

Speaking In Tongues — Is It God's Order For This Day?

By ROY MASON
Aripeka, Florida

There are those in every city today who claim that Christians should speak in "tongues." They claim the Scriptures so teach. The "tongues" they profess to speak in is a sort of gibberish—not German, French, Spanish, etc. What about this claim? IS IT God's order for this present day that believers speak in such "tongues?"

The Tongues Of Pentecost

Beyond question the baptism of the Holy Spirit on Pentecost bestowed the gift of tongues. But what KIND of tongues? Let us examine the Scriptures: (See Acts 2:4-8). It is made very clear in this passage that the tongues in which these spoke WERE ACTUAL LANGUAGES spoken by the people who listened. Verse 6 says, "Every man heard them



ELD. ROY MASON

Speak in his own language." There was a manifest reason for this supernatural gift—to prove the coming of the Holy Spirit; and to enable the disciples to spread the Gospel among the fifteen or more nationalities of Jews represented there from different lands.

Question: Why is it that holiness missionaries who hold to the gift of tongues, have to study and learn the languages of the country in which they labor in the same laborious way as other missionaries?

Tongues At Corinth

Paul mentions tongues in his first letter to the Corinthians, and he lays down some regulations concerning the exercise of (Continued on page 8, column 4)

MORE LODGE FOOLISHNESS

Entering a Masonic Lodge for his first degree, a hoodwink over his eyes, a rope around his neck, being led into the lodge by perhaps one of the most vicious characters in the community, shuffling along with a clattering slipper on one foot and the other bare, his left breast exposed and nearly naked otherwise, groping his way along, seeking the "light of Masonry."

What sort of man is he anyway, a sinner? If so, he does need light. But if he is a Christian, what need does a born-again man have for the "light of Masonry?"

He has already gone through the "work" of the Odd Fellows, assisting the Venerable Warden to arise, travelled from Jerusalem to Jericho, etc. He has been told, also, the story of Damon and Pythias, in the K. of P.'s. Then on Sunday morning he looks over his "brethren," saved and unsaved, members of all these orders, and says: "Brethren, it doth not yet appear what we shall be." Who is he talking to, anyway?

—Church Times

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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 1672

SPIRITUAL ADULTERY

By JOE WILSON
Winston-Salem, N.C.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."—Jas. 4:4.

Now adultery is a great sin. It is condemned again and again in the Word of God. The present attitude of the world toward adultery—one of mockery and praise—has not changed God's hatred thereof. However, my text does not speak of physical, but of spiritual adultery. This is that sin of the inner man in turning away from the Lord of his salvation as the only object of affection, and setting those affections on other things. This too, is a great sin in the sight of God.

The sin of adultery demands a relationship. It demands a relationship which obligates to love. A man is married to a woman, and is obligated to love her, and her only. When he gives that love to another woman in its fullness, he has committed the sin of adultery against his wife. He cannot commit the sin of adultery against a woman that he is not related to with a relationship that obligates to love. He might be guilty of adultery, but not against that woman.

You and I who are saved have such a relationship with God. God has saved us by His marvelous and amazing grace. He elected us to be His people in eternity past. Christ redeemed us unto Himself by His death on the cross. The Holy Spirit effectually and irresistibly brought us to Christ in saving repentance and faith. We are not what we were and we are not our own. We are the people of the Lord, and we have a glorious and eternal relationship to Him. Now this relationship obligates us to love Him. We ought to love Him with a love that exceeds all other loves in our lives.

Adultery always has its beginning at the point of the lessening of love. Where our love for the Lord is not what it ought to be, we have incipient adultery. If we would be free from the sin of spiritual adultery, let us look well to our love for our Lord and cultivate it to its highest possible attainment.

The major sin characterized as

spiritual adultery in the Old Testament was that of idolatry. The people of Israel were obligated by their relationship to the Lord to love Him supremely. When they worshipped idol gods, they became guilty of spiritual adultery. When we allow anything to



JOE WILSON

come between us and our Lord, to have a part of the love that should be given to Him, we are guilty of spiritual adultery.

In my text, worldliness is spoken of as adultery. Now here is a sin that is difficult to define and everyone desires to define it by his own likes and dislikes,

NOW READY FOR DELIVERY

"The Redeemer's Return" by Arthur W. Pink which we printed serially in this paper in 1970 has been put in book form and is now ready for delivery.

All those who purchased advance copies of this book in the last few months should receive them within the next few days. I might say that we have approximately 1500 copies already sold and we are anticipating a tremendous sale of this book within the next two months.

This book has been out of print since 1920 and has been returned to print at the request of many individuals who have asked that it be put in circulation again. We would urge our readers to place an order for the book immediately. The price is \$4.95.

and his own opinions. Everyone wants to define what is worldly for someone else. I am convinced that I John 2:15 teaches us that it is not so much the "what" as the "heart attitude toward" that makes up the sin of worldliness. The same object might be worldly for one and not for another, because of difference in heart attitude toward that object. "Love not the world, neither the things that are in the world," is the Scripture that determines the matter of worldliness.

There are three areas in which this love for the world manifests itself and becomes spiritual adultery. The material things of life such as home, clothes, car, and other material possessions. The fame and honor of this world which many desire so avidly. The sinful pleasures of this world. Surely, a child of God should be able to find real pleasure without resorting to the same dens of iniquity that the world does. So, when we love the material things of the world, the honor of the world, or the pleasures of the world we become guilty of spiritual adultery and are not the friends of God.

I have said all this—and these things are important and constitute needed preaching material—to get to my main thought in this article, which is SPIRITUAL ADULTERY IN REFERENCE TO CHURCH MEMBERSHIP, RELATIONS, AND ASSOCIATIONS. Many who would shrink from worldliness in its coarser aspects, are nonetheless guilty of this sin in the matter of their church relationships. Oh, that all would heed my message. I have been greatly grieved at the tendency of many to fall into this sin.

The true Church of Christ is a local visible church. This is seen in everything that the New Testament teaches about the church, and has been shown again and again in the pages of TBE. Further the true Church of Christ is a sound Missionary Baptist Church. This is conclusively seen when we apply the tests of history, practice, and doctrine to the so-called churches. Applying these tests, we are convinced that Missionary Baptists are not only true churches of Christ, but are the only true churches on the face of the earth. Now, according to Eph. 5:22-33. (Continued on page 5, column 1)

THE IMPORTANCE OF THE SECOND COMING OF CHRIST JESUS

JON H. RULE
Alderson, W. Va.

(PREACHED AT 1969 CONFERENCE)

"And said unto Him, art thou He that should come, or do we look for another?" — Matthew 11:3.

It is obvious that the coming to which John the Baptist refers in this question is what we commonly term the incarnation of Jesus Christ.

Also, in Hebrews 10:37 we read: "For yet a little while, and He that shall come will come, and will not tarry." The coming that is referred to in this chapter is the advent of Jesus Christ which is still future, which we term the second coming of Jesus Christ.

The incarnation was for the express purpose of fulfilling a covenant agreement which Jesus Christ had with the Father, that He should come and assume



JON H. RULE

bodily flesh, and redeem those whom God had chosen in Him. This is not the first time the incarnation of Jesus had appeared on earth. In the Old Testament, you will find that the Angel of Jehovah that is referred to over and over again is, in reality, Jesus Christ in a preincarnate form. These appearances are referred to by the theologians as "theophanies", that is a temporary assumption of some bodily form for the purpose of communication with man. The incarnation, of course, is different from a theophany in that an incarnation is a permanent assumption of bodily form. Jesus shall never lay aside that bodily form which He assumed. (Continued on page 5, column 3)

WHO MADE THE CLOUD?

A professor at a large university made no secret of the fact that he was an agnostic. Moreover, he boasted of his philosophy whenever opportunity to do so came his way.

He would tell his students, "If you don't throw aside your faith in God, and act in your own knowledge and strength, you'll not get very far in this world."

One day, during a class, the matter of "rain-making" entered the discussion, so the professor inquired hypothetically:

"What help was faith in God during the recent drought? A lot of farmers got down on their knees and asked God for rain. What did they get in answer to their prayers? The Dust Bowl! Do you know what they should have done? They should have sought help from science. Send a man up in a plane, drop some chemicals on a cloud and you get rain. No need of God there! Any questions?"

"Yes, I have a question," replied one of the students, "Who furnishes the cloud, if not God?" —The Pilgrim

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S ANTIDOTE FOR IGNORANCE"

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:22, 23.

This passage takes us back to the time when Paul had arrived at Athens, and he was waiting for Silas and Timothy to join him there. I presume that while he was waiting for their arrival that he walked around the city of

Athens passing his time, and just waiting until his two companions in labor should arrive — namely, Silas and Timothy.

He didn't have too much to do. Of course, it wasn't any trouble for him to get in an argument. In the city of Athens, which was noted for its culture and education, there were two groups of educators. One group was known as the Epicureans; the other was known as the Stoicks. The Stoicks were individuals who themselves believed in human self-sufficiency. The word "Stoick" would indicate as much. The Epicureans were folk who believed

in "eat, drink, and be merry." An "Epicurean" today is one whose idea of life is eating and drinking a lot. There were these two groups of philosophers in Athens, the Stoicks and the Epicureans. It wouldn't have been much trouble for Paul to have gotten in an argument with them, and I wouldn't be a bit surprised but that Paul did argue with them considerably about the Lord Jesus Christ. The early part of this chapter would indicate as much. As I said, he had lots of time on his hands waiting for Silas and Timothy. (Continued on page 2, column 1)

A person's character is like a fence: all the whitewash in the world won't strengthen it.

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Baptist People

JOHN R. GILPIN.....Editor

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A BRIEF NOTE CONCERNING OUR BIBLE CONFERENCE

It is a little too early to make
a statement yet relative to our
annual Bible Conference. How-
ever, we are of the opinion that
it will be held in 1971. We are
not able as yet to make any defi-
nite announcement, since we are
waiting to learn where it will be
held this year. We are hoping to
secure the same facilities we
used in 1970.

At the same time, to answer
various ones who have written
about the expenses of 1970, may
we say that this Conference cost
us in the neighborhood of \$8,000
and that Calvary Baptist Church
has it all paid, except for \$480.
At the close of each Conference,
we always borrow sufficient
money to pay our indebtedness,
and then repay this within the
next few months time. I don't
think we have ever gone farther
then March 1st in paying the
note off in full.



"God's Antidote"

(Continued from page one)

As Paul walked around in this
city of Athens talking with the
Stoicks and the Epicureans, he
saw that the city was given over
to idolatry. There were idols on
every street corner. Someone has
said that there were as many
idols in the city of Athens as
there were individuals. It would
seem to me that that must be
an exaggeration, but be that as
it may, there were lots of idols
that had been erected in the city
of Athens. As Paul walked
around he saw these various
idols that had been erected to

various gods. He saw one that
was most peculiar. On the in-
scription you might read these
words: "TO THE UNKNOWN
GOD." They were so religious in
this city that they worshipped all
the gods that they knew about.
Then they said that it could be
that they had overlooked some
god, and they didn't want to
make that god angry. Therefore
they put up one more idol and
dedicated it to the unknown god.
They said, "If there is another
god that we don't know anything
about, this idol shall represent
that god." Paul referred to that
kind of worship as ignorant wor-
ship.

They didn't know what they
were worshipping, nor to whom
they were worshipping. All that
they knew was that they were

Indiana Church Has New Broadcast

The First Missionary Baptist
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ing a radio program over radio
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Sunday morning with Brother
Willard Willis preaching the ser-
mons.

religious, and they were so over-
religious that they didn't want
to overlook, nor offend any god.
Therefore Paul referred to this
as ignorant worship.

I am wondering if lots of times
the worship that goes on in
churches is not about like it was
in Athens; it is ignorant worship.
People go through a service; they
go through a form of religion,
but they are worshipping in ig-
norance. They just don't know
what the Word of God teaches.
I am sure that in the majority of
the so-called churches we have
a lot of ignorant worship, when
people think they are worship-
ing God, but actually it is noth-
ing but ignorant worship. The
fact of the matter is, they know
nothing whatsoever about God's
Book.

God doesn't want us to be ig-
norant. He gives us a Bible and
certainly God doesn't want us to
be ignorant. I grant you that
there are some things that it does
not make too much difference
about. In other words, you can
be ignorant about some things
and it won't matter too much.

For example, there is known
to some individuals a theory
known as Einstein's Theory of
Relativity. Now those are big
words. I don't know what they
mean. I never did take time to
look them up. I have no idea of
the meaning of the words. I do
know that Einstein was recog-
nized as a great scientific philos-
opher, but I am absolutely in ig-
norance of Einstein's Theory of
Relativity. I don't know if I
would be any better off if I knew
about it or not. That is one thing
that I am sure I am ignorant of,
that I think I can be ignorant of,
and it doesn't make any differ-
ence.

There are lots of things of like
nature that you can be ignorant of
and it doesn't matter. For exam-
ple, astronomy. I would like to
study astronomy. I wish I had the
time, and I wish I had the money
for a large telescope. I would like
to study astronomy, but I don't
know a thing about it. I have ab-
solutely no knowledge of astron-
omy. I like to look at the sun
by day and the moon and the
stars by night. I like to see in
them the handiwork of God, but
I am so ignorant of astronomy
that I can't even pick out that
which is common to most people,
the Big Dipper and the Little
Dipper. I don't think it has hurt
me too much because I don't
know much about it. I would like
to know something about it, but
I think it is one of the things
that I can be ignorant of and it
doesn't matter too much.

There are lots of things of like
nature. I don't know a thing
about the Arabic language. I don't
know a thing about Japanese nor
Chinese, and I don't care to know.
I don't think that it hurts me one
particle to be ignorant of those
things. I might mention hund-
reds of things that I think that
you and I can be ignorant of,
and it doesn't matter, but, beloved,
there are some things laid
down in God's Word that you
cannot afford to be ignorant of.
The fact of the matter is, God
doesn't want you to be ignorant
of the things that He has men-
tioned within His Bible. I would
like to mention some of these
things whereby God doesn't want
you and me to be in ignorance.

GOD DOESN'T WANT US TO BE IGNORANT OF THE CON- SEQUENCES OF SIN AND RE- BELLION.

You can mark it down, there
is plenty of sin within this world.
There is plenty of rebellion.
There is sin and rebellion on the
part of both the saved people and
the unsaved people, and God
doesn't want any of us to be ig-
norant of the consequences of sin
and rebellion. We read:

"Moreover, brethren, I would
not that ye should be IGNOR-
ANT, how that all our fathers
were under the cloud, and all
passed through the sea. Now
these things were our examples,
to the intent we should not lust
after evil things, as they also
lusted. Neither be ye idolaters,
as were some of them; as it is
written, The people sat down to
eat and drink, and rose up to
play. Neither let us commit for-
nication, as some of them com-
mitted, and fell in one day three
and twenty thousand." — I Cor.
10:1, 6-8.

Here you find sin and rebellion
on the part of Israel. Paul men-
tions three things wherein "our
fathers," — that is, the Jewish
race — was guilty of. One was
the sin of lust. Paul said that
they were lusting after evil
things. Of course a part of that
lust had to do with their flesh,
and a part of it had to do with
the fact that they were lusting
after, and desiring, things they
themselves should not have.
Then he says, "You ought not be
idolaters, as some of these Jew-
ish fathers, and furthermore, you
ought not to commit fornication,
such as some of them committed
it."

Here are three outstanding sins
of rebellion that we find — re-
bellion against God, rebellion
against God's Word by way of
sin — the sin of lust, the sin of
idolatry, and the sin of fornica-
tion. Paul says concerning these
that they suffered as a conse-
quence of their sin and rebellion,
for he declared that on one day
23,000 died because of their sin.

That is one thing that God
does not want you to be ignorant
of. God does not want you to be
ignorant of the consequences of
sin and rebellion.

GOD DOESN'T WANT US TO BE IGNORANT OF HIS MEAS-

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JANUARY 23, 1971

PAGE TWO

JESUS

The greatest theme in earth or heaven
To write about is mine;
The greatest light the world has known
Now in my soul doth shine.

At His name all knees shall bow
If not in life, in death;
How blest are those in life to feel
The Holy Spirit's breath!

No other name, no other door
Gives entrance into heaven;
"No man cometh but by me,"
Is the promise Christ has given.

Mrs. J. W. Redding
Tuscon, Arizona

URE OF TIME.

We think a day is a long time.
Sometimes it does appear to us
to be a long season. But notice
God's measure of time:

"But, beloved, be NOT IGNOR-
ANT OF THIS ONE THING, that
one day is with the Lord as a
thousand years, and a thousand
years as one day." — II Pet. 3:8.

Sometimes promises are not
immediately fulfilled, and we
doubt them. One man said to me
some months ago, "I am not tith-
ing at present. I tithed six
months and I couldn't see that
God had kept His promise."

Beloved, six months is man's
measure of a long time. God's
measure is as a thousand years
compared to one of our days.

Sometimes trials come to us,
and those trials, those burdens,
those difficulties, are grievous,
but those trials are but for a mo-
ment in comparison with God's
measure of time, a day being
equal to a thousand years.

Sometimes we see the wicked
apparently prosper. You can look,
as did the Psalmist, and see on
every hand an unsaved man,
just as wicked as he can be,
seemingly prospering, and there
is nothing to hold back his pros-
perity. We forget that God has
already said that "their steps shall
surely slide." Because it doesn't
happen at once, we forget what
God says.

Beloved, God does not want
you and me to be ignorant of His
measure of time. Instead of you
expecting everything taking
place and coming to fruition and
fulfillment by sundown, remem-
ber that God says that in His
sight, a day is as a thousand
years, and a thousand years is
as a day. God doesn't want us to
be ignorant of that.

III

GOD DOESN'T WANT US TO BE IGNORANT CONCERNING THE JEWISH RACE.

I turn to God's Word and I find
that God has very specifically
told us something about the Jews.
Listen:

"For I would not, brethren,
that ye should be IGNORANT
OF THIS MYSTERY, lest ye
should be wise in your own con-
ceits; that blindness in part is
happened to Israel, until the ful-
ness of the Gentiles be come in."
— Rom. 11:25.

For many, many years, up un-
til the time of Christ, the Jew
was God's favorite nation, and
God blessed the Jew. But since
the days of Jesus, the Jew is al-
most the forgotten man so far as
salvation is concerned. As this
text says, "blindness in part is
happened to Israel." Once in a
while, a Jew is saved, but only
occasionally. Blindness in part
has come to the Jewish nation,
and in contrast, for the past two
thousand years, practically all
that have been saved have been
Gentile believers.

As I have often said, God has
taken the Jew and put him over
on a side track and God has put
the Gentile on the main line and
today God is blessing Gentile na-
tions and God is withholding His
blessings from the Jewish nation.

Beloved, God doesn't want you
to be ignorant of this mystery of
His way of dealing with the Jew-
ish nation. I grant you that there

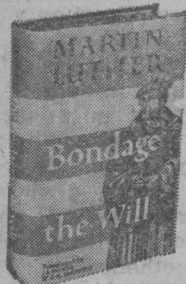
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operation.

is a time coming when God is go-
ing to put the Gentiles on the
side track, and God is going to
get the Jew out, and put him on
the main line again. Right now,
God is taking out from among
the Gentiles a people for His
name. Though it is true that once
upon a time the Jew had the
main line, and though the
Jew will yet be on the main
line, at the present time,
God has the Jew on the side
track, and God doesn't want us
to be ignorant of this. Do you
know why God doesn't want us
to be ignorant of this? Because
you can set your timetable for
all future events on the basis of
the way in which God deals with
the Jew.

Don't you notice today how
(Continued on page 3, column 5)



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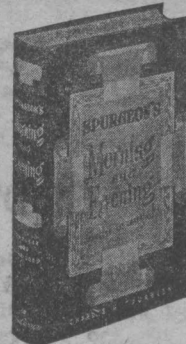
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THEODOSIA ERNEST

(A reprint of an old, old book, which we will be carrying serially for the next several months, which will teach our readers much as to the doctrines of God's Word.)

In the ladies' cabin of one of those magnificent steamboats which ply upon the Mississippi, was a mixed company, consisting of persons brought together from various portions of our own and other lands. Some lounged lazily on the rich sofas; some walked uneasily up and down the room; some talked apart, in groups of two or three; some read the morning papers, which the obliging clerk had obtained at the last landing; others were intent upon the "latest novel," or other trashy literature, which may always be procured about the wharf from which a boat is starting. Every thing readable had been seized upon by some one of the passengers, to while away the tedium of the monotonous voyage, with one exception. THE LARGE BIBLE, which some generous-hearted people had presented to the boat, lay unopened upon the centre-table. Seeing this, a gentleman who had been walking up and down in the dining-saloon, came in through the open door, sat down by the table, opened the book with an air of uncommon reverence, and silently read several chapters in succession.

There was something in the appearance and the manners of the man that attracted the special attention of a lady remarkable for the tasteful neatness of her plain apparel, and the extraordinary beauty and expressiveness of her face, who was sitting on the left of the table, engaged in conversation with a matronly personage, who, with quite a patronizing air, was expounding to the newly married pastor's wife the mystery of making a certain variety of bread.

The Bible reader had, on sitting down, taken his pencil from his pocket, as though it had been his habit to read with it in his hand; and once he had placed it on the margin of the page, seemingly with the design to make some mark, or note, when, recollecting that it was not *his own* Bible, he laid it aside. When he had done reading, however, he turned to the fly-leaf opposite the title-page, and wrote slowly and carefully these lines:

The Book of God! let man beware,
And note the words with earnest care;
Heedful to learn what God will say,
And not to cavil, but obey.

After which, he reverently closed the book, and returned to the other cabin. As soon as he was gone, the young lady reached the Bible, and, with true womanly curiosity, hastened to examine the writing. When she had read it, she found her husband, (a noble-looking man in the early prime of life, dressed, like herself, with great simplicity, yet with most perfect taste,) and brought him to look at it; remarking, as he was reading it, "That man is a Christian, my dear, and, it may be, a minister. We must become acquainted with him."

"That is not unlikely. Show me which he is, and I will get the captain to introduce me to him."

She pointed him out, and her husband went to seek the wished-for introduction.

"Captain, do you know that tall, dark gentleman yonder?"

"Certainly, sir. That is Dr. Thinkwell, formerly a practitioner of medicine, but now a wealthy planter. His summer residence is not many miles from Nashville. He will make the whole trip with us."

"Will you have the kindness to make me acquainted with him?"

"Certainly; but you may not find his company so pleasant as you think; though, for that matter, he is a perfect gentleman. But you know you clergymen have your own opinions about some things; and the Doctor is said by some to have very different ones. In fact," and the captain dropped his voice to a whisper, "he is said to be a Universalist, or an infidel, or something of that sort—I don't know exactly what."

"I am all the more anxious to know him, then."

"Well, I only thought best to put you on your guard. He is coming this way; I will introduce you now.—Dr. Thinkwell, let me make you acquainted with the Rev. Mr. Percy, a young clergyman, who, with his lady, will travel with us as far as Nashville."

"I am most happy to meet with you, Mr. Percy. There are but few of our present company who will make this whole trip, and I shall enjoy the voyage more for having some acquaintance in the ladies' cabin."

"Come with me, then, and let me introduce you to Mrs. Percy."

They walked to the other apartment, and Mr. Percy introduced him to the lady as Dr. Thinkwell; and, to correct her conjecture that he might be a clergyman, added that he believed he was *not* a doctor of divinity, but of medicine.

"I had fancied, sir," said she, "that you must be a minister of the gospel."

"Why did you think so, Mrs. Percy?"

"From the reverent manner of your reading that book, and the lines you left upon the blank leaf at its beginning."

"I have good reason, Madam, to love and reverence that book, although I am entirely unfit to become the expounder of its glorious truths. It is true I once despised it. I will not say I hated it: I scarcely thought it worthy of more than quiet contempt. Now I feel that it deserves far more grateful consideration at the hand of all men than it is accustomed to receive even from Christians. I cannot open it but with a sense of amazement at the goodness and the wisdom of the God who gave it."

"Then you were once an infidel?"

"If by an infidel, Madam, you mean one who does not believe that the book called the Bible was a revelation from the Deity, I was an infidel. But I was also more."

"Surely you were not an atheist! I have been accustomed to think that no person of ordinary intelligence and a sane mind could be an atheist."

"If by an atheist you mean one who is fully satisfied that there is no God, I was not one. But if you mean one who very seriously doubts the being of a God; one who believes that there is not in nature, so far as known to us, sufficient and satisfactory proof to show that there is a God; then I was an atheist. He must be a bold man, indeed, who would undertake to say that there is certainly *not* a God; for although there might be no evidence of God within his sphere of observation; nothing within him, nothing around him, nothing in the earth beneath or in the sky above him to show that God exists, he could not determine that there *might not be such evidence somewhere else*. Unless he had ranged through all the immensity of the universe, and perfectly mastered all the facts which it presents, that one world where he had not been might be the very world where God might be distinctly known; that one fact which he did not know might be the very fact which, if known, would prove the existence of a God. If any man be mad enough to take such ground, you may well call him a fool. He has said in His heart not merely that there is not evidence enough to prove that God is—so leaving His existence in doubt—but plainly and positively that there is no God. Such a man is not properly an atheist, but an anti-theist—not only *without* God, but *against* God. I was an atheist, but not an anti-theist."

"Pray, Doctor, sit down and tell us, (that is, if you have no objection to speak of these things,) how it was that you were brought out of this darkness of unbelief into the light of faith."

"When I was an unbeliever, I did not hesitate to express my doubts, and the reasons why I doubted. I took pleasure in encountering in argument those who were silly enough, as I then considered them, to believe such incredible things as the doctrines of the Christian religion; and why should I now hesitate to avow my faith in God and in His word, and, more than all, in Jesus Christ, my blessed Saviour? I will take pleasure, therefore, in relating to you the process of reasoning by which I have been led to the reception of the truth. But the story is a long one: the arguments are various, and may, to you, seem complicated, and will require our careful and undivided attention. This we can hardly give during our stay upon the boat; but I trust there will be some favorable opportunity before we part. Meantime, let me have some conversation with you upon another subject, in regard to which you are probably better informed than I am, and about which I am just now in a state of distressing uncertainty."

"It is not very long since I was led, in God's great mercy to take Jesus Christ for my Saviour. In doing so, I took Him for my Lord and King. I feel that to Him alone I owe allegiance in all matters of religion; and, if I am not self-deceived, I sincerely desire and intend to know and do His will. I am aware that He requires of those who believe in Him, that they shall make a public profession of their faith in Him, and unite themselves with His visible people. This I should have done ere now, but for a single difficulty, which is not yet removed, and in the removal of which you possibly may aid me."

"And what is that great difficulty?"

"Simply this: there are so many different organizations, each claiming to be the Church of Christ, that I do not know which to receive and unite with as His."

"Permit me to suggest," replied Mr. Percy, "that you have probably not made a careful examination of the subject in the light of the *Scriptures alone*; but have permitted the cross-lights of tradition and of prejudice, or at least of early impressions, to confuse your vision, and so divert your attention from the real object of your search; for, had this not been the case, I do not understand how you could find reason for even a moment's hesitation."

"Do you think, then, that the peculiar characteristics of The Visible Church of Christ are so plainly and definitely set forth in the Scriptures, that it is not easy to mistake on this point?"

"Surely they are, my dear sir; so that it is not only easy not to mistake, but, I had almost said, so that *no man of common sense, who will be guided by Scripture alone, casting aside the influence of all human teachings, can possible mistake*. Why, sir, after the revelation of Christ Himself, the great object of the New Testament Scriptures—the very purpose for which they were intended—is, to give the constitution, the laws, and the history of the kingdom which Christ came to establish upon the earth; and it would be strange indeed, if they have given them in language so ambiguous that no one could understand it, or that any candid inquirer should have any sort of difficulty in knowing what this kingdom in its essential features is."

"How, then, does it happen, sir, that there exists such a wide diversity of opinion among the good and pious? If the thing is so plainly set forth, why do not all see it, and see it all alike? How is it that we have Episcopalians, and Presbyterians, and Lutherans, and Congregationalists, and Methodists, and I can't say how many others, all claiming, each for themselves, that they are the true Church of Christ?"

"Excuse me, gentlemen," said a middle-aged man, who looked up suddenly from the newspaper which he had apparently been reading; "I do not conceive of these various Churches that each claims for itself that it is *the Church*, but only that it is a *branch of the Church of Christ*. I am a minister of the Methodist Connection, and I am sure that, while we claim for ourselves to be a part of the Church of Christ, we do not deny that Episcopalians, provided they are good and pious, and Presbyterians, and Lutherans, and Baptists, and, in fact, all evangelical Christians, are just as much branches of Christ's Church as we are ourselves."

"You would remove my difficulty, then," replied the Doctor, "by showing that it is a matter of no consequence at all with

(Continued on page 5, column 4 and 5)

"God's Antidote"

(Continued from page two)

God is beginning to deal with the Jew again, and how the Jew is now a nation for the last few years, and how as a young nation it seemingly is gaining a lot of attention in the eyes of the world? Beloved, mark it down, the fig tree is budding, and God doesn't want you to be ignorant of the Jewish nation.

IV

GOD DOESN'T WANT US TO BE IGNORANT RELATIVE TO OUR CHRISTIAN DEAD.

We have lived a long time since Jesus went back to Glory and a lot of people have gotten to the place that they say, "He was here once, and He is gone. I don't know whether He will ever come back again or not." In fact, there are a lot of good preachers who more or less take the position that they don't know whether there will be a millennium or not. They are A-Millennialists. They say, "Oh, yes, He has been gone a long time, and instead of preaching Premillennialism or Post-millennialism, we are just A-Millennialists; we don't know whether there is going to be a millennium or not. We don't know whether He is coming back or not."

I tell you, beloved, I am not giving up my hope in the second coming of the Lord Jesus Christ under any circumstances. I can say to you, the Lord Jesus Christ is coming back, and God doesn't want us to be ignorant of Christ's return. Listen:

"For this they **WILLINGLY ARE IGNORANT** of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."—II Pet. 3:5.

In the verse preceding He says: "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."—I Pet. 3:4.

They were willingly ignorant of the second coming of Christ.

Years ago, a man came into the printing shop one morning to sell me some paper, representing a paper house. I said to him, "I just don't know about the future, just what we ought to do. I think Jesus Christ's coming can't be too far away." He said, "Oh, yes, we have been expecting that for years and years and it hasn't taken place yet. I don't believe He is ever coming back."

Willingly ignorant of the return of Jesus Christ! Peter says for the Lord that God doesn't want us to be ignorant of Christ's return.

I want to tell you, He is coming. Mark it down, He is coming.

We have had so many clouds in the sky this summer. This has been a rainy summer and there have been so many clouds. Many, many times this summer particularly, I have looked up into the sky and I have seen a cloud as it was drawing near, and I have said to myself, "He might be on that one." There is one thing certain, He is coming, and God does not want us to be ignorant of the second coming of Jesus Christ.

V

GOD DOESN'T WANT US TO BE IGNORANT OF SATAN'S DEVICES.

We read:

"Lest Satan should get an advantage of us: for we are **NOT IGNORANT OF HIS DEVICES**."—II Cor. 2:11.

Notice, Paul says, "I am not ignorant of the devices of Satan." Beloved, he has a lot of devices. Paul had a lot of experience, and

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THE BAPTIST EXAMINER

JANUARY 23, 1971

PAGE THREE

The Baptist Examiner

FORUM

Please explain Deut. 32:39 and Isa. 45:7. Are these to be taken literally?

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If we tie Jno. 1:3 in with these two verses we should not have any problem. If God does not create evil, who does? To be sure, Old Satan puts the evil into operation. But he is not God that he can create anything. Jno. 1:3 says, "All things were made by Him (God); and without Him was not anything made that was made". This verse includes the evil as well as the other things.

If some old person dies, we may say he died of old age. If a young man dies, we may say he died of a heart attack. But does old age really kill a man when one may die at 75 while another may live to be 90, or even 100? Does a heart attack kill one young man while millions of others live on? You may say, It sure looks that way. But I am persuaded that you and I have a very definite appointment to meet our Lord. We do not know when that appointment is, but we will meet it at the appointed time.

Some may object to the thought that God kills people. But, believe it or not, He takes our life from us when that appointed time comes. And you can call it by whatever term you wish. Just do not try to fit our Wonderful, Sovereign, Almighty God into a mold of man's making. He just will not fit into any man's mold. So let us become resigned to the fact that He is God, and quit trying to make Him be like we think He ought to be. After all, what do you and I know about what God ought to do, or not do?

So, why not take the above Scriptures literally? I believe they mean just what they say.

AUSTIN FIELDS

PASTOR,
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Yes, these two verses are to be taken literally. I cannot find any Scriptural reasons why I should try to interpret them as figures of speech. I very firmly believe that the things which come to pass do so, because of divine decree; not because of the actions of Satan, or man, for these are used by God to fulfill His will of purpose for this world.

"To every thing there is a sea-

son, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up."—Eccl. 3:1-3.

From these verses, we learn that God has determined (predestinated) our beginning (birth) and our ending (death). If God has determined these things, then it would be reasonable to believe that all the events taking place between our start and finish are of His making. Brethren, this is why Rom. 8:28 is so precious to me, for it is God who ordereth my way; therefore, "All things (I mean all things, including good and evil) work together for good to them that love God, to them who are called according to His purpose". When the Holy Spirit said, "All things", I do not believe that we should limit or place restrictions on them. Therefore, I believe that Duet. 32:39 is but a revelation of God's power over all things, and it is to be interpreted as it is written.

The same should be said of Isa. 45:7. In this verse, God claims for Himself the creator of light, darkness, peace and evil. I have never heard anyone question God's claims as to light and peace for they (materially and spiritually) are of Him. But God in this verse would have us know that darkness and evil are also of Him. Though our Lord speaks very clearly as to His works, and what they consist of, yet we hear men who interpret this verse try to apologize for God by saying, He didn't mean what He said. I believe He meant exactly what He said, thus light, peace, darkness and evil came not by accident, nor by simple permission, rather they are tools in the hand of God to fulfill His will of purpose for this world. We read:

"Consider the work of God: for who can make that straight, which he hath made crooked?"—Eccl. 7:13.

Isa. 45:7 is God's declaration of His absolute sovereignty over all things, which includes darkness as well as light, evil as well as peace. Thus, there is no power but that it is subject to God, and under His superiority. If all things are subject to God, then I must contend that sin with all of its evils is as much a part of God's program as was the cross with its suffering Saviour upon it. Without sin, there would not have been a cross. The birth, life, death, resurrection and ascension of Christ were made necessary because of sin, but a long time before Adam sinned, yea back before the foundation of the world, God counseled the Son to die for His sinning children; therefore the tree of knowledge of good and evil was created by God and planted in the Garden of Eden purposely so that Adam and Eve should partake of its fruit

and become sinners, in order for God to manifest His love, grace, mercy and kindness to us. Thus, God says, I create evil.

Let us look at Pharaoh, ruler of Egypt, to show forth that these verses are to be interpreted literally.

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth."—Rom. 9:17.

From this verse, we gather that the birth, life (though evil) of Pharaoh was of God's making, and in this verse, He reveals that He created him in order to manifest His power in him.

Pilate, Herod, Judas Iscariot, were gathered together by God to fulfill His determinate counsel in the crucifying of the Son of God. No greater crime was ever committed, yet it was in accord with God's program of redemption. I do not believe the acts of the crucifixion to be a permissive will, rather it was causative.

I am aware that perhaps some will say such a view would make God a sinner. To determine if God were wrong in creating darkness and evil, may I ask you before whose court will you try Him? Who will be the judge, clerk, witnesses and lawyers? He is the judge, and He is not required to convey to anyone the reasons for His actions. May I close with the words of a poem?

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

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I am not sure that I understand your connection between the two verses. The only connection that I can see is that both are showing that God is the only true God and He is in complete control over all things.

Let us notice Duet. 32:39 first. "See now that I, even I, am He, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand."

This passage is showing that there is no other god with Him who is the Supreme Being. There is no other god but the great Triune God. He alone has power to kill or make alive. My friends, do you think that you control your destiny? Not so! There will not a one of us die until it is the time that God has purposed for us to. "To everything there is a season, and a time to every purpose under heaven: a time to be born, and a time to die. . ." (Eccl. 3:1, 2). Isaiah 46 teaches that God purposes all things to come to pass. God sent the death angel around to kill the firstborn of every family in Egypt before Pharaoh would allow the children of Israel to leave. (See Exodus 11). Remember God hardened the heart of Pharaoh so that he wouldn't let them go before this. "But the Lord hardened Pharaoh's heart, and he would not let them go." (Exodus 10:28). So, you see, God hardened his heart so he would not let them go, and then smote the first born so he would. All this was in the purpose of God.

Now, let us notice Isaiah 45:7. The opposite of light is darkness. The absence of light is darkness. To have light one must have darkness. It was necessary for us to have darkness in order to have light. God gave us darkness in

order for us to have light. I thank God that one day I walked in darkness because now I appreciate the light that He gave me.

In order to have peace one must know evil. Thank God I have peace in Jesus Christ. In order to know this peace I had to have within me evil. Thank God for evil, because my peace is that much more precious.

Did God create evil? God created all things. Evil is a part of what God created. His creatures began evil. In that sense I guess we would have to say He created it.



ROY MASON

RADIO MINISTER
BAPTIST PREACHER
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There is not much explanation needed here, for the passage in Deut. 32:39 is very plain. Rather there is needed the disposition to believe exactly what is said.

The Lord has in previous verses been calling attention to how some of His people have been going off after false gods. In Verse 38 He tells them to look to them for help in their times of trouble. This looking will be in vain, for the gods upon whom they have lavished their offerings, have no power to help. But the true God is not like the impotent gods of imagination—He is all powerful. He says, "There is no god with me. I kill and I make alive. I wound and I heal, neither is there any that can deliver out of my hand."

God made man, and He has the right to do as he pleases as relates to the creature of His hand. When the earth became filled with depraved, lustful, defiant creatures who degraded the earth God had made, He sent the flood and killed off the entire human race, with the exception of one family. He shall deal with another portion of the human race in the same fashion, at the end of this age. In Matt. 25: Jesus foretells this when in verse 41 he says, "Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

Likewise God "makes alive." Men killed His Son, but He made Him alive and brought Him forth from the tomb.

Yes, all that is said in Deut. 32:39 is true, and is to be taken literally.

Now let's take a look at the passage in Isaiah. It says, "I form the light, and create darkness. I make peace and create evil. I the Lord do all these things."

This is all to be taken literally, EXCEPT THE MISTRANSLATION. The King James Version, as wonderful as it is, sometimes contains poor or wrong translations. We need always to find out just what is said. In this case the translation says, "I create evil." The Hebrew word "ra"

is translated by various words, such as "afflictions," "sorrow," "calamities." Scholars are well in agreement that the word should not be translated "evil." I note that the Berkley Version, for instance, translates the term "calamities."

The God presented in the passages under consideration is by no means the god of the Arminian. He is the God who is running things. The Modernist pseudo-scholar repudiates the God of the Old Testament. An English bishop for instance, called the God of the Old Testament a "Bully." That bishop will change his tune when one day he faces the judgment of the Great White Throne.

"God's Antidote"

(Continued from page three)
he says, "I am not ignorant of Satan's devices."

Satan has a lot of devices so far as Christians are concerned. He wants you to be up a miff tree all the time. He wants you to be mad at somebody all the time. He wants you as a Christian to always have ruffled feathers.

You reach into a nest and pick up an egg and the old setting hen ruffles up her feathers and pecks at you. The Devil wants Christians to act about like that old setting hen. That is one of the Devil's devices.

He wants you to think that there are other things bigger than a church, whereas I would insist that the biggest institution in all the world is a true New Testament church. The greatest institution in the world is a true New Testament church. The Devil wants Christians to recognize the fact that we can go to church when we want to, and we can do other things when we want to, and it doesn't make any difference whether we go to a true church or not. Beloved, I say to you, when the door is open at this place, this is the place for you, and you ought to be here.

The Devil has a lot of devices. He has a lot of devices for unsaved people too. He will say to the unsaved man, "There isn't any God." The unsaved man will argue back and say, "Oh, yes, there is. I can see the evidence of God in nature. I know there is a God." Then the Devil will turn right around and agree with him and say, "That is right; there is a God." Then he will say, "You don't need Jesus. You can save yourself by your own works." The unsaved man will say, "No, I can't. The Bible says, 'Though hand join in hand, the wicked shall not be unpunished,' and if I don't believe on Jesus Christ, my sins will be punished in Hell." You tell the Devil that and he will say, "Oh, yes, maybe it is so, but you have lots of time in which to prepare." Talk about devices, the Devil has his devices for saved people and unsaved people. Paul says that God doesn't want us to be ignorant of Satan's devices. Oh, how he deceives, and how many times he tricks, and how many times he causes us to fall by the wayside just by some device that he brings to pass in (Continued on page 6, column 5)

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JANUARY 23, 1971

PAGE FOUR

Adultery

(Continued from page one)
and especially II Cor. 11:2, these true Baptist Churches are the espoused Bride of Jesus Christ. There will be others saved and in glory besides Baptists. But only faithful, loyal members of true Baptist Churches will have the special reward of being in the Bride of our Lord. This is the glorious reward that is held out to us to encourage and challenge us to be in the proper church, and to be the right kind of member of that church.

Whereas true churches are the espoused Bride of Christ, this leaves all other churches in the category of being either the old whore of Rev. 17, or being her harlot daughters. So, let us see where we have arrived. True Baptist Churches are chaste virgins espoused to Christ. All other churches are impure harlots.

The Word of God by precept, instruction, and example, obligates every believer to be a member of a local church. Do you — could you — believe that it would not matter if the believer became the member of that pictured by a chaste virgin or that pictured by a harlot? Since every believer is obligated to be a church member, and Baptist Churches are the only true churches, therefore, every believer is obligated by the relationship to God which obligates to love, to be a member of a true Baptist Church.

Now all of these indisputable and undeniable facts lead to the irresistible conclusion that, for a child of God to have anything to do with a harlot church is to commit spiritual adultery. Christ started His true Missionary Baptist Churches. He promised them perpetuity until His coming again. He gave them, and them only, the authority to do His work in this world. All other churches were started by man and are rivals and enemies to the true churches of Christ. They are without authority to preach the gospel, baptize, observe the Lord's Supper, or do any of the Lord's work. They are rebels against the authority the Lord gave to His true churches. Now, to be a member of any other than a true Baptist Church is to be a member of a human (or devil) organization. It is to be a member of a harlot organization, and to be guilty of spiritual adultery. Surely, every person ought to tithe. Even more surely, every child of God ought to tithe. However, the tithes and offerings are to be brought into the storehouse of the Lord, and only Baptist Churches meet this qualification. To give a tenth, or to give more or less, to anything other than a Baptist Church is not only to be guilty of robbing God by not paying one's tithes, but is to be guilty of taking that money thus stolen from the Lord, and using it to support that which is in opposition to and the enemy of the Lord. Therefore to be a mem-

ber of a false church, and to support it by one's means, or presence, is to be guilty of spiritual adultery.

Further: to unionize with or fellowship with other churches in any way is to commit spiritual adultery. Now unionism is the most popular religious idea of the day. But unionism is a baby, with false doctrine for its daddy, and compromise for its mother.

To recognize, or seem to recognize, or act in such a way that others would think we recognize other churches as true churches, is to commit spiritual adultery. We need to be most careful here. To attend the services of other so-called churches—to recognize the ministers of false churches—to recognize and accept the ordinances of false churches—these things surely constitute spiritual adultery. Surely, there can be no question but that the reception of alien immersion and the practice of open communion constitute spiritual adultery.

But this matter of spiritual adultery can hide itself even more, and deceive us if we are not most careful, and most desirous of honoring our Lord. Let me suppose some cases.

Here is a true church of Christ, with a sound man as its pastor. In the services of this church there is in attendance members and ministers of false churches. Now, to allow this member or preacher of this false church to go into the pulpit and bring a message in the services of this true church—what can such a thing be but spiritual adultery? And even if they spoke from the floor, if such speaking was not publicly rebuked and stopped—surely this is the sin of spiritual adultery.

I suppose another case: Here is a false church. A sound preacher, who is a member or pastor of a true and sound church is invited to speak in the services of this false church. What should he do? Well, the first thing that comes to my mind is: why would a false church, teaching false doctrine, invite into their pulpit a man they know to believe and preach contrary to their false doctrine? Do they know that he is a compromiser and will not preach against their heresies? Still, the question remains: should he go? I am not completely sure that he should go at all, but I will allow that he can go as he would go into some den of iniquity to preach, or stand on some street corner, or go into some home. He cannot go as if he were going to a sister church and let it look as if he recognizes this harlot as a true church of Christ. Now suppose he is invited back again and again to the pulpit of this false church. Brethren, how could this be unless the man is a compromiser? For arguments sake, I might concede that a man could go once to a false church, but for him to go again and again surely brands him as a compromiser and a spiritual adulterer. Has he exposed the heresies of that church? Has he denounced them as not a true

church of Christ? Surely, he has not.

You might say, we could go to a false church and preach much truth that they agree upon. Well, your idea is different from mine. If I were invited to preach in the holiness church in Winston-Salem who has a woman pastor, I would not even take time to pray about the subject: I would know that God wanted me to preach on "The Woman's Place in the Church," even though I would not recognize them as a church. If I were invited to preach for the Hardshells, I would not take time to pray for a subject: I would know that God wanted me to preach on "The Use of the Word of God in Giving Life To Dead Sinners". Now with a few such sermons, how many times would I be invited back to those organizations to preach for them?

As to my first illustration: what is wrong with a true church and a sound pastor, when members of false churches and even a minister of false churches feels such a warm welcome, and wants to make a habit of attending those services? Is such a church really standing for the truth? Why don't those members of false churches either come to see the truth or get mad and quit coming? As to the second illustration, the sound preacher who is invited to preach to a false church should examine himself as to his faithfulness in his preaching. He puts a question mark on that matter of preaching what he believes in the eyes of sound believers who know of these things. He must clear himself of this question by preaching so faithfully that the false church will be straightened out and torn from their heresies, or they will cease to invite him into their pulpit. The preacher who preaches often in the pulpit of a false church stands condemned of compromising, and spiritual adultery.

Beloved, church truth is most important. We should show our love for the Lord's church by faithfulness and by refusing to recognize, in any way, false churches as being on a level or anywhere close to a level with the Lord's true Missionary Baptist Churches.

We can be free from spiritual adultery in this respect, by being a faithful loyal member of a true church, and by not recognizing, unionizing, or fellowshiping in any way with false, man-made churches. May God keep us free from the sin of spiritual adultery, and we will be gloriously rewarded by the precious privilege of being in the Bride of Jesus Christ. God bless you all.

The Second Coming

(Continued from page one)
sumes in His incarnation.

The second coming of Jesus Christ is that coming which is still future, that we look forward to tonight. Hebrews 10:38 accompanies this coming by saying:

"Now the just shall live by faith. . . ."

That coming which is our hope and our joy, must be received and anticipated today by this dispensation in exactly the same way that the incarnation was assumed, believed in, and trusted by the Old Testament saints; it must be accompanied by faith.

There was never a soul saved, except that he was saved by faith in the finished work of Jesus Christ. We that are saved today look back upon the finished work of Jesus Christ and are saved. The Old Testament prophets looked forward to the finished work of Jesus Christ and were saved.

Let me point out something to you about those two texts of (Continued on page 7, column 1)

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PAGE FIVE

Theodosia Ernest

(Continued from page 3)

which of these various organizations I shall unite, since all are equally Churches of Christ, and I would obey Him equally whether I attach myself to one or to another. Do I understand you rightly?"

"O, of course I think my own denomination more nearly right than any other, or I would not belong to it; and if I should give you any advice, I would say, sir, by all means unite with the Methodists. But still, we hold that every man should be fully persuaded in his own mind, and that every Christian, therefore, should belong to that connection where he can best enjoy himself."

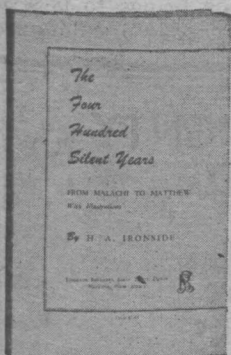
"Your suggestion, then, does not quite meet my case. I am not seeking to secure *my own enjoyment*, but to obey *Christ's requirements*. I am willing to deny myself to do His will. I only ask to know which (if any) of these various organizations was that which He established, and into which, therefore, He requires me to be incorporated. They are certainly very different in doctrine, different in practice, and different in the character of their membership. They cannot *all* be right. They cannot be each the Church of Christ, unless Christ established several distinct Churches. They cannot be *branches* of His Church, unless He established a Church with several different branches. This is self-evident. But if He did, there is, of course, some record of it in this book;" (laying his hand reverently on the Bible;) "and if you will do me the kindness to point it out, I shall certainly avail myself of your suggestion, and unite with that body in which I think I will best enjoy my religion."

Saying this, he pushed the Bible across the table, so that it lay directly before the stranger, who mechanically opened it, but without looking into it, as he replied, "You would not, of course, expect to find the Methodist, or Episcopal, or Lutheran, or Presbyterian Churches described by name in the Word of God, for none of them existed, or were known by name, in the days when the Scriptures were written; but we hold that it is all-sufficient, *if the essential doctrines and practices of each or any of them can be established by Scripture proof*. If the doctrine and practice of any of them, or all of them are Scriptural, then they are Scriptural Churches."

"But do you not see, my dear sir, that while they differ in doctrine and practice, they *cannot* be *all* Scriptural, unless the Scriptures teach as many different and opposing systems of doctrines and practice as there are Churches. If any one of them is in accordance with Scripture, it follows, of necessity, that just so far as the others differ from it, they differ from the Scripture. There *can* be only one Scriptural Church of Christ, unless Christ founded more than one, and gave them different laws. This, I am sure, needs no proof: it is self-evident. And what I ask, and must require, before I can avail myself of your kind suggestion, that I may unite with any one of these organizations, and feel that I am obeying Him, is, that you show me some shadow of proof, some faint intimation at least, that His Church was *not* one and undivided, but that He gave different constitutions, laws, and doctrines to different classes of people, or, at least, that He authorized the *one* Church to divide itself into what you call branches. So far as my investigations have gone, I find His kingdom spoken of as an undivided kingdom. His people are said to be *one*. There is one fold and one shepherd: there were to be no divisions among them. They were all to speak the same thing. We read, indeed, of different individual Churches, as the Church of the Corinthians, and of the Church of Ephesus, and the like—separate, and distinct, and independent organizations—but they were one in doctrine, one in practice. They all walked, or were required to walk, by the same rule. They had all 'one Lord, one Faith, and one Baptism.' It is thus that I read; but if I read amiss, I will be thankful to him who will show me my error. You say, sir, that these modern sects are *branches* of the church: if so, where or which is the main and parent stock planted by Christ and cultivated by the apostles, from which these branches grow? If that is still alive, I will be engrafted into it. If it is dead, what keeps alive the branches? If the original stock is so cut up into branches that it cannot be found, show me some Scriptural authority for the cutting up, and some command requiring me to add my name to any of them as I may think most proper. I read, indeed, of Christ as the vine, and of *individual Christians* as branches growing out of him, and living by His life; but nowhere of a parent stock of *churches*, with branches growing out of it. Can you point me to any such a passage?"

"Indeed, sir," replied the preacher, "I do not deny, and I suppose that no one can deny, that there ought to be general unity among Christians, and that the divisions and dissensions which have separated the professed followers of Christ are greatly to be

(Continued on page 6, column 1 and 2)



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Theodosia Ernest

(Continued from page five)

deplored; but, at the same time, sir, human nature is imperfect: men will not all see alike, and hence there always have been, and always will be, differences of opinion, and, consequently, of practice.

"Very true, my dear sir, but this does not affect the point about which we are conversing in the slightest degree. The question which I ask is this: What or which is that organization which was established by Christ, and called His Church or kingdom? I feel that it is my duty to join myself to it. You reply that human nature is imperfect, and men will differ from each other, so that some think this and some think that is it. One says, here, in the Roman Catholic hierarchy; another says, there, in the Episcopal; another, in the Lutheran; another, in the Presbyterian; and so on, through the catalogue. You have your private opinion that it is in the Methodist Connection, but assure me that *any* of them will do. Now, to me it seems evident that, although human nature is imperfect, God's revelation cannot be. In that revelation (it is admitted by all) is revealed and described a visible organization, which was devised and established by Jesus Christ, and is called His Church. Whatever that may be, it is some *one* thing, and not a dozen different things; for a kingdom divided against itself, said Jesus, cannot stand. It is, what it is there represented to be, just that, and nothing else. It must be still in existence, because He foretold that it should never fail; that the gates of hell should not prevail against it. Now, my object is to find it; and, having found it, to become a part of it."

"I do not conceive, sir," said Mr. Percy, "that you will meet with any serious difficulty in making the discovery, when you once begin at the *right place* and look in the *right direction*."

"I must have started wrong then, for, up to this time, I confess there is an impenetrable obscurity hanging over the whole subject."

"Will you permit me to ask," said Mrs. Percy, "of what denomination were your parents?"

"They belonged to the Church of England, madam."

"Then you were sprinkled in your infancy."

"So I have been told. And I remember that, when I was about twelve years old, the bishop put his hands upon my head, and said some words, which they informed me confirmed my baptism, and completed the process of making me a Christian."

"Then," said she, "you have some predilections for the organization which you were taught in childhood to regard as the only Church of Christ."

"It may be so, madam; but I do not think you apprehend the exact nature and extent of the difficulties which embarrass and

distress me. My mother was a good and pious Christian. In most things she was right; and I grant that I cannot help feeling a smothered conviction that she *must* have been right in whatever pertained to her religion. But, at the same time, I am quite ready, upon sufficient evidence, to admit she was wrong. My parents did not make religion the special study of their lives. They received their religious opinions from others, in their childhood, as *I did mine*, so far as I had any, until recently; they never made them the object of any careful examination, but took it for granted that what 'the Church' believed must be the truth. So, if what is called the Church was wrong, they were wrong, of course. But here is the trouble: *I* have not made religion the study of *my* life any more than *they* did; *my* judgment, therefore, is worth no more than *theirs*. And when I turn to those who *have* given the labor of their lives to this very thing, I find that they have come to such various and contradictory conclusions, that I am ready to despair of the possibility of ever knowing certainly what is the truth.

"I fix my attention upon one man. I see that he has an intellect superior to my own; that he has piety which I never expect to equal; that he has stores of learning such as I never can obtain. He is honest; he is earnest; he is studious and prayerful. He has spent a long life in the almost exclusive study of this very subject, and he is a Presbyterian. I turn to another, and he is a Methodist; to another of the same class, and he is a Lutheran, a Congregationalist, a Baptist, or possibly, like Fenelon, a Catholic.

"Now, what am I to do? How can I decide who of them all is right? How venture in my ignorance to determine what all the wisdom of pious sages leaves open to dispute?"

"That is just what I said," replied the Methodist. "The whole matter is involved in so much uncertainty, and each of the Churches can present so many good and valid reasons in its favor, that every one must consult his own inclinations, and join that which is most congenial to his feelings."

"I cannot think so, sir," resumed the Doctor; "for when, on the other hand, I turn my attention to God, instead of man—when I look into the Holy Word, I find a *positive duty is imperatively enjoined*. This duty—that of uniting with the Church of God by a public profession of faith in Christ—proposes a previous decision to the question, who and what that Church is. And the Scriptures *must*, therefore, (if I only knew how to find it,) contain such a specific description of the nature and peculiar characteristics of that Church as to enable me to decide which it is for myself, and that without any danger of mistake. Still, I confess that I have not yet found any such description in the book, or, if I have, I have not yet found the corresponding organization in this country."

"If you will pardon me for saying so, Doctor," replied Mr. Percy, "I think I can easily convince you that your difficulties are much more fanciful than real; or rather that they are much more theoretical than practical. The simple truth is this: You have nothing to do with other men's decisions. It is nothing at all to you or to me what this good man or that great man may think. Religion is a *personal* matter; its faith is *personal* faith; its duties are *personal* duties. It rests upon a *personal* recognition of the teachings of God's Word. You are personally responsible to God for your own individual faith and practice. You must therefore examine for *yourself*, and not leave others to decide these questions for you."

"You may investigate the subject just as though no one else had ever thought of it. You should regard no other man's decision as of authority to you. You do not hesitate to treat a case of fever, because Hippocrates and Galen, Boerhave or Sydenham, Cullen or Bronsais, chanced to disagree either in theory or practice?"

"No, sir. I examine for myself, decide for myself, and act upon my own decision. If I should wait for the doctors to agree, I should never make a prescription."

"Just so let it be in regard to this matter. I discover that you are in earnest. You desire to know the truth. You recognize God's Word as the only standard of truth. By that, and that alone, we are to try our faith and practice. You have truly stated that this word teaches that the visible kingdom of Christ is not many, but one; and it must be *now* just what it *was* in the apostles' days: I have my own opinion upon this question, but I will not intrude it upon you as an argument. If you will consent, we will together during our voyage, make a careful, thorough, and systematic examination of the Scriptures in regard to their teachings on this subject. And when we have finished, if you have any shadow of a doubt remaining, it will be more than I expect. My friend, Mr. Courtney, who will join us at our next landing, has given more attention to these subjects than I have, and will doubtless take pleasure in giving us his assistance, as will also, I trust, our Methodist friend."

"Please then," said Mrs. Percy, "postpone this matter till tomorrow, and, for our mutual advantage, make the investigation so thorough and extensive as to leave no room for doubt in any mind."

"But, madam, you do not reflect that this would require all the leisure which we will have during the next two weeks."

(Continued on page 8, column 4 and 5)

"God's Antidote"

(Continued from page 4)
your life and mine.

VI

GOD DOESN'T WANT US TO BE IGNORANT CONCERNING OUR CHRISTIAN DEAD.

You have loved ones that have died. I likewise, I look out here before me and I think about some of you who are here. In fact, there is not a family here, I suppose, but what sometime along the way I have tried to offer a little comfort to you when some loved one of yours has been taken in death. Beloved, God doesn't want you to be ignorant concerning your Christian dead. Listen: "But I would not have you to be IGNORANT, brethren, CONCERNING THEM WHICH ARE ASLEEP, that ye sorrow not, even as others which have no hope."—I Thess. 4:13.

If you have lost a loved one—a mother or a father, or both; if you have lost a wife or a husband; if you have lost a parent, remember this, God doesn't want you to be ignorant concerning your Christian dead. Your Christian dead are all with the Lord Jesus Christ. Their bodies are in the grave, but the soul is with Jesus. It cannot be too strongly argued that when a saved person dies that his soul goes immediately into the direct presence of the Lord Jesus Christ. Your Christian dead are with Him. Paul says, "I don't want you to be ignorant, and I don't want you to sorrow like the unsaved, who have no hope."

If a man dies unsaved, there is no hope for that man, but if you are a Christian and some one of yours has died that was a Christian, you have a hope. You don't have to sorrow as though you have no hope. God doesn't want you to be ignorant concerning your Christian dead.

VII

GOD DOESN'T WANT US TO BE IGNORANT CONCERNING THE FACT THAT HE HAS MADE A DISTINCTION BETWEEN THE SEXES.

We read:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be IGNORANT, let him be ignorant."—I Cor. 14:34-38.

Paul says that if you are a spiritual man you will acknowledge that this is of the Lord, and if you don't acknowledge it, then you just show that you are a "Blockhead." The man who does ignorant, let him be ignorant. The word for "ignorant" is the word "blockhead." The man who does not recognize the fact that God has made a distinction between the sexes is a spiritual blockhead. (Continued on page 8, column 3)

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The Second Coming

(Continued from page five)
Scripture which I read. You notice in the literal rendering, they were very similar, as in both cases, the one that is referred to could be spoken of as the coming One. Did it ever occur to you that there has never been a time in the history of the world that Jesus Christ was not the coming One? He has always been the coming one and our joy tonight and the blessedness of this work of preaching Jesus Christ is the fact that some day He is coming again. That coming which we look forward to is in two aspects.

I believe that there is that aspect which we refer to as the Rapture when Jesus Christ comes for His church and takes out His bride. There is also that aspect which we refer to as the Revelation, when Jesus Christ shall come at the end of the seven years tribulation period in all of His glory, Lordship, and Kinship to establish the throne of His Father David in Jerusalem.

The Rapture, or the first of these aspects, is imminent. I take great joy in preaching that Jesus

The test of your character is what you would do if you knew nobody would ever know.

Christ may come at any moment. Before I finish this message we may be ushered into the presence of God. What a joy that Jesus is coming at any moment.

Ephesians 5:26, 27 reads: "That He might sanctify and cleanse it with the washing of water by the word. That He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The only way that the church of Jesus Christ is cleansed is by the preaching of the Word of God, which is truth, as it says in John 17:26:

"And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them."

The word "spot" (Eph. 5:26, 27) gives the idea of being unfaithful. The word "wrinkle" refers simply to the signs of old age. All you have to do is look around you and you will see that all of us submit to the signs of old age and humanity. God was very true in I Corinthians 1 when He said that He did not choose those who were the best looking and most wise, and for the truthfulness of that, all you have to do is look at the fellow next to you, and then go home and look at yourself. None of us are ever going to win a beauty contest or be known for our worldly wisdom. But that He might present to Himself without these defects, a spotless church, a chaste virgin, and that we be ushered in to the presence of the Father, the Rapture is imminent!

The Revelation will come, not for the church, but for repentant Israel. We see history and prophecy being fulfilled before us today. The Old Testament has said that God would call to the land which He gave to Abraham, His people; that He would call them back in unbelief. Isaiah says that from the north, the south, the east and the west He would call back His sons and daughters; that He would bring them from afar, and He would establish them in His land. Those Arabs, Jordanians, and Egyptians are fighting a losing battle. God is fighting on the side of the Jews. They are fulfilling His prophecy and don't even know it, just like He said they would.

The first coming, the Rapture, will be in the clouds. I Thessalonians 4 says that we shall be caught up with those who are raised from the dead to meet Him in the air, and so shall we ever be with the Lord. In the first phase of this coming, He is not going to put His foot upon the earth. We shall be ushered into His presence between earth and heaven just as Rebekah was ushered into the presence of Isaac outside the home in Genesis 24.

In the second phase of this coming, however, He shall come to the earth. He shall put His

foot upon the earth, and topographical and geographical changes shall take place all over the earth: mountains shall cleave, earthquakes shall occur. The sun shall cease its shining in the face of Him, who is the Son of Righteousness, Mountains shall change their course because the Creator has arrived.

In Revelation 19:11 John says, "And I saw Heaven opened, and behold a white horse. . . ." Notice John says, "I saw Heaven opened". He did not say that Heaven did open, but "I saw Heaven opened", which is to say that some force opened it. This is to imply that a greater force than Heaven itself opened it. God opened it. The Book of Revelation is very clear when it says that it is His will that those who are in the armies of the anti-Christ shall be brought to the valley by the will of God. Now, if you want to preach "lovey-dovey religion," there is something for you to explain away—those whom Jesus Christ destroys, shall be destroyed by the will of God.

He is also a God of judgment as we shall see. "His eyes were as a flame of fire. . ." Revelation 19:12 I want you to remember that. Now, let us look at verse 16.

"And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

I would just about as soon preach Jesus as King of Kings and Lord of Lords as anything

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that I know of. If you want something to thrill your soul and put you on the mountain top of preaching, just preach Jesus Christ as King, and you'll get a blessing out of it.

We have too much preaching in this age of Jesus sitting in Heaven, all frustrated because He loves everybody and nobody loves Him. I tell you, my friend, that the Jesus I preach and serve, is King of Kings—He is Lord of Lords, and it makes no difference whether you believe it or not. He is King—He always has been, and He always will be. He is simply biding His time until He demonstrates that Kingship to every unsaved reprobate on the face of the earth.

In His Revelation, He is coming in judgment. Joel 2:2 refers to the day of the Lord. "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." That is literal my friend. The firmament will recognize Jesus Christ.

Now notice verse 3: "A fire devoureth before them: and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness: yea, and nothing shall escape them."

Have you ever talked to anyone who has recently come back from Israel. That is the most fertile and productive area in the Middle East today.

Again in Joel 2:6 we read: "Before their face the people shall be much pained: all faces shall gather blackness." I want you to notice that the means by which Jesus shall destroy the armies of the anti-Christ is fire. Verse 7, 8 and 9 indicate that those who come with Jesus Christ as glorified saints will be invulnerable. Notice: "They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one

on his ways, and they shall not break their ranks." Nothing can penetrate their formation, you see. The battle of Armageddon isn't going to be something that see-saws. There is never any doubt as to who the victor is.

"Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded." (vs. 8) Isn't that glorious? Nothing is going to hurt that army because they are the glorified saints who have had the sting of sin removed.

When I started studying this, I became very impressed with the times in the Word of God where a manifestation of the glory of God is mentioned, that fire is also mentioned. Did you ever notice that? If you will notice in Isaiah, the sixth chapter, fire is mentioned when Isaiah saw the Lord high and lifted up.

Fire is mentioned also in Ezekiel 1:27, 28:

"And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

When Ezekiel again, in the 8th chapter, saw the manifestation of God's glory, fire is mentioned as it is also in the 10th chapter.

Daniel says that where the ancient of days did sit it was like fire. (See Daniel 9:6) Every time a manifestation of the glory of God is seen in the Old and New Testaments, fire is somewhere involved.

In Revelation 4 John is ushered into the presence of God in glory and sees Him in all of His majesty and glory and seven flames burn before the altar. Fire is invariably mentioned when a manifestation of the glory of God is revealed. There is a reason for that.

"And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."—Exodus 24:17.

Do you remember when Elijah prayed and God rained down fire? That was devouring fire—it not only consumed the sacrifices but the sand, altar, rocks and everything else.

"For our God is a consuming fire."—Hebrews 12:29. The glory of God in the Scriptures is identified with consuming fire. That is why no unsaved person can stand before God. His glory forbids it. They would be immediately consumed by the glory unless they are protected by the imputed righteousness of Jesus Christ.

II Thessalonians 2 speaks of the time when Jesus Christ shall be revealed from Heaven against the anti-Christ and all of his millions of his armies who will be arrayed there outside of Jerusalem in all of their arrogance and pride against the God of glory. We read in verse 8, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." The very presence of Jesus Christ shall consume those who are arrayed against Him like consuming fire.

Listen to what Zechariah 14:12 says: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue

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shall consume away in their mouth." Divine fire! To be consumed with the brightness of His glory and we are going to be just like Him! What a glorious salvation we have in Jesus Christ. What a glorious truth—we are going to be just like Him. See I John 3:1, 2.

According to Zechariah 14:4 Jesus Christ shall appear on earth and the Mount of Olives shall be split. The Jordan River flows north and south in Israel and just right at the north end of the Dead Sea, is Jerusalem with only one natural obstacle in between and that is the Mount of Olives. This verse says that Jesus is going to stand on the Mount of Olives and it shall cleave, half to the north and half to the south and a great valley shall be opened up. It will be a valley almost 200 miles long and 50 miles wide and it is in that (Continued on page 8, column 5)

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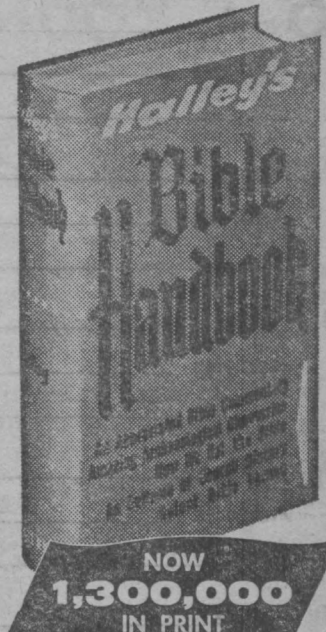
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GIVE US READERS
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"God's Antidote"

(Continued from page 6)

A fellow doesn't think you are talking very nice about him when you call him a blockhead. He does not think you like him very much if you say that he is an ignoramus. But God says if any man be ignorant, let him be ignorant, for the fellow that doesn't recognize the distinction between the sexes — that God has said for the women to keep silence in the church and that the men are to take the active part — God has said concerning that individual who does not accept His teaching in these verses that he is a spiritual blockhead.

VIII

GOD DOESN'T WANT US TO BE IGNORANT OF THE WAY OF GETTING RIGHT WITH GOD.

We read:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being IGNORANT OF GOD'S RIGHTEOUSNESS, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10:1-4.

Paul says, "I have a desire. My heart's desire and my prayer to God for Israel is, that they might be saved." Then he says that the average Jew is ignorant of God's righteousness. He is going about to establish his own righteousness, and he will not submit himself unto the righteousness of God — that "Christ is the end of the law for righteousness to everyone that believeth."

What is Paul saying? He says that the man who does not see the truth that Christ has fulfilled the law, and that Christ has died for our sins, that that man is ignorant. Whether it be a Jew or a Gentile, that would be true, but Paul says, "My heart's desire and my prayer for that individual is that he might know how to get right with God."

I tell you, beloved, there is only one way to get right with God and that is to be in God's Son, Jesus Christ — that is, to believe on God's Son, Jesus Christ, as your Saviour. There's many a man depending upon his baptism to go to Heaven. There's many a man depending upon his church membership to take him to Heaven. There's many a man depending on the fact that he counts his beads around his neck and says a prayer on each of those beads, to go to Heaven. There's many a man who is depending upon the ritual of his church, and he can intone Latin through his nose thinking that he is worshipping God on Sunday. I say to you, there is only one way to be right with God and that is to realize that Christ is the end of the law for righteousness to every one that believeth. The man who sees that Jesus Christ has died for his sins does not have to worry about keeping the law. The law is fulfilled in Jesus Christ, and Jesus Christ is our substitute, having fulfilled the law as our Saviour. God does not want you to be ignorant of His way of getting right with Him.

I wonder if I speak to anyone who is ignorant in this respect. I wonder if there is a single one of you here who has not yet received Jesus Christ as your Saviour. Perhaps you are in ignorance concerning Him. Maybe you think you can do something yourself, and you are by-passing Jesus. Maybe you think that there is something you can do whereby you can be saved. Let me tell you, God has just one way of salvation, and that is Christ died for our sins. The way to get rid of the law, the way whereby you

Theodosia Ernest

(Continued from page six)

"Suppose it should: it will be time well spent. But we shall get on faster than you imagine. Mr. Courtney is a sort of walking-library upon these subjects, and Mr. Percy has had some personal experience in such investigations."

"Very good," replied the Doctor; "we will at least do what we can towards a complete examination of the whole subject, and should we not finish it during our voyage, you and Mr. Percy will, I trust, do me the favor to continue it at my house, after our arrival in Nashville; for you are then to be my guests. Nay! No excuses. I have claims upon you both, of which you are yet quite ignorant; and, in due time, I am very anxious to learn how and when you chanced to become Mrs. Percy; for when I saw you last, you were Miss Theodosia Ernest; and how and when Mr. Percy became a minister of the gospel; for when I last saw him, he was regarded only as a very promising young lawyer."

"Then, sir, you are not the utter stranger that we supposed you to be!"

"So far from it, madam, I am, in one sense, indebted to you, under God, for the greatest blessing of my life."

"Indeed, sir, this is all a mystery to me. I am not aware that I ever saw you before today."

"That may well be; yet I have seen you very frequently. Some other time I will explain: I have now been shut up here so long, that I must take a turn on deck, and get some fresh air."

(To be continued next week, D. V.)

can be assured that the law is forever settled so far as you are concerned is to receive Jesus Christ, God's Son, as your Saviour.

God doesn't want you to be ignorant of this. I don't want you to be ignorant of it. I don't want you to go on in life thinking that you can be saved any other way. I want you to realize that there is only one way that you can be saved and that is through the Lord Jesus Christ. Might it please God to help you to realize this truth, that you might trust Him and be saved.

CONCLUSION

As Paul spoke of his previous experience, he said:

"Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it IGNORANTLY IN UNBELIEF." — I Tim. 1:13.

Maybe you have been doing some things in ignorance. Maybe you have been going contrary to God's way of getting right. Maybe you have been going contrary to the will of the Lord in your life. Might it please God to help you to see this truth: Jesus at Calvary died on the cross, as He fulfilled the law, to pay for your sins, and the man who believes that Jesus' death at Calvary is sufficient, that man is saved. God doesn't want you to be ignorant of this, and I don't want you to be ignorant of it. I want you to receive Jesus and come out on God's side, and say so. May God bless you!

Tongues

(Continued from page one)

tongues. Let us read and analyze I Cor. 14:1-28. Note several things:

1. That Paul puts "prophesying" (preaching) ahead of tongues, (v. 5).

2. That the word "unknown" (v. 2,4), is added by the translator, hence is not in the original text. So the tongues are not UNKNOWN.

3. That Paul puts speaking in a language understood far ahead of speaking in a language not understood. He says that three words known, are worth ten thousand unknown by the audience. (v. 19).

4. He commands that not more than three persons shall speak at any given meeting in another tongue—that it be in order with one speaking at a time, and then only if there be someone present capable of translating. (See v. 37-38).

5. He prohibits women from speaking publicly at all. (v. 34).

Question:

Why do holiness people like to quote this chapter as authority for their tongues, while at the same time ignoring the regulations laid down by Paul?

They do have more than 3 persons to speak in tongues at meet-

ings? They don't have them speak one at a time, for often there is a general gabble all over the congregation.

They don't require an interpreter for all that is said.

They do have women to speak — indeed they are the chief tongue-speakers.

Was The Gift Of Tongues For This Entire Age?

We do not believe so. Why? Because Paul indicates in I Cor. 13:8 that "tongues shall cease." We believe that the supernatural gift of tongues was designed to help accredit Christianity before the canon of Scriptures was complete, and that with the completion of the body of Scripture such miracles became unnecessary.

What About Tongues In Mark?

Mark 16:17-18, is the bulwark on tongues. A holiness preacher once challenged us to debate, wishing to affirm that the program of v. 17-18 is God's order for this entire age. We agreed to debate, but warned him that we would bring a dose of strychnine to the platform for him to drink in proof of his position. His enthusiasm died instantly. It is worthy of note that Mark 16:9-20 is not in some of the oldest manuscripts, while some ancient manuscripts have entirely different endings. The most reverent and devout of Bible students question it.

The Second Coming

(Continued from page seven)

valley that the blood will flow thick as horses' bridles, which will open His way straight to the east gate of Jerusalem.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."—Matthew 24:27.

Brother, He's coming from the east. He will come through the east gate which has been blocked all these many years, and He is going to establish Himself in Jerusalem as King of Kings and Lord of Lords. Thank God!

I was talking recently to a friend who has just returned from one of those Holy Land tours. He said as he stood at the foot of the Mount of Olives and looked upon that mountain, he noticed a path that was running from the west to the east and he asked his guide why no one lived along this path that seemed to be running right across the middle of that mountain. The guide, an unsaved man who did not know any of the Bible said, "That is not a path. It would seem that the mountain is beginning to cleave and in some places the cleft is 6 inches wide."

Beloved, Jesus Christ is coming again! He is coming real soon. Aren't you glad that you have been born again and are ready for His coming.