N. C.

"I was in prison, and ye came unto me," Matt. 25:36

Once more it has been my great spiritual joy to go behind prison walls and baptize a dear brother into the Grace Baptist Church. I wish I could describe to the readers of this paper what the prison work in Richmond, Va. has meant to our church. We have a box of letters from these men in prison, and these letters contain some of the most precious soul stirring words one could ever read.

We have five members now in Richmond prison. Calvary Baptist Church of Ashland, Kentucky, has two members. These men have their own class during the Sunday School time by the kind permission and cooperation of Mr. Walter Thomas, the prison chaplain. They have ten to fifteen or more in the class each Sunday. Jimmy Page and Carl Harris are the teachers of this class, and they have authority from their respective churches to do this work. Recently three men from our church visited this class and listened to these men teach God's Word. They

came home amazed and rejoicing at the knowledge and teaching ability of these two men. Brethren, I have great confidence in these men, and each one of them has an invitation



Joseph M. Wilson

to speak at Grace Baptist Church the first service they can attend. We definitely plan for Carl Harris to hold a week's meeting for us when he is released, since he is one of

our members, and will be coming to Winston-Salem to make his home upon his release.

I would like to pause a moment here and ask anyone who would do so, to write these men. It would take so little from you, and mean so much to them, to hear from readers of TBE. These men are avid students of TBE. Just address your letter to the individual, then to 500 S. Spring St., Richmond, Va. 23219. Following are their names and numbers. These numbers must be placed in the lower left hand corner of the envelope. Carl Harris 86251, Jimmy Page 87913, Fred Ogle 88953, Gerald Bishop 89844, Luther Hilton 87409, Hansel Aaron Cox 87598, Phillip J. Hanig 88252. These men would be happy to get sound papers from any churches who put out such.

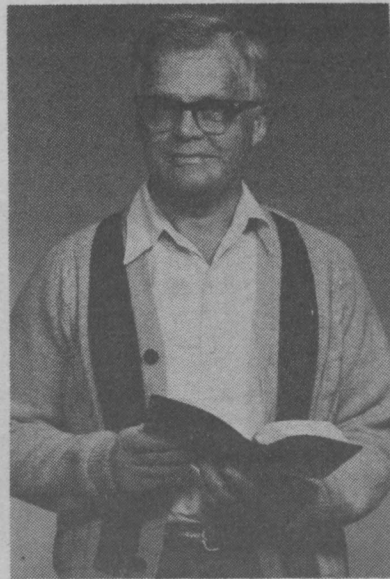
Some weeks back, I received word that Brother Phillip Hanig requested membership in our church. I wish you could read the letter that told of how these men examined him, as to his experience of saving grace, and as to his belief on the great doctrines of God's Word. They told

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Bill Burket
Farmington, N. M.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." I John 1:3.

Your missionary to the Navajos,



Bill Burket

with his wife and family had the high privilege of having fellowship with two of the Lord's precious churches in Kansas, for the better part of two weeks. This occurred in December during the time known as Christmas by the religious world, although there wasn't any among these people, because they are such that worship in spirit and truth, and truly their fellowship is with the Father, and His Son Jesus Christ.

I could well understand Brother Halliman's, "Thirty Seconds Too Long" for I have found this to be my own experience whenever coming in contact with those who are 'Baptist' in name only. But I am afraid these professors of religion do not know what it is to be espoused to one husband, as a chaste virgin to Christ. They have been beguiled through the subtlety of the serpent, their minds are corrupted from the simplicity that is in Christ; and to them is preached another Jesus, another gospel, and thereby they have received another spirit, as stated in II Corinthians 11:2-4.

I know that the Lord's churches are to receive those that are weak in the faith, but I have no time for these who have called themselves pastors or teachers, and are called "Reverends and Doctors." They must be religious quacks, called into the ministry by themselves, or dear old mother or worse still, by Satan. Because, according to Acts 20:28 those whom the Holy Spirit makes overseers are to "feed the Church of God, which is among you."

I said all that, to say this. There are several religious groups around Farmington, but they all seem to belong to the Southern Baptist Association, the Baptist Bible Fellowship or some other man made organization. Therefore they can't belong to the Lord's Church, His church being a local New Testament Baptist Church of which He is the Head. I'm sure these pastors must believe in this heretical universal, invisible church which came out of the Protestant churches which in turn came out of the mother of Har-

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Message From F. T. H. To An Erring Member Of Calvary Baptist Church

Of recent date, one of the beloved members of Calvary Baptist Church --an elderly preacher--asked that his name be taken from the church records as he was not in agreement with us doctrinally. In his letter, he said that Brother Fields was a rank Hardshell, that Joe Wilson was as much Hardshell as Fields, and the implication of his letter was that Calvary Baptist Church and her pastor were likewise Hardshells.

I sent a copy of his letter to Brother Halliman and the following is Brother Halliman's reply to him. Thinking that it would be of interest to our readers, we are sharing the same with you.

Dear Brother _____:

Brother Gilpin has recently sent me a "COPY" of a letter you sent to him dated 1-16-70. Because Brother Gilpin has a love for you as a brother in Christ, and respect for you as a preacher; because of the fact that you are likely to drift off into a heretical church; and because your letter to him has a direct bearing upon the church of which I am a member, he has asked me if I would be so kind as to write to you,

hence this letter from me to you.

To use your own words in your first sentence of your letter to Brother Gilpin, it is with deep regret and painful humiliation that I am compelled to write you this letter.

Concerning your attack on Austin Fields as a "rank Hardshell," I am not prepared to agree or disagree with you from the standpoint of physical contact with him and experimental knowledge. And while I have by no means read everything he has ever written for THE BAPTIST EXAMINER, in what I have read, I would say that there has been nothing to substantiate your charges. While I have known of Brother Fields for a number of years, I have never visited his church, and have not actually seen him more than seven or eight times. I know nothing of his practices as a pastor but have on the few occasions that I have been in his presence, and heard him preach, noted that he had a love for missions, and I have definitely heard him preach the Gospel. I think you would do well to re-examine your charges of Brother Fields in the light of the Scriptures, rather than your own suppositions.

I note also that it is "your opinion" that Joe Wilson is just as much Hardshell as he (Fields). Brother, for this statement, I am really going to take you to task. I do not know



Fred T. Halliman

what you base your theory on about Brother Wilson, but to make such a statement about a man that has such a burden for lost souls, and that preaches as much human responsibility as he does, shows that you are completely ignorant of what you are talking about. If you further insist to believe that you are right about your charges on Brother Wilson, I

would be compelled to say that you are completely ignorant of what the Gospel is, and what the Scriptures teach concerning human responsibility.

I know of no other man that I am more intimately associated with, other than my pastor, than Brother Wilson. I have preached in the Church of which he is pastor on a number of occasions. I have been in his home and fellowshiped with him in other homes, and several churches, and upon every occasion without exception, he has always had a burden for lost souls and has never failed to have an evangelistic spirit. It might surprise you to know that the Grace Baptist Church of which Brother Wilson is pastor sends the largest monetary offerings to support the New Guinea Missions of all the contributors that send to this work, and apart from this work, they support at least two, if not more, other mission projects. Does this sound like to you that he is a Hardshell.

It also might be of some interest to you to know that for well over a year, Brother Wilson and I have exchanged several letters discussing the mission work, at home, and how

that it could be carried out in a way which our risen Lord would glorify the most, and that I am presently preparing for Brother Wilson, an outline at his request that might be used by his church, and especially himself personally, in getting the Gospel to the lost in their church community. Does this sound like a man that is a "rank Hardshell," as you have branded him.

Brother _____, you speak of the fact that our risen Lord never mentioned election or predestination in His last message to His disciples. Did you ever read His message that He preached in John 6? Or did you know the 17th chapter of John existed, and the fact that He definitely mentions that He would not so much as even pray for the non-elect, but only for those that the Father had given Him.

You speak of preachers such as Brother Roy Mason being "evenly balanced," and you quote him as saying that "Some (Baptist) preachers are scared to death, afraid that one of the 'non-elect' will slip in." Brother Mason is a well-balanced preacher. In fact, he is so well

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Will A Christian Who Commits Suicide Go To Heaven?"

This message was preached many years ago, and is reprinted here by popular request of many readers.

"For the time would fail me to tell of Gideon and of Barak, and of SAMSON."--Hebrews 11:31.

Recently our good friend and brother, Elder C. C. Smith, pastor of the Fourth Street Missionary Baptist (colored) Church of Ironton, Ohio, came to the end of life's way. The coroner's verdict was that he committed suicide. Although I was deeply shocked over the story of his death, I was not one bit surprised in view of what I know that he had suf-

fered and the mental anguish through which he had passed for the last five years.

Naturally there has been much comment relative to his death and many questions have been asked as to his salvation. I believe that a preacher ought to be ready to give a Scriptural answer at any time concerning any matter.

"And 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.

With the thought of this Scripture in mind, I therefore attempt to an-

swer this question in the light of God's Word.

There are six cases of suicide in the Bible. Ahitophel who had been a faithful servant to David, was one of those who rose in rebellion against David. On failing to become the close friend and adviser to Absalom for which he had hoped, he committed suicide. Listen:

"And when Ahitophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in

(Continued on page 3, column 1)



God

And Missions

God is missionary or He would not have provided a way of escape from sin.

God is missionary or He would not have chosen Israel for a redemptive purpose.

God is missionary or He would not have sent Christ into the world.

God is missionary or He would not have included men, even me, in His salvation.

God is missionary or He would not have inspired men to write the Bible.

God is missionary or He would not be God.

To be missionary is to be Godlike. To be anti-missionary is to be, in that respect, God-less.

Don't let yesterday's mistakes trouble you, nor tomorrow's fears spoil your today.

Women Are Not To Testify In A Church Gathering Or On A Radio Program

Roy Mason, Aripeka, Fla.



Southern Baptists as well as many others have just about thrown away those Scriptures which prohibit women from exercising a public ministry in the churches. We read recently of a Baptist pastor who had to be away from his pulpit over Sunday and his wife took over the preaching. Many churches are well nigh run by the women. And let it be said that lazy men will let the women do all the work if they insist on doing it.

We have known orthodox, Bible respecting preachers and others, who held to the truth about woman's place in the church, but they seemed to hold it in the wrong spirit. The attitude seemed to be, "We don't like women--we are opposed to women." Personally we cannot subscribe to such an attitude. The writer is rather in favor of women. His mother was a woman, his wife is a woman and his daughter is a woman, and these have meant a great deal to him. We want that women shall have every right that God accords them, but when He prohibits them from doing a certain thing, then they should pay heed to that prohibition. For a pastor to urge his women into doing things that the Lord tells them not to do, is for him to act as their enemy. We believe that God will not only chastise women who violate His word, but that He will chastise preachers who are instrumental in getting them to do so.

WHAT DOES GOD PROHIBIT?

1. He prohibits women from teaching men. (1 Tim. 2:12).
2. He prohibits them from usurping authority over them. (1 Tim. 2:12). We recall a time when a Baptist Association in Oklahoma elected a woman as moderator, a plain violation of this Scripture.

3. He prohibits women from speaking in a church and further says that it is a shame for her to do so. (1 Cor. 14:35). What does that mean? It simply means what it says, THAT IT IS A SHAME FOR A WOMAN TO SPEAK IN A CHURCH.

"But," we have heard preachers say, "I think it is all right for a woman to give her testimony." That preacher was a member of the "I Think Club." The Bible, God's Word, says it is a shame, but he raises his little voice to disagree with God and to correct Him.

HOW FAR SHOULD THIS BE CARRIED?

The writer was pastor of the

same church for many years, and we can best illustrate our convictions by our practices. In our church a woman never spoke out in public prayer in the mixed assembly of men and women. She never spoke out to give a public testimony. To sum it up, she just didn't speak--PERIOD! In a few rare instances some woman who didn't understand our convictions along this line got up to speak. The pastor didn't insult her, nor did he deal discourteously with her--he just left it to his women to straighten her out, and they did!

For many years now, without any break, we have conducted one or more radio broadcasts a week, and we have never called on any woman to give a testimony over the air, nor have we had such. WE DO NOT BELIEVE THAT IT IS SPIRITUAL OR CONSISTENT FOR WOMEN TO TESTIFY EITHER IN A CHURCH GATHERING OR ON A RADIO PROGRAM.

"But," says somebody, "don't your women feel brow-beaten and discriminated against?" The answer is, not in the least. We never have the slightest trouble or contention over women's place in our church. Our women don't want to do what the Bible prohibits them from doing. They realize that their pastor is not "agin wimmen" as it is sometimes put, but that his attitude arises out of respect for the teaching of the Word of God. Our women find plenty to do, and they are one of the finest and happiest groups to be found anywhere. As the result of their keeping their God given place, the men of our church instead of loafing and letting the women do everything, measure up to their responsibilities.



Precious Saints....

(Continued from page one)

how the men wept and laughed and praised God as this brother gave his testimony and witnessed to his beliefs. These men then recommended him to membership in our church. I tell you, Grace Baptist Church is happy to receive members who are recommended by our men who are in prison there. We know these men, and we know that if a man can pass an examination by these men, that he is the kind of person we want as a member. These men are sound on God's Word and they are strong on clean living, and a man they would recommend would surely be worthy of being received as a member of the Lord's Church as far as man is able to determine this question.

At our next business meeting, the church authorized me to go and baptize Brother Hanig into our church, and so I began to make plans for this service. The chaplain kindly arranged for the service. We did have a setback in our plans this time. Virginia has a new governor and the prison has a new superintendent. Before this, we have been able to take several of the members with us to the baptismal service. I understand that this was not according to the rules, but that the exceptions were made. I feel that this was a very good thing. It brought great blessing to our members who attended. They became acquainted with the men and were better able to pray for them, and get more out of their letters. It brought great blessing to the men in prison, and encouraged them, and helped them in their desire to please the Lord, and be model prisoners. The new

superintendent, being so new, did not feel that he should make this exception. This is understandable.

I do hope, though, that by our next trip things will be so that our members will be able to attend the service. I ask the readers of this article to pray that this might be so. I feel that after the superintendent has been on the job awhile and become accustomed to it, he will be willing to grant this request. I must say that we have had fine cooperation and much kindness shown by the prison authorities and guards.

I left home shortly before five a.m. Saturday, Feb. 14. The trip to Richmond was made in good time and without incident. I did miss the fine Christian fellowship I had been having with other members of our church. I arrived at the prison about an hour before the scheduled time of service. However, a few minutes after I walked in, the chaplain met me and we went into the chapel. Once again I walked through those three sets of iron or steel bars and entered the prison there. How I praise God that I am free of that confinement. Brethren, I think that we all know that, but for the grace of God we could easily be behind prison walls. I am sure that it is quite a different feeling walking through them to be confined for a long period of time. Oh, the grace of God and the sovereignty of God as illustrated in the varying circumstances of the lives of His children. I shall never get over the strange feeling that accompanies me as those gates clang shut, and I am shut up in there until another lets me out. What a picture of the imprisoned condition of the sinner and his helplessness and dependence upon a sovereign and all-powerful God for his freedom.

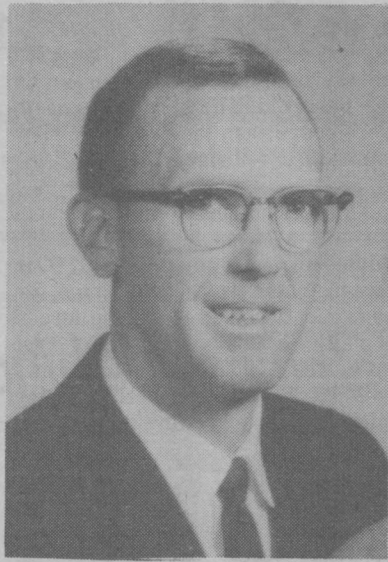
Soon I was in the chapel and meeting again those I have learned to deeply love in the Lord. What a joy shone on the faces of these dear brethren, and with what vigor did they grip my hand as we greeted one another in the Lord. The four members of our church, the candidate, Jimmy Page of Calvary Baptist Church and three others were there. It was a spiritual delight to meet again those I already knew and then to meet the new ones.

I soon went in and changed clothes for the baptismal service. There I talked further with Phillip Hanig. This brother manifested a real experience of saving grace, and a thorough knowledge of the doctrines of God's Word and gave every evidence of being a most suitable candidate for baptism. It was a blessing to meet and talk with him briefly.

Since I was the only outsider there, and no guards were needed, I was able to spend nearly two hours with these brethren. The chaplain very kindly stayed with us and allowed us complete freedom in fellowship and discussion. I did not try to preach to the men, but we just talked back and forth about our precious Lord and His wonderful Word. I interspersed brief expositions of Scriptures with our conversation. Beloved, without being a part of this work and experiencing these things, you can hardly believe the depth of experience with the Lord, and knowledge of His Word that these men express. It simply thrilled my soul to listen to them as they talked and questioned and answered about the things of the Lord.

As the time drew to a close, we got ready for the baptism. Surely one of the chief joys of a preacher is when, acting under authority of a true church, he follows the command of Christ and baptizes one of the Lord's children. All true preachers will know what I mean by this. I entered the pool followed by brother Hanig. I then baptized him by the authority of our church. Who can describe the joy of a baptismal service? How we did rejoice at this time! Brother Hanig came up from the watery grave praising his Lord. We all had a time of rejoicing in the Lord. He and I then changed clothes and returned to the group where our members there gave him the hand of fellowship. We talked briefly, rejoiced in the Lord, and (Continued on page five, column 1)

I HAVE SPOKEN TO THE BIBLE CONFERENCE
OF CALVARY BAPTIST CHURCH, AND . . .



Willard Pyle

I would urge
everyone to
attend this
Conference
because . . .

Since the Lord has granted me the privilege not only to attend but to speak at the Calvary Baptist Church Bible Conference, I believe that I can say from experience, it has been one of the greatest spiritual blessings of my life as a Christian. It most certainly isn't necessary to exaggerate but just tell the truth.

Therefore, we can urge, with conviction, everyone who has a desire for spiritual things to attend, and to any who are saved but have lost your spiritual zeal you most assuredly need to attend.

By God's grace we will look for you at the conference unless God calls one or all of us home or unless Jesus returns before the conference.

By God's Grace,
Willard Pyle

Message to Erring Member

(Continued from page one)

balanced he could have just as well told you that "Some (Baptist) preachers are afraid to preach election and predestination for fear if they did, they might prevent one of the 'elect' from going to heaven." Like Spurgeon, Mason is too often misquoted. Why is it, Brother, that many folk like to quote only the Arminian slant on sound preachers as representing their complete theological thought? To me, this is one of those "half truths" that you accuse Brother Fields and Brother Wilson of being guilty of, and in which you state in no uncertain terms, "makes them hardshells of the rankest type."

Brother Wilson, like our Lord, I, and any sound Baptist, have a vehement dislike for all types of heresy but for this, we get branded as Hardshells.

? HOW LONG ?

SINCE YOU SENT AN OFFERING TO THIS PAPER

Now, what you have said about these two brethren has hurt me, but I can more readily overlook that than I can what you have "inferred" concerning my pastor and church.

You have not openly stated, but you have inferred that Brother Gilpin and the Calvary Baptist Church preach little to no Gospel. How many churches have you preached in, or had to do with, in America, Brother? I ask you this not to humiliate you, but to warn you that you are going to have a hard time finding a church anywhere that preaches anything like as much truth as does Calvary Baptist Church. I have preached in well over 100 churches in America, memberships ranging from five members to over 10,000 in the largest one, and I have not found a church that anything like compares to Calvary Baptist Church when it comes to preaching the whole truth and to as many people per week as she does.

You, apparently, are not looking for a church that preaches more truth but evidently, you are afraid of the truth, and running away from it. You and I have been fellow members at Calvary Baptist Church and I would like to make you a proposition. If you can find a church that preaches more truth than Calvary Baptist Church, please let me know

where it is--I would like to move my membership there also.

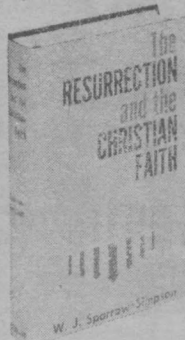
Brother, you are not going to accomplish anything by running away from the truth. Why don't you repent of these statements, reconsider your decision and go back to Calvary Baptist Church, a church that is going to have a very special place in glory, where you can hear and have a part in supporting the greatest amount of truth from any single church on the American Continent, or anywhere else for that matter.

I have written this in the spirit of Christ, and a love in my heart for what I believe to be an erring brother, with the hopes that the Lord might use it to bring you back. I close with this example in my life. I once had a deacon in my church that I was pastoring in Chicago that sent me THE BAPTIST EXAMINER, and talked to me often of these doctrines that you seemingly despise. This man made me so mad that I set out to blast him out of the church with the Scriptures, but I was honest enough to study, "What saith the Scriptures on the matter of Sovereignty and all related doctrines?" I wound up not running him off, but preaching on Eternal Election. My wife was saved in that service. I have seen over 4,000 of these native folk receive Christ as Saviour under such preaching. God bless you.

Fred T. Halliman

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THE BAPTIST EXAMINER
MARCH 7, 1970
PAGE TWO

The man who expects to go to heaven should study the route that will get him there.

"Will A Christian Who Commits Suicide Go To Heaven?"

(Continued from page one)

the sepulchre of his father."--II Sam. 17:23.

Judas Iscariot was, of course, a suicide.

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."--Matthew 27:3-5.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."--Acts 1:18.

These verses taken together would indicate that Judas hanged himself, and possibly by the breaking of a rope, or in some manner, he fell so that his body was burst open as a result of the fall.

King Saul of the Old Testament was also a suicide. He had been mortally wounded in battle at Mt. Gilboa, and fearful lest he suffer abuse at the hands of the Philistines, he took his own life with his sword.

"Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and died with him."--I Sam. 31:4.

Saul's armor-bearer likewise was a suicide for when he saw that Saul was dead, he took his own life, thus dying with King Saul.

"And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him."--I Sam. 31:5.

Zimri, who was one of the kings of Israel, ended his life by burning himself to death.

"And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died."--I Kings 16:18.

The sixth suicide of the Bible is that of Samson.

"And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon

all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."--Judges 16:30.

I.

There is no question but that Samson was a saved man. He was the thirteenth judge over Israel. Our text indicates that he was saved, for he is mentioned as one of the heroes of faith in God's great chapter of faith--the 11th chapter of Hebrews--God's Westminster Abbey of the faithful. I cannot believe that Samson would be thus spoken of if he had died unsaved, for it would be highly incongruous that God would place his name in this chapter along with the many others who were saved if he himself had not died in the Lord.

When Samson was saved, he was just like all other's in that he possessed two natures.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."

God tells each of us exactly how we are to deal with these two natures. He says that we are to starve the old nature. Listen:

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."--Rom. 13:14.

He also tells us that we are to feed the new nature. Listen:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby."--I Pet. 2:1, 2.

Samson, just like many who lived before him and since his day, reversed the order in that he failed to feed the new nature but continually starved it, and at the same time, fed his old nature. If you will read the book of Judges, you will find this to be decidedly true.

By feeding his old nature, he had many experiences which brought one difficulty after another into his life. His final experience was with Delilah whereby his hair, which was a sign of his separation to God, was shaved off, and accordingly Samson himself became weak as any other individual, thus falling into the hands of his enemies, the Philistines.

It is a pathetic story as to how they took this erstwhile physical giant--Israel's champion, and gouged out his eyes. Notice his blindness, hear his chains clank, and observe his servitude to the Philistines and you have thereby the end picture of sin. Yet the Word of God tells us that though he was thus abused by the Philistines, that his hair began to grow so that eventually his strength came back to him little by little.

One day the Philistines brought him out that this old blind judge of Israel might amuse them. Then it was that he leaned against the pillars of the house and prayed for vengeance upon the Philistines.

"And Samson called unto the Lord, and said, O Lord, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."--Judges 16:28.

It would thus appear that Samson certainly took revenge in his own hands and that he failed to believe the Scripture which says:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."--Rom. 12:19-21.

Thus Samson became a suicide and died with a spirit of revenge pre-

dominating in his death. However, in spite of all this, Hebrews 11:32--our text -- indicates that he was saved.

II.

All of which leads me to declare that there is nothing that can take a child of God out of God's hand. When one is once saved, and has thereby become a child of God, there is nothing that can take that individual away from the Father--not even death at his own hands. That is true for several reasons.

First of all, every saved person is kept by the power of God. There are a number of Scriptures which indicate that this is so. Listen:

"Now unto him that is ABLE TO KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceeding joy."--Jude 24.

"Who are KEPT by the power of God through faith unto salvation ready to be revealed in the last time."--I Pet. 1:5.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day."--II Tim. 1:12.

Concerning all these verses may it be remembered that none of us are able to keep ourselves. If I had a thousand dollars in my pocket, I would be unsafe in walking around on the streets of this or any other town. Not having the ability to keep this money myself, it would be the point of prudence and wisdom for me to go to the bank and place it there on deposit where the banker has the ability to keep it. The same is true spiritually. I have not the ability to keep myself in God's sight. If my spiritual preservation depended upon men, then undoubtedly I must spend my eternity in Hell. The same is true of each of Adam's descendants. None of us are able to keep ourselves. Hence, we commit ourselves into the hands of the Lord Jesus Christ. Paul said he had made such a committal. That committal was made on the day he was saved. In like measure, the day that I was saved, I thereby committed myself to Him and I have the assurance that I am kept now by the power of God. The fact that any of us go to Heaven when we die is nothing to our credit nor praise, for all glory belongs to Him Who has saved us and kept us saved through His own power.

In the second place, there is nothing that can take one out of the hand of God since each of the redeemed is a new creation.

"Therefore, if any man be in Christ, he is a new creation, old things are passed away; behold, all things are become new."--II Cor. 5:17.

It is utterly impossible for that which has been created to be uncreated. Go back to the first chapter of Genesis and you can observe that in six successive days God had created the various and varied forms of life. When these had been created, nothing could uncreate them. In fact, there is an axiomatic law of life that whatever God does, He does it forever.

"I know that, whatsoever God doeth, it shall be FOREVER."--Eccl. 3:15.

Thus, since the Scriptures declare that each redeemed person is a new creation and since that which has been created cannot be uncreated, then it logically follows that there is nothing that can take a believing child of God out of the hand of his Heavenly Father.

In the third place, there is nothing that can take a saved person out of the hand of God since believers are sealed unto the day of redemption. Listen:

"Who hath also SEALED US, and given us the earnest of the Spirit in our hearts."--II Cor. 1:22.

"And grieve not the Holy Spirit of God, whereby YE ARE SEALED

unto the day of redemption."--Eph. 4:30.

The day of redemption concerning which Paul speaks, is the time of Christ's return. Thank God, He is coming back, and when He comes, He is going to redeem the body just the same as He has already redeemed the soul. That day of redemption is at the hour of His return. Listen:

"And when these things begin to pass, then look up, and lift up your heads; for your redemption draweth nigh."--Luke 21:28.

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."--Rom. 8:23.

Thus these Scriptures would indicate that we are sealed and safe until Jesus comes again. I have a very definite conviction that if He can keep us until He returns, or, in other words, if He keeps us as long as we carry about this old tenement of flesh that certainly He will be able to keep us after He returns when this house of clay is no more and when we have a body that is perfectly redeemed just as the soul is already redeemed.

We might suppose an object sealed inside a keg and that keg in turn sealed inside a hoghead. Now in order to get into the object that it might be destroyed, it would be necessary first of all to break the seal on the hoghead and thus destroy it, and to likewise break the seal and destroy the barrel and the keg. Since every believer is sealed by God, then it would be necessary for the Devil to destroy the power of the triune God--Father, Son, and Holy Spirit--in order to take us out of the hands of our Heavenly Father. How we thus rejoice that we are sealed and kept saved and safe through the power of this triune God.

In the fourth place, the covenant which God makes between Himself and the righteous guarantees their security. Listen:

"And I will make an EVERLASTING COVENANT with them, that I WILL NOT TURN AWAY FROM THEM, to do them good; but I will put my fear in their hearts, THAT THEY SHALL NOT DEPART FROM ME."--Jer. 32:40.

What a marvelous verse this is! What a wonderful promise in that He declares that He won't turn away from us and won't permit us to turn away from Him.

I was preaching several years ago

in the new Car Shops in Russell, and at the conclusion of my message, a man asked, "Don't you think a fellow could crawl off the Rock of Ages if he wanted to?" My answer then, even on the spur of the moment, is the same as I would make now, after thinking much of this question. I said, "Did you ever see a man who was big enough fool to want to crawl off the Rock of Ages?" However, beloved, suppose that such a person could be found who, though he was saved, wanted to damn his soul in Hell. Imagine such a perverted individual, who, after knowing that he was going to Heaven, determined that he wanted to go to Hell. Could such a person succeed in his desires? Though that individual might live a life of the vilest and grossest of sins and ungodliness, though he might bring disgrace to himself, his family, and his friends, still that individual could not take himself out of the hand of God and would not be able to "crawl off the Rock of Ages."

There is a type of life insurance that is known as "noncancellable." That is, when a person gets one of those policies, the company cannot cancel it under any consideration, regardless of what the physical condition of the man may become. Well, we have in our Saviour something better than that, for our salvation is "noncancellable," both from the standpoint of God and man. This covenant then whereby God promises that He won't permit us to turn away from him, secures us eternally.

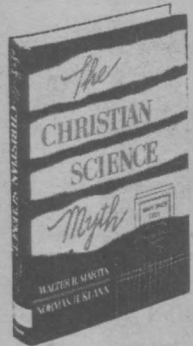
In the fifth place, we have Christ's own statement which He is to make at the judgment bar of God to each of the unsaved, which proved that saved folk cannot lose their salvation. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."--Mt. 7:22, 23.

What a fearful day it is which Jesus describes when He declares to unsaved preachers, personal workers, and even those who have religiously done "church work" that He never knew them. There could be nothing more pathetic than to see this crowd who have been deceived and deluded as He says to them, "Depart from me ye that work iniquity." You will notice that at the judgment He is going to say to the unsaved, "I never knew you." How-

(Continued on page 5, column 2)

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The Baptist Examiner FORUM

"Is there any Scripture to justify a Sunday school in our churches? I do know that parents are admonished to teach their children, but is it Scriptural to have a Sunday school?"

ROY
MASON
RADIC MINISTER
BAPTIST PREACHER
Aripeka, Florida



The answer is NO! Like all other church auxiliaries they are without Scriptural authorization. I realize that for me to question the auxiliary system is to many a person equivalent to bald atheism. It never occurred to me to question the having of church auxiliaries until I had so many unpleasant experiences with them. Finally, when I did some serious thinking, I realized that Jesus never authorized the things. I led my church to eliminate the auxiliaries, and it proved to be one of the greatest experiences we ever had. The one we didn't eliminate was the Sunday school, but we radically changed it such as to make it more of a church school. We studied only the Bible, we eliminated most of the things that characterize Sunday schools. Report of the school was made at the church service, to the church. We quit losing pupils after Sunday school classes dismissed. A mere trickle went home.

If I were a young pastor I would lead my church to eliminate Sunday school as it commonly functions. Would I oppose Bible teaching? No, I would plan for Bible teaching far more effective. For thirty years I taught the Bible following the prayer service Wednesday night. We had several hundred well behaved people--nearly half young people, and we did far more careful Bible study than on Sunday.

What do I have against the present day Sunday school? I answer briefly as follows:

It is a Scripturally UNAUTHORIZED CARICATURE OF A SCHOOL. The study of the history of it reveals that it wasn't started until modern times, and then it was started--not as a church school, but as an independent thing to keep slum youngsters off the street.

IT IGNORES THE FACT THAT GOD CALLS MEN TO TEACH AND PREACH HIS WORD. Yet what happens? Too often the preacher is a mere topical preacher who takes a little scrap of Scripture and brings a lecture from it. People could sit for a lifetime and never learn from him what the Bible is all about. Often such a preacher doesn't teach a class. The teaching is given over to those who not only are not called of God, but who are almost totally unprepared to explain the Bible.

SUNDAY SCHOOLS ARE VERITABLE FIASCOS WHEN IT COMES TO TEACHING. The "quarterly" takes the place of the Bible. Behavior--especially among children--is atrocious, and students if they can be called that, learn little. I repeat my story about the little boy who asked his playmate to go to Sunday school with him. The boy said, "What is a Sunday school?" He answered, "It's a school where a feller don't have to learn nothin'."

The Sunday school system discards GOD'S BEST FOR THE DEVIL'S SECOND BEST. The devil often has a "second best." If he can't get your soul, as second best, he would like to have your life. Likewise if he can't keep you from studying the Bible, his second best is to intro-

duce a scheme whereby you learn very little. God's best is to have the Bible seriously taught by competent God called men. Churches today--those of much size have a whole gang of helpers, "Ministers of music," "Educational directors" etc. How much better to have thoroughly trained and taught Bible teachers who plan and run Bible classes that really teach people something. Turn to Acts 13:1 and you will read, "Now there was in the church at Antioch certain prophets and TEACHERS, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen. . . ." God called men to teach. They were not uncalled persons who had as preparation a weeks course in a Sunday school manual studying psychology. They were men fitted for their task.

Where I serve as pastor, after we radically changed our plan of Bible teaching, people after a few months would say to me, "I have learned more about the Bible since I have been coming here than I ever learned before during all the years."

Let me add that there are many fine, devout teachers, who do a good job of teaching, but they are the exception rather than the rule. Yes, I am for Bible teaching, but the modern Sunday school is a poor vehicle for it.



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The commission to the church as given in Matt. 28:19, 20 is given in a threefold way. The church is to teach the lost. "Go ye therefore, and teach all nations. . . ." The church is to baptize the saved. "... baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . ." The church is also to teach the saved. "... Teaching them to observe all things whatsoever I have commanded you. . . ."

As you can see the first and the third commission is in the form of teaching.

We are told in I Corinthians the twelfth chapter that God placed apostles, prophets and teachers in the church. Again in Eph. 4:11, and 12 the Bible says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Romans tells us that these gifts are different. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching." (Rom. 12:6, 7)

Do we have a verse of scripture that uses the words Sunday School or Bible School? No, just as we don't have a verse of scripture that uses the word Trinity in reference to the Triune God or the words that say Eternal Security, but the Bible teaches all three.

Yes, a church should teach the way of salvation and scriptural doctrines. It should teach it from the pulpit as well as in classes. This should be done under the authority of the church. If your church is smaller and one, two, or three classes are enough to properly teach these things, fine. If your church is larger

and therefore more classes are needed that too is fine as long as the Lord is magnified and the church is in its proper place.

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The Sunday School you find in the great majority of Baptist Churches of our day is not only unscriptural, it is an outright perversion of the Scriptures. The great commission which our Lord gave to His churches (Mt. 28:18-19) calls for the churches to make disciples among all nations, then baptize the disciples, and then teach them the all things He has commanded. But most modern day churches start with what they call teaching the lost. This is a perversion of the great commission. In it the teaching comes last.

I am aware that when a person speaks against this trying to teach the lost the Bible he is called a Hard-shell. But it is what a person is that counts, not what he is called. Trying to teach the lost is all a church can do, because I Cor. 2:14 makes it very clear that the lost person cannot understand spiritual things. So trying to teach the lost the great Bible doctrines of the Bible is just about like trying to teach a three year old child trigonometry.

But so long as the church is teaching her members the Bible it is most assuredly Scriptural no matter what you call it. The term "Sunday School" like the term "Calvinism" may be unpalatable to many of us, but these terms have become so strongly entrenched that it is next to impossible to get rid of them. So, no matter what we may call it, so long as the church is teaching the precious Word to her members, it is not only Scriptural, it is commanded. But so many of our churches fall far short when it comes to teaching their members the truth of God's Word.

Not only is the average Sunday School a perversion of the great commission, it also teaches a perversion of the Bible. All this coupled with the type of pulpit ministry found in the average Baptist Church of today has brought on spiritual chaos. As a result, Baptist Churches galore are promoting the new Bible? called "Good News For Modern Man." It should be called good news for the devil.

Baptists should familiarize themselves with this thing called a Bible. Surely it is the greatest travesty ever perpetrated by depraved man. It makes Mary a common prostitute. It has Lk. 2:33 saying, "The child's father and mother were amazed." And in Lk. 2:43 saying, "His parents did not know it." Then it makes our precious Lord and Saviour Jesus Christ to be a mere man. If Joseph was His father as this damnable thing claims, He could not possibly be anything but a mere man. Then it makes the precious Word of God to be an impractical joke.

This thing called a Bible (What a

misnomer) takes the miraculous out of our Lord's birth. If Joseph was His father, His birth was no more a sign, or miracle than yours was. Then it takes the precious blood of Christ completely out of our redemption. I give you some quotes from this monstrous thing on this subject. Col. 1:14, "By whom we are set free and our sins are forgiven." Col. 1:20, "God made peace through his Son's death on the cross." Rev. 1:5, "He loves us, and by his death he has freed us from our sins." I trust you will check these quotes in the Bible and see for yourself just how heretical they are. And then this terrible thing called a Bible leaves the grace of God out of our salvation. In I Pet. 2:2 it says, "Be like newborn babies, always thirsty for the pure spiritual milk so that by drinking it you may grow up and be saved." In the Bible this wonderful verse is an admonition to those who are already saved, but this perversion of the Bible makes it a means of salvation. Surely the translators of this damnable thing, along with the Baptist pastors and leaders who promote it are co-laborers together with the devil.

Then another thing that was made possible by the perverted Baptist Sunday School and pulpit ministry was the meeting held at St. Anthony Roman Catholic Church here in our City Thursday Night, January 22, 1970. Bob Curlee, pastor of the large Ensley Baptist Church preached? the message. An Episcopalian preacher read from his wonderful book of prayer. Willy Harper Jr., a Catholic Negro layman led the so-called Lord's prayer. A United Methodist preacher and a Presbyterian preacher both read from the Scriptures. And six other preachers from a conglomeration of different church groups participated in the service. So you can see there was not enough of the truth of God's Word proclaimed there that night to ruffle the feathers of a red worm, if a red worm had any feathers to ruffle.

But let us remember, if your Sunday School is teaching the Lord's saints the truth of God's Word, we should back it up, and pray God's blessings upon it.



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PASTOR,
Arabia Baptist
Church
Arabia, Ohio

Yes, I believe that it is Scriptural to have a Sunday school or Bible school in our churches. In fact, each Sunday morning the Arabia Baptist church gathers to study God's word. We most firmly believe that this action is in accord with God's word. In Eph. 4:11, the Holy Spirit reveals that Christ sets teachers in the church, and by setting them in the church, we can only conclude that it is His will that they should teach. He not only sets the teachers in the church, but He makes it very clear why He set them there.

"And he gave some, apostles; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" Eph. 4:11-12.

The purpose of teachers is for the perfecting of the saints. This perfection is not for eradication of Adamic nature, or the ability to live above sin, rather it is for the perfection of the knowledge of God's Word, which is given through and by a teacher whose task is to expound the word of God. Thus, perfection of the saints is the knowledge which God gives through His teachers. Since God has placed the teachers in His church, I contend that a Bible School on Sunday or any other day of the week is Scriptural and that every church (Baptist) should have such.

I do not believe a Sunday school conducted without church authority is Scriptural, for God did not set teachers outside the church. There

have been some who became angry and withdrew themselves from the church and set up a Sunday school in their homes. When they did this, it was without church authority and was definitely anti-scriptural.

When the Lord gave the great commission to His church (Baptist), He authorized her to teach those whom she made disciples. He did not authorize the apostles as men, but as the church. Therefore, a scriptural Bible school must be a part of the church.

"Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world. Amen." Matt. 28:20.

Because Christ commissioned the church to teach the all things whatsoever He has commanded, it would be impossible to have a Scriptural Sunday school separated from the authority or jurisdiction of the church. The church, under the

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

leadership of the Comforter, is to select from among her male members those who are capable of teaching these all things. In the modern Bible school, the teachers are selected or appointed on the basis of their personality or social position, but in reality they need to be taught and fed the milk of the word for they cannot endure strong meat. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5:12.

I have answered in the affirmative, but I do not mean to leave the impression that our modern day Sunday school is Scriptural for the children are taken away from a man who is capable of teaching God's word and are placed under teachers who teach everything but God's Word. Brethren, I believe we do the children a great wrong by placing teachers over them who are not qualified to teach the "all things." It is the God-given responsibility of the church to give the little ones in Christ the best teachers she has available. I realize some argue that the child needs to have the Word broken down, so he can understand, but brethren, God's table should serve both meat (strong doctrine) and milk (that which is not as strong). The meat would be for those who are more perfect (more knowledge), and the milk for the babes in Christ, so that both can grow together.

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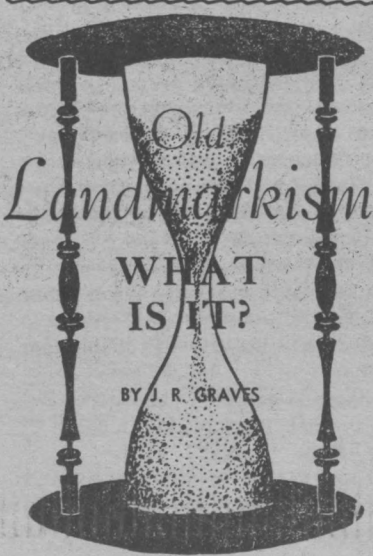
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Precious Saints....

(Continued from page two)

then it was time to go. We walked slowly out of the chapel, talking and shaking hands as we went. As we left the chapel some of the men went one way and some another. We were separating for awhile, knowing that some day we would join one another in glory to part nevermore.

With joy that I was allowed to leave, and sadness at leaving dear brethren behind, I walked through those gates into the outside world. The outside world that some of the brethren there may enter soon, and some not for a long time. Oh, how I praise God that those brethren have Christ with them there and His Word, and the Holy Spirit. How I praise God that they have the blessed hope of the rapture, and that they may be with the Lord in glory long before their sentence is up. How I praise God that they know a sovereign God who is able to be with them there, use them to His glory, and release them when He sees fit. Pray for these men, Pray that others there will see the testimony of these men, hear the Word of God from their lips, be brought by effectual grace to know the Saviour, and then be led of the Spirit to the Lord's church. May God bless you.

Will A Christian...

(Continued from page three)

ever, Christ does know every believer. He assures us of this. Listen: "My sheep hear my voice, and I know them, and they follow me."--John 10:27.

Suppose then that someone was saved and later was lost and that individual were to come to the judgment and hear Christ say, "I never knew you," yet once upon a time that one had been saved. Don't you see, beloved, that if one could be saved and then lost, the Lord Jesus Himself would be proven a liar at the judgment. In the light of His character, since He is Truth itself, then we can be assured that when one is once saved, that there is nothing that can take that individual out of the hand of God.

In the sixth place, when one is saved, he can never be unsaved because he already possesses eternal life. There is no truth more prominently taught in the Bible than the truth of eternal salvation.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."--John 5:24.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."--I John 5:13.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE."--John 6:47.

I remember some years ago talking with a preacher of another persuasion and he declared that he believed in eternal life, that is, he believed that when we get into eternity we would then have eternal life. I cited to him the words of Jesus in His high priestly intercessory prayer:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."--John 17:3.

Jesus declares that life eternal is the knowledge of Himself as Saviour. Then just as soon as a believer comes to know Jesus Christ, he has eternal life abiding within him. We don't have to wait until we die nor until we get to heaven. Just knowing Jesus now is enjoying eternal and everlasting salvation.

This word "everlasting" is a most unusually interesting word. In Mt. 25:46, everlasting describes the punishment of the wicked:

"And these shall go away into everlasting punishment."

In Romans 16:26, it describes the character of God's existence:

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

In II Timothy 2:10, it describes the duration of Christ in glory:

"Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

In II Peter 1:11, it describes the duration of Christ's kingdom:

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Now notice, beloved, that the same word which describes the punishment of the wicked, the character of God's existence, the duration of Christ in glory, and the duration of Christ's kingdom, is the identical word which is used to describe the life that is ours when we come to trust Jesus Christ as Saviour.

Then, beloved, just as long as the wicked are punished, as long as God exists, as long as Christ's glory continues, and as long as His kingdom lasts--then that long, the believer has eternal life. Or to say it inversely, if the punishment of the wicked could have an end, and if God Himself should come to an end, and if Christ's glory and His kingdom should have an end, then and then only could the believer perish. In

view of this fact, then how we praise Him for this blessed truth that whenever a believer is saved, he actually and definitely possesses eternal life.

III

In view of these great truths that when one is saved he is saved forever, then may we briefly notice the sin of suicide.

It is a sin in that it indicates a definite lack of faith. There is no question but that anyone who is mentally sound who commits suicide has done so because of a definite lack of trust and faith. Anything that evidences such a lack is a sin. Listen: "For whatsoever is not of faith is sin."--Rom. 14:23.

Then it is a sin in that it is presuming on God. For it actually presumes that the individual knows more than God Himself. Suppose I hire a man to work for me and he keeps wishing for quitting time. All day long he keeps saying, "I wish the day were over; I wish quitting time would soon come." Such a man would not be a desirable employee. Certainly he would not bring much happiness to his employer. Well, the same is true in our relationship to God. Doubtlessly there isn't a person living but what at some time wished to die. Yet even that wish was wrong, for it is presuming that you know more than your Heavenly Father.

This sin of suicide certainly affects one's position in glory. In fact, there is no sin that one can commit but what it affects his position in Heaven. It does not change his relationship, for he is still God's child, but it does make a difference as to the rewards which will be his.

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"And every man shall receive his own reward according to his own labours."--I Cor. 3:8.

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There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."--I Cor. 15:41.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire."--I Cor. 3:14, 15.

The Word of God indicates that even after one has been saved and has laid up a reward, that that reward might even be taken away as a result of sin.

"Let no man beguile you of your reward."--Col. 2:18.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."--II John 1:8.

Every sin has its consequences. A child of God cannot sin without these consequences becoming a reality. When he sins, he loses his fellowship (not his relationship), with his Father. He loses the joy of God-given salvation. He stands subject to chastisement from the hand of God. His physical life is actually in danger. While all this is true, it is also a fact that sin does affect one's position in glory, and especially is that true of the sin of suicide.

IV

In spite of the fact that suicide is a sin, yet there is a hope shining through. In the case of our brother, there is no question but what he was a saved man. He had been ill, mentally disturbed, and greatly de-

ranged for the past five years or better.

However, in it all, we have this assurance that God knows.

"Known unto God are all his works from the beginning of the world."--Acts 15:18.

In fact, the death of each of us comes in God's appointed time.

"To every thing there is a season, and a time to every purpose under the heaven: A TIME TO BE BORN, AND A TIME TO DIE."--Eccl. 3:1, 2.

In reality, God knows the time and the manner of the death of each of us.

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when THOU SHALT BE OLD, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what DEATH he should glorify God."--John 21:18, 19.

In this instance, Jesus foretold the time of Peter's death--"when thou shalt be old." He also foretold the manner of his death--that of crucifixion -- "thou shalt stretch forth thine hands." I am sure Jesus knew the time and manner of Simon Peter's death. Then it is an evident fact that He knows the time and manner of the death of each of us. What a comforting blessed hope this is. What a wonderful assurance it brings to us!

"God moves in mysterious ways

His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of everlasting skill,
He treasures up His bright designs,
And works His sov'reign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread;
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purpose will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

Just one question remains in closing: Do you have eternal life? If not, may God help you now to lay hold on that life through the Lord Jesus Christ. It isn't by a church ordinance nor through anything that the sinner does, nor by the work of the preacher that one is saved. We rejoice that we have a present and an eternal salvation wrought out by the Lord Jesus Christ. May you believe Him, receive Him, and be saved.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."--John 5:24.

IF YOU ADMIRE
OR IF YOU DESPISE--

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**THE
PASTOR'S
DILEMMA**

85c

Eld. Fred T. Halliman Missionary To New Guinea



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Sovereign Grace Baptist Mission
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Kansas Vacation

(Continued from page one)

lots that great universal, visible church of Rome.

I'm sure they hate the doctrines of God's sovereign grace. I know of one in particular who reviles God's Word in regards to its teaching on election and predestination. He is always preaching, don't smoke, don't drink, don't go to the movies, don't wear shorts. This wouldn't make him a Baptist as even the Holy Rollers have this message, plus that they jabber in tongues. I know of some so called Baptists who have gone over to the Holy Rollers, for with all their "don'ts" they still have a "do." That is, that they are allowed to jabber in tongues. Even an idiot has to have something to do.

Well, praise the Lord, Temple Baptist Church of Hutchinson, Kansas voted to invite the Burket family to come and be their guests for the holidays. They even took care of the expenses of the trip. We had blessed fellowship with this church, their beloved pastor and his wife and children.

It was a blessing to hear Brother Stafford preach three times from God's precious word. One thing I would like to say about this pastor, I believe he is one of God's called preachers. Because, if it is in God's Book, he wants to know about it and if not, then he doesn't want anything to do with it. In other words, God has opened his heart to the truth and made him just humble enough to be a Baptist.

The church fixed up the house next to the church building and had it furnished in time for our use. Truly it was like a home away from home. We could sleep as long as we liked (sometimes) and the refrigerator and cupboard were stocked for our use. We ate breakfast there and took care of our personal needs, but always our other meals were planned by someone from the church or the Staffords.

(Continued on page 6, column 5)

THE BAPTIST EXAMINER
MARCH 7, 1970
PAGE FIVE

DO THE HOLY ROLLERS
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CALVARY BAPTIST CHURCH

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

Post-millennialists teach that the Gospel is yet to convert the world and that before Christ returns to earth all men will know Him from the least unto the greatest. A captivating concept surely, but upon what is it based? Certainly not upon the declarations of the New Testament. We are commanded to preach the Gospel to every creature, but nowhere is there a promise that the time will come when every creature will believe the Gospel. The Lord Jesus taught that "As the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24:37). What were the conditions in Noah's days? Did all men then receive the messages of God's servants? Nay verily: On another occasion Christ said, "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be when the Son of Man is revealed*" (Luke 17:28-30)—do these words present the picture of our Lord returning to a world which has been won by the Gospel? Nay verily. Our Lord very plainly intimated that He did *not* expect to return to a world where Christianity had universally triumphed: "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8).

Post-millennialists teach that our Lord will not return until the close of the Millennium and that then there will be a general resurrection of the dead, followed by a general judgment, at which every member of the human race will stand before the great Judge to have his eternal destiny decided. Such a conception is anti-scriptural in every part of it. In the nineteenth chapter of Revelation we see heaven opened and the Lord Jesus coming forth seated on a white horse and with Him are the "armies which are in heaven." Accompanied by His saints the King of kings and Lord of lords *returns to this earth* as is evident from the next verse for there we are told that He shall "smite the nations and rule them with a rod of iron." In Rev. 19 Christ is seen making a footstool of His enemies preparatory to the inauguration of His reign of blessing, and in the next chapter we read, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Rev. 20:1-3). In the verses that follow we are told that those who have part in the first resurrection shall reign with Christ throughout the thousand years. Thus we learn that Christ leaves heaven and returns to the earth *before* the Millennium commences. The concept of a general resurrection and a general judgment is equally un-scriptural as we shall show later.

2. An examination of Pre-millennialism.

Pre-millennialists, as their name indicates, are looking for their Redeemer to return *before* the Millennium begins, looking for Him to introduce and usher in the Millennium itself. To them a Millennium *without Christ* is unthinkable. From their cradles they have been taught to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven," and they cannot conceive of a Kingdom *without a King*. The Millennium is the time when men's desire for a Golden Age will be realized, but that Golden Age cannot dawn until the Sun of righteousness arises with healing in His wings. The Millennium is the time when the sword shall be made into a ploughshare and the spear into a pruning-hook, when for a thousand years there shall be no war, but earth-wide peace will only be made possible by the return and personal presence of the Prince of Peace.

Pre-millennialists believe that in the Millennium Christ will set up on the earth a visible, material Kingdom, that He will occupy the literal throne of David and reign from Jerusalem as the King of the Jews. They base their belief upon many plain declarations in Scripture to that effect. *Isaiah* predicted it—"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the Kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, *when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.*" *Ezekiel* foretold it—"And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, *where I will dwell in the midst of the children of Israel for ever, and My holy name shall the House*

of Israel no more defile by their abominations that they have committed" (Ezek. 43:7), while at the close of his prophecy he says of Jerusalem in the Millennium, "And the name of the city from that day shall be, *The Lord is there.*" *Zephaniah* heralded it—"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: *the King of Israel, even the Lord, is in the midst of thee*" (Zeph. 3:14-17). *Zechariah* announced it, "Sing and rejoice, O daughter of Zion; for, lo, I come, *and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee. And the Lord shall inherit Judah, His portion in the holy land and shall choose Jerusalem again*" (Zech. 2:10-12, and see further 8:3, 23 and 14:16).

Pre-millennialists believe that the Messianic reign and Kingdom of the Lord Jesus are yet *future*. They believe that Christ Himself so taught. In the Parable of the Nobleman, He declared, "A certain nobleman went into a far country to receive for Himself a Kingdom, and to return. And it came to pass, that when He was returned, *having received the kingdom*, then He commanded the servants to be called unto Him, to whom He had given the money, that He might know how much every man had gained by trading" (Luke 19:12, 15). Here we learn that Christ's return and His reception of the "Kingdom" are inseparably connected together. Not only do the Scriptures plainly refute the assertion that Christ is *now reigning*, but existing conditions cannot be made to square with this belief. How absurd it is to say that Christ is now reigning over the earth when His authority is despised and rejected by the whole of the unbelieving world! No Christ-rejector can be termed a follower of the Lamb, and if he is not a "follower" then he is not subject to the will and rule of the Lord Jesus, and if he is not subject to Christ, then in no sense is Christ his "King." Moreover, the conditions which prevail upon earth today repudiate the idea that Christ is even now reigning over it. The scepter which the first man lost has never been restored, the "Curse" has not yet been removed, and Satan is still at large! But all things will be changed when the Lord Jesus takes the government upon His shoulder and reigns in power and righteousness.

Pre-millennialists believe that it is God's purpose in this Age to take out of the nations "a people for His name" (Acts 15:14). To effect this the Gospel has been given and the Holy Spirit has come down to this earth. As the Gospel is preached, as many as are ordained to eternal life believe (Acts 13:48), for though "many be called," there are "*but few chosen*" (Matt. 20:16). God's purpose in this dispensation is an *Elective one*, and let it be said with emphasis, God's purpose has not failed, is not failing, will not fail—"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, *My counsel shall stand, and I will do all My pleasure*" (Is. 46:9, 10). The Gospel is not a failure, the Holy Spirit has not failed in His mission, it is theologians who have failed—failed to understand the purpose of God and to read aright His present programme.

III. POST-MILLENNIALISM REFUTED.

The post-millennial position rests largely upon a *mistranslation*. In Matt. 13:39 we read "The harvest is the end of the world," and again in Matt. 24:3—"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Now the Greek word which is used in the above passages is entirely different from the one found in John 3:16—"God so loved the *Kosmos*." In the verses quoted above the word is not "*Kosmos*" but *aion* and ought to have been rendered "age"—"the harvest is the end of the age." In the marginal rendering of the R. V. Matt. 13:39 reads "The harvest is the *consummation of the age*." Both of the Greek words which are translated "world" in the King James Version occur in Heb. 9:26—"For then must He often have suffered since the foundation of the *Kosmos*: but now once in the end of the *aion* hath He appeared to put away sin by the sacrifice of Himself." Here it is evident that "*aion*" cannot mean "world." The Lord Jesus was offered as a sacrifice for sin more than eighteen hundred years ago, and the end of the "world" has not come yet. It was at the consummation or end of the Mosaic age that our Lord appeared and died upon the cross in order to effect our salvation. So, in the above instances read, "The harvest is the end of the *age*," the present age and not the end of time, for just as the Mosaic age was followed by the Christian

(Continued on page 8, column 4 and 5)

Kansas Vacation

(Continued from page five)

As these dear people dined us in their homes, or else in restaurants, my family knows what it is to be full. In the restaurants we usually had a buffet meal. In Pennsylvania where we come from, they call it smorgasbord. I had never eaten this type of meal before, but it seems to me that it works like this; you pay so much a head for your meal, then you can eat all you want. And of course my object, being partly Welsh, is to eat enough so that the restaurant doesn't come out ahead on my meal. But looking back on it, it seems everyone had the same idea. This being the time of year in which turkey and all the trimmings abounded, I can truly say as a well known personage of T.B.E. would say, A lot of turkey was taken into the Baptist ministry. The only casualty through it all was my spouse who gained back the six or seven pounds that she had dieted so hard to lose.

It surely was good to abound with the feasts from our Father, the fellowship with friends and the good food from His bountiful store. And it didn't spoil me too much, because since arriving home I must needs go to the Bible or T.B.E. to be fed spiritually, and so far I have resisted the temptations that come over the radio from time to time, "Come to our restaurant to our buffet dinner, all you can eat for \$1.45."

While at Kansas we went to Wichita with the Staffords on Dec. 26. That night we met at the home of Jack Marshall, a young man who has been called of God to preach. There was a group assembled for a service and although I would have liked to hear this man preach, I was persuaded to preach without too much twisting of my arm. I preached on *Isaiah 28:14-21*, particularly verses 15 and 20 which I believe pictures every sinner outside of Christ who is hiding under a refuge of lies, and will not be covered when God's wrath begins to fall on him.

Brother Wayne Crow was there with his family, and it was good to see them again. He also brought a challenging message on the great commission and related subjects.

On the last Sunday night I had the privilege of preaching at Temple Baptist, and as there were unsaved young people there, I felt led to preach on the Sermon on the Mount. My subject was, "Christian Character," or a righteousness that exceeds that of the scribes and the Pharisees. I strongly believe in an imputed righteousness, even the righteousness of Christ, but I also believe that if the Lord has done a work for someone, in time, He also does a work of grace in that one. In other words there are many who are more or less orthodox in lip, but have not a changed heart. I've not heard much preaching on the Sermon on the Mount, but then again, there are many preachers like the one I met in Bible School who said that this portion of scripture was for the kingdom age. His proof was that he had never seen anyone who was hungry and thirsting after righteousness.

On the 29th of December we went up to Phillipsburg, Kansas to visit with the Bethel Baptist Church, another dear body of Christ, who have been called and saved out of Lutheranism and other isms, spasms and such isms. It was a real blessing to spend a night in the John Ehm home, and partake of their hospitality and fellowship, and to speak to these dear people in their new church building which the Lord has graciously made available to

(Continued on page 8, column 3)

A dew drop does the will of God as much as a thunder storm.

A Dead Sinner And The Lord's Church

Baptists And Baptists Only Have Authority To Preach The Word To Lost

Eld. O. B. Baker
Verona, Ohio

There is ever the question before us, "How can a dead alien sinner be made Spiritually alive?" And "Who is responsible for making it known to him?" There has been no record, to our knowledge, of a dead man by his own effort getting up from his casket to walk in life again. It would seem, therefore, that no sane man would say that a Spiritually dead man can rise from his casket of sin, to walk in a life of the Spirit. But, we are told, and we have personally experienced, that such a one can rise to walk in newness of life—"Quickened" or "Made alive in Christ."—Ephesians 2:1, Factis, those so made alive are said to be "Sons of God." John 1:12-13.

This new life takes place, not because of any effort, goodness, or merit in the one so quickened. It is because of, and as a result of God's free gift in grace. See I Peter 1:18-23; Ephesians 2:8-10; and Titus 3:4-7.

We are made to realize this experience of grace through a channel of faith which is established by the hearing of the Word of the Lord. See Romans 10:17. But, that is not all, there must be a channel through which the Word of God can come to our hearing. That channel, we are told, is one who is "Sent." See Romans 10:15.

The Greek word for SENT is the word for APOSTLE, or an authoritative messenger. Since the New Testament knows nothing of individual authority in such matters, we must conclude that the messenger must be one with delegated authority. We know that the risen Lord gave authority to His Assembly (Church) in order that she could "Go, make disciples and baptize them." Matthew 28:16-20. We cannot but say that the messenger must be authorized by a LOCAL ASSEMBLY.

It is our contention, therefore, that the business of making the Lord known to the hearing of dead alien sinners is that of a New Testament Church, as she is directed by the Holy Spirit. However, we would hasten to say that the power behind

making the Lord real to the sinner's heart is the Holy Spirit Himself; as He directs a Church through men, Acts 13:2.

In the passage cited above, we have the Holy Spirit speaking to the Church of Antioch of Assyria that she should separate two men to a work unto which He had called them. So the business of carrying the word to a lost world, was, is, and will continue to be vested in a local Church. Her messengers must be SENT both by her authority and that of the Holy Spirit.

Some one may say that Catholics believe practically the same thing as we are advocating. If so, we would have to say "Amen." However, we are certain that Catholics do NOT agree with our persuasion, simply because they do not take the Bible as their only authority, and they believe in a world-wide organization, headed up in a pope. Even their best translators like Ronald Knox do not attempt to prove Catholic doctrine from the Bible only. As an example we quote a foot note by Mr. Knox which attempts to prove that the Lord Jesus did not have half brothers. He says,

"Since it is impossible for any one who holds the catholic tradition to suppose that our Lord had half brothers by blood, the most common opinion is that these brethren were cousins." Page 32, Note 2.

Then, to support their tradition that Peter was the first bishop of Rome, and as such, the first pope, he makes a very unreasonable supposition. He supposes that the New Testament writers said nothing about Peter being in Rome so as not to reveal his whereabouts, and thereby put his life in danger.

How absurdly silly can one be, even when he is honest enough to give a fair translation of the New Testament? Yes, Catholic tradition puts the Word of God as a "Second Fiddler."

We know that the Bible declares in unmistakable terms that the Lord Jesus had half brothers and sisters. We also know that it says nothing of Peter being in Rome; and surely,



O. B. Baker

there is not the least hint that he was ever a pope. If Peter had been at Rome, and exercised papal authority, all the Christian world would have known about it, and governmental authorities could not possibly have been blind to his presence. Then, too, Paul would surely not have written from Rome to the Churches, with APOSTOLIC AUTHORITY. It is inconceivable that Peter held such a position of authority when one honestly considers the message of the New Testament.

If any man could have been considered as the head of the Churches, it would have to have been Paul, not Peter. Paul rebuked Peter for errors of Christian practice, even publicly. But nowhere is it said that Peter even considered rebuking Paul. Even Mr. Knox admits the same in his translation of Galatians 2:11-21. His footnote is very strong—page 491, note 2:

"It is not by breaking the law that one becomes a transgressor, but by going back, like Peter, to the old observances he has abandoned."

As further evidence that Peter did not consider himself a pope, and as such, to rebuke Paul, we will quote again from Mr. Knox's translation:

"Our beloved brother Paul, with the wisdom God has granted him, has written you a letter, in which, as in all his letters, he talks of this. Though indeed there are passages in them difficult to understand, and these like the rest of Scripture, are twisted into a wrong sense by ignorant and restless minds, to their own undoing. For yourselves, beloved, be warned in time: Do not be carried away by their rash errors, and lose the firm foothold you have won." II Peter 3:15-17.

Paul continually asserted that the Lord Jesus is HEAD OF THE CHURCH, and surely, the above text would prove that Peter recognized the teaching of Paul as Scripture. And there is no intimation by Paul or Peter that any man should be head of the Church. Pastors were to be the OVERSEERS of the churches. See Acts 20:28. But no one man was Bishop or pope of the Church as an institution or universal. Each Church was local and independent of all others. In fact, there is no such thing known to the New Testament as THE CHURCH, other than the Assembly in a particular location. Of course, we find her spoken of as an institution, such as we would speak of the HOME, or THE SCHOOL. Yes, the Church is a local assembly of baptized believers, dwelling for the most part in the immediate vicinity of the assembling place.

We are so accustomed to the word CHURCH that we seem to lose its significance. The word is foreign to the New Testament. The word is: EKKLESIA, and was always used in

the sense of an AUTHORITATIVE ASSEMBLAGE, called out and assembled for authoritative business, whether it be the Assembly of Israel in the wilderness, or the Assembly of the town council in Ephesus. Acts 7:38 and Acts 19:32, 39. This was also the word used by our Lord and the New Testament writers.

Baptists are the only people who hold to the local assembly concept of the Church, and many of them (?) are being cheated out of this very truth by the "twisters" and "wrestlers" of God's Word.

It is our contention that Baptists are THE People upon whom the commission is binding, and of whom the responsibility is required. But we hasten to say that far too many of the Lord's children are outside this blessed privilege simply because of the great confusion on the subject of the CHURCH.

In the latter part of the fourth century, so historians tell us, these "twisters" and "wrestlers" were able to wrangle some of the less mature Baptists into a super-church, which they called the catholic, or universal church. It headed up in a religio-political system, and was married to the State. It immediately began to exercise authority over all systems of religion, and those organizations which refused that authority were branded as "heretics." They were deprived of their property rights, and were driven from homes and businesses to become pilgrims and strangers in the land. Great numbers were put to the most brutal and inhuman tortures of death. And all this happened in the name of CHRISTIANITY.

Even today, when catholics say "We are THE true church" the world accepts their claim without question. But when Baptists say, "We are THE true Churches," not "THE true CHURCH" the world immediately screams, "Bigot" and "Arrogant." We, therefore, challenge any HONEST man to read the New Testament and history (even though church history was written mostly by Catholics) and find that he can truthfully say "Catholics ARE the true people to whom the term 'Church' belong. We challenge this same man to honestly say, 'Baptists ARE NOT the people to whom the distinction of the name 'Church' belongs.'"

Both the New Testament and history confirm that Churches in the days of the Apostles were all LOCAL and INDEPENDENT bodies of BAPTIZED believers. The true historian is bound to say, as the catholic Cardinal Hosius said,

"If the truth of religion were to be judged by the readiness and the cheerfulness which a man of any sect shows in suffering, the opinions and persuasions of no sect can be truer or surer than those of the Ana-Baptists, since there have been none for these twelve-hundred years past, that have been more grievously punished." Cardinal Hosius.

Cardinal Hosius was chairman of the Council of Trent in 1570. So, his statement of "Twelve-hundred years" would carry us back to 370, the very same year in which the first Child was baptized (so-called). See TRAIL OF BLOOD page 13, para. 13, also ROBINSON ECCL. RESEARCHES.

The Christian writers of whom we have any knowledge, up to the THIRD CENTURY, said absolutely nothing of CHILD baptism, or SPRINKLING. Such men as Justin Martyr, Ireneaus, Clement of Alexandria, and many others of the Second Century, had much to say about baptism by immersion of believing ADULTS. Let us quote from a Lutheran, Mosheim who wrote:

"The first century was a history of Baptists. . . Baptism was performed by the immersion of the whole body in the baptismal fount. . . No persons were admitted to baptism, but such as had been previously instructed in the principal points of Christianity, and also given satisfactory proofs of pious dispositions and upright intentions." ORCHARD'S HISTORY OF BAPTISTS, P 14.

We could not hope to present a complete history of the people called "Baptists" in such a limited treatise as we here propose, so, we would hope the reader has become interested enough to avail himself of the more extended treatise on the subject. We give a list of a few of the more extended writings.

John T. Christian—HISTORY OF BAPTISTS
ORCHARD'S HISTORY OF BAPTISTS

Buell H. Kazee—THE CHURCH AND ITS ORDINANCES

J. Carroll's—THE TRAIL OF BLOOD

Now to get back to our title, THE LORD'S CHURCHES AND DEAD ALIEN SINNERS. Dead sinners were never called upon to do any thing as a means of acquiring or keeping salvation. But the awakened sinners would call out, "What must I/We do to be saved," and they were always pointed to the Lord Jesus for that deliverance. Today, this must be the practice of all true Churches.

"They that gladly received the word were baptized." Acts 2:41. This means that one must be in possession of the Lord Jesus, Who is the Word. See John 1:1 and 12, 13.

Baptism is not an act of acquiring the new birth, neither a means of keeping one saved, but simply an act of a "Good conscience toward God." See I Peter 3:21.

No one must be coerced in becoming a member of a Baptist Church. It must be an act of the will, prompted by a firm conviction for the need of such an association and fellowship. Too many have been persuaded to take membership, who had best been left outside. A Baptist Church must be an intimate fellowship of like-minded children of God who are agreed upon the principles of the doctrines of the New Testament. Therefore, those who are not agreed, and do not intend to seek agreement, have no place in such a fellowship.

"Can two walk together except they be agreed?" Amos 3:3.

Baptist Churches have never tried to force their way of thinking upon any one. If we cannot convince you from the teachings of God's Word that you need our fellowship, we would surely not wish your unwilling fellowship. If you are a child of God, been "Born from above," we recognize you as a brother, and as such, we can have brotherly fellowship. But this does not mean we can have Church fellowship. To illustrate, let us say that you are a member of some secret lodge. Does that mean that you cannot have fellowship with your neighbor, who may or may not be a member of another and different secret lodge? All clear and right thinking people will have to say, Yes, I recognize him as my neighbor, and as such, we have fellowship. BUT--YOU CANNOT HAVE LODGE FELLOWSHIP. So, please do not accuse us of being "Bigots" and "Narrow-minded" because we cannot have Church fellowship with others. We would love to see all of God's children having Church fellowship, but, unfortunately, it just isn't that way.

Catholics, up 'til their last council (Continued on page 8, column 1)

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A Dead Sinner

(Continued from page seven)

at Rome, have declared that there is no salvation outside their system of church. Now, they are trying to "wrestle and twist" those whom they finally claim are wayward children, back into the fold.

Baptists believe that each and every individual should have the unhindered privilege of believing as he pleases in matters pertaining to his spiritual philosophy. We believe also that Churches should be allowed that privilege. We further believe that matters pertaining solely to spiritual conscience should not be in union with matters pertaining solely to political conscience. In other words, the State must not be taken in as a co-partner with the Church. And the Church has no business being married to the State.

Just prior to our Lord's return to the right hand of the Father, He had some very revealing things to say to His Church relative to Her position in the world. We will quote a catholic translation by Ronald Knox,

"If the world hates you, be sure that it hated Me before it learned to hate you. If you belonged to the world, the world would know you for its own, and love you; It is because you do not belong to the world, because I have singled you out from the midst of the world,

that the world hates you," John 15:18-19.

The political world minces no words in recognizing the catholic system. Even our own political leaders address this self-appointed head as "Holy Father," and "His Holiness." By this very fact, we must conclude that the world has recognized her as its "Own." So, she must belong to the world.

So, who is responsible for propagating the gospel to the ears of a lost world? Surely, we would say that those Churches who have held firmly to the Word of God since the days of the Apostles are the only authentic custodians of that TRUTH. And catholic after catholic has verified the fact that Baptists have been doing this very thing for at least THREE HUNDRED YEARS before she came into existence. Oh, we know that the establishment itself will not agree to this, but in a moment of weakness or over-confidence many of her stalwarts have let it slip out. Of course, we know why it has slipped out, the Lord has seen to it that this undeniable truth did slip.

Baptists, not catholics, have held to the concept of salvation by the Grace of God, without any admixture of works on the part of the sinner. Baptists not catholics have held to the concept of the Church as being Local and Independent. Baptists not catholics have held to the truth that Christ is the Head of His Church.

Baptists not catholics have held to the concept that the priesthood belongs to the individual believer. Baptists not Catholics have held to the blessed truth of eternal security of the believer.

We could go on and on mentioning the things wherein Baptists have held to the Word of God, while catholics have perverted it. Let us pause to say that we would welcome any opinion on the subject, if and when you have carefully weighed the evidence, in the light of both the New Testament and history.

We assure you that we have not intentionally misrepresented, neither have we knowingly falsified any portion of this writing. But we have conscientiously tried to present the truth as we believe it is set forth in the Word of God.

We hold malice toward no individual; neither would we class you as "Bigots" simply because you may disagree with our convictions, but we are truly sorry for those individuals who have been "Twisted" and "Wrestled" out of these great blessings which we enjoy, namely, the privilege of being associated with a fellowship of Bible believing people called "Baptists."

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Kansas Vacation

(Continued from page six)

them. Pray for this church, they need a pastor and I believe there is one in their midst whom the Lord is able to enable for this high calling. I know a prophet is without honor at home. Still the Lord seemed to ordain elders in the first churches right where they were called. I believe this importing pastors from across the continent is not of the Lord or according to a Scriptural pattern. It is missionaries who are called to migrate, but pastors ought to be raised up from the local assembly. This seems to be my conviction, but I can stand to be corrected.

All in all it was a great spiritual vacation but I am glad to be back here among our Navajo Indians.

The night we got home we were blessed with a visit from two young men from Charleston, South Carolina. Brothers Jim Mauser and Billy Williams. We fellowshiped until the wee hours of the morning, and then they spent the remaining hours here with us, and rose early to have breakfast and be on their way to California to see Brother Bill Mayes. We hope to see more of these young men as they have expressed a desire to visit the work here this summer. They were from Sovereign Grace Baptist Church, pastored by Brother Lee Williams of Charleston, S. C.

May the Lord Bless you,

Brother Bill Burket

THE BAPTIST EXAMINER

MARCH 7, 1970

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The Redeemer's Return

(Continued from page six)

age, so the present Dispensation shall be followed by the Millennium. That the "harvest" referred to by our Lord in the Parable of the Tares takes place at the end of *this age* rather than at the end of the "world," is further seen by a comparison of Joel 3:13-17 and Rev. 14:14-20 which refer to the same "harvest" and where this harvest is definitely placed at the commencement and not at the consummation of Messiah's reign. That our Lord *will* return *before* the Millennium rather than at its close is clear from many considerations.

1. *The condition of the world when our Lord returns proves that His Second Advent cannot be post-millennial.*

God's Word makes known the exact conditions which are to obtain here immediately preceding the Redeemer's Return. The Holy Spirit has given a number of graphic portrayals of the world as it will exist when our Lord comes back to it. One of these pictures is to be found in Isaiah 2—"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up. And upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Do these verses picture a world ready to receive a returning Christ? No; they tell us that in "the Day of the Lord"—men will be "proud and lofty"; it intimates that idolatry shall prevail universally; it tells us that instead of men coming forward to welcome the Lord Jesus, they shall flee from Him in terror.

Another passage which describes the conditions which are to prevail on earth at the time of our Lord's Return is found in 2 Thess. 1:7-9 — "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire *taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ*: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His Saints, and to be admired in all them that believe." Observe that here we are expressly told that our Lord comes back again to take vengeance on "them that know not God and that obey not the Gospel." It is utterly impossible to make this statement harmonize with the concept of Christ returning to a world which had previously been won to Him *by* the Gospel.

Again, in 2 Pet. 3:3, 4 we read, "Knowing this first, that there shall come *in the last days* scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this *they willingly are ignorant of*." Observe that the apostle is describing conditions that are to obtain in "the last days," i. e., the last days of this present dispensation. Here again we learn then, that instead of this Age closing with the universal acceptance of the Gospel, instead of the last days witnessing a world reconciled to God, instead of the Christian era closing with earth-wide prayer for the Coming of the King, we are told that, "there shall come in the last days scoffers," a class of people who have no concern for God's glory but who walk after *their own* lusts; and further, we are told that these "scoffers" shall mock at those who *are* looking for the appearing of our Saviour and that the "ignorance" of these scoffers is due to a wilful and deliberate rejection of God's revealed truth.

Putting together the above pictures we learn that in the days which precede Christ's Second Advent the earth will be filled with proud idolaters, with those that know not God and obey not the Gospel, and with those who mock and scoff at the prospect of a speedily returning Redeemer. Further; we learn that the actual return of Christ is introduced not by Gospel successes but by Divine judgments. Thus we say that the condition of the world when our Lord comes back to it proves that His Second Advent occurs not at the close of an era of Millennial blessedness, but at the end of a dispensation wherein God has dealt with infinite long-sufferance with a race of rebels, and that at His coming He takes "vengeance" on His enemies ere setting up His Messianic Kingdom.

(To Be Continued Next Week — D.V.)

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