

The Baptist Examiner

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

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THE MIGHTY SAVIOUR

PREACHED AT THE CALVARY CHURCH 1969 BIBLE CONFERENCE

By ROY MASON
Aripeka, Florida

"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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one

another with these words." — I Thessalonians 4:13-18.
I lost my wife a few months ago and this Scripture has been increasingly precious to me. I have read this message many



ROY MASON

times during the past 50 years at funerals. Sometimes my words were almost drowned out by the sobs and cries of the bereaved. Other times when I read this passage of Scripture I noticed

that some of the sobs and cries ceased. If there is any word in all this world that will stop the cries of sorrow and bereavement it is that I just read to you.

Paul says, "I would not have you to be ignorant concerning them which are fallen asleep." He is speaking about the dead but he uses the word "sleep." Sleep brings a picture of a state from which there is to be an awakening. He does not mean that body, soul and spirit all sleep in the grave, we know that (Continued on page 4, column 5)

Fine Example Set By This N.C. Church

We have just received a letter from Cletus R. Snyder of the Grace Baptist Church of Winston-Salem, North Carolina, telling us that in addition to their regular monthly offering of \$50.00, they are sending us a special offering this month in the amount of \$100.00. \$150.00 in all. The letter is as follows:

Bro. Gilpin:

Greetings in our Lord's most wonderful name. I trust and pray all is well with you and the folk there.

Our church has voted to send a special offering of \$100.00 to The Baptist Examiner. We are also sending the regular \$50.00 monthly gift. Gifts for the missionaries will be on the way later.

We just could not disregard the appeal in the paper for help. It is truly a great joy to support such a truly great paper.

Pray for our church. We stand and need and covet your prayers.

We appreciate this offering very deeply and we thank God for our fellowship with this church, pastor and people. This leads me to ask the question: Why is it that other churches do not respond in like measure? I have come to this conclusion long ago. It is because the pastor does not attempt to lead the people in our behalf.

Truly this offering is appreciated and we thank God and take courage in view of it.

God's Preacher

By OSCAR B. MINK
Mansfield, Ohio

God's preachers are human (believe it or not) just as much as any of us. They come from all areas, but mostly from homes poor in material wealth. They come in all sizes — tall, short, fat, skinny and in-between. But they all are of the male sex.

Most people do not care whether they exist or not — that is, until they get in trouble. Then they cry, "Where is that preacher, what's his name?" Then the first question they ask the preacher is, "Why in the world did God let this happen to me?"

But, in fact, God's preachers are not hard to find; for they are constantly being told by most people, "You get in my hair," or "You get under my skin," and that is about as close as you can get to a person.

God's preachers are required to have the wisdom of Solomon, the disposition of a lamb, the swiftness of an eagle. But, when he makes a mistake, he is called an ignoramus. If he unapologetically preaches the truth of the Lamb of God, he is accused of being hard-hearted, and if he is not promptly at the scene of every church related emergency some of the members will say, "He is lazy."

In the eyes of a great many people, God's preacher is a bog-

eyman who spends most of his time talking about that place "down there."

While most workers get paid vacations and holidays, God's preacher is on call twenty-four hours a day, every day in the year. He has no pastor, nor labor



OSCAR B. MINK

union on earth to take his grievance to.

Each church member knows that God's preacher has but one mission in life. That is to reprove sin wherever it is seen. He is considered a dedicated man. But, (Continued on page 4, column 4)

The Great Wealth Of The Roman Catholic Church

Pleas of poverty by the Roman Catholic bishops have been advanced on behalf of their claims for Federal subsidy to support their denominational schools. Careful examination of available data indicates, however, that this church has vast financial resources.

The true extent of these resources is difficult to assess for the Roman Catholic Church, unlike most other churches, never discloses its financial operations to its members. Some account of a parish budget may occasionally be offered by a local priest to his parishioners, but the national wealth of this church is carefully concealed. Some facts do come to light, however, from time to time.

For example, it has been set forth by a trade journal in the field that the annual dollar value of construction of Roman Catholic schools, colleges, hospitals and churches (in that order of magnitude) is at the rate of \$1.75 billion a year in the United States. This means that the value of the hierarchy's properties is being increased by this figure annually even without taking any account of inflation in values.

value of Roman Catholic Church property in local parishes? Such figures are never divulged but anyone with sufficient patience can usually dig out the figures at the tax office. It must be remembered that the assessment value on such property is usually made at a rate far below the actual or market value. In Buffalo, N.Y., to offer an instance, tax assessors rate the tax-exempt Roman Catholic church, school, college and hospital land and buildings at \$51 million. Yet the hierarchy's own privately released figures give the total church assets there, mainly real estate and buildings, as \$236 million. (CHURCH AND STATE, May, 1961).

The Research Department of POAU, in a recent study of District of Columbia tax office figures, learned that although the Roman Catholic Church claims but 19% of the population of the nation's capital it owns 38% of the dollar value of all religious tax-exempt property and 50% of the physical land area so exempted. The church's schools — elementary and high schools — in the District of Columbia cover 68.1 acres with assessed value at \$6,430,000. Colleges and univer-

(Continued on page 7, column 4)

How Could Your Conscience Ever Be A Safe Guide?

By PASTOR W. B. DAVIDSON
(Now in Mansions Above)

"I have lived in all good conscience before God until this day."—Acts 23: 1.

I. Introduction

Our text consists of the words of the apostle Paul concerning his life as a Jew and as a Christian. He says that his conscience was satisfactory to himself, both as a Jew and as a Christian; but the apostle Paul did not accept his conscience as a guide if we are to accept what he said to the saints at Corinth and recorded in I Cor. 4:3,4:

"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord."

Goodspeed translates this passage as follows: "I for my part care very little about being examined by you or by any human court. I do not even offer myself for investigation. For while my conscience does not trouble me at all, that does not prove that I am innocent." (The New Testament, An American Translation, by Edgar J. Goodspeed).

Paul's conscience as a Jew led him to live just the opposite life from what it led him to live as a Christian. As a Jew his conscience consented unto his persecution of the Christians, but as a Christian, he preached the faith that he once sought to destroy. But, Paul did not claim his conscience as a safe guide; although he said he had a good conscience—both as a Jew and as a Christian. He couldn't possibly be right under both conditions.

Can your conscience be right when it will consent for you to live at the two extremes of life? Could Paul's conscience have been right at all times when he at one time was persecuting the very people that he later sought to protect?

II. Conscience Defined

The dictionary defines conscience as follows: "The moral sense or consciousness within oneself that determines whether one considers one's own conduct right or wrong."

This definition of conscience substitutes man's judgment for the Word of God. It transfers infallibility from the Scriptures to each and every man. If each man is to be his own judge of what is right and what is wrong, then there can be no standard of right, as conscience is a creature of education. (Continued on page 7, column 2)

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A Sermon by Pastor John R. Gilpin

"THE FEAR OF GOD"

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."—Psa. 34:11.

I am afraid the one thing that is lacking today in Calvary Baptist Church, in Ashland, in the United States, and in the world, is the fear of God. I thoroughly believe that the majority of people have no fear of God. This text says, "Come, ye children: I will teach you the fear of the Lord." If God enables me in this message, I desire to teach you something about the fear of the Lord.

There is a lot of difference between fear of God and being

afraid of God. I think there is many a person who, in times of sickness, especially when death is imminent, is afraid of God, but, at the same time, that individual does not have the fear of God. I will illustrate the difference.

Once upon a time, David sought to do a right thing in a wrong way. I am speaking about the time when he desired to haul the ark of the Lord to Jerusalem on an oxcart. The ark was symbolic of God's presence, and the Lord had told Israel that that ark was never to be moved or transported in any manner except to be carried, and then it was to be

carried only by Levitical hands.

The ark had been in the hands of the Philistines, who were a heathen people, and God had allowed them to haul His ark. One day, after the Philistines had had it in their hands and had hauled it about, David wanted to bring it up to Jerusalem. The Word of God tells us how David hired a young man to haul that ark to the city of Jerusalem. This thing displeased God.

Now mind you, David was doing a right thing, but he was doing it in the wrong manner, and the thing displeased God to (Continued on page 2, column 1)

ARE YOU A GOD-ROBBER?

Baptists ought to quit lying to God and stealing from God. The man, who does not tithe, steals from God. The man, who does not keep his church covenant and stays away from church and does not support his church with his money, both lies to God and lies to his church. The man, who takes a part of his tithes to pay his lodge or Mason dues, is stealing from God. The woman, who takes part of her tithes to pay her club dues is stealing from God. Ananias and Sapphira lied to the Holy Spirit and God killed both of them. Many Baptists have stolen their tithes from God and lost their homes or their farms.

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JOHN R. GILPIN.....Editor

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"The Fear of God"

(Continued from page one)

the extent that God smote the young man who was driving the oxcart. God smote him and killed him. Instantaneously, God just completely wiped that man's life out. The thing displeased David, and the Word of God tells us how he set the ark off, and left it at the house of Obed-edom, where it stayed for three months. We read:

"And David WAS AFRAID OF THE LORD that day, and said, How shall the ark of the Lord come to me?"—II Sam. 6:9.

Notice, he was afraid of the Lord that day. He had done wrong. Even though he was seeking to do a right thing, he was doing it in the wrong way. That doesn't sound like the David we read about in the Psalms — the David who trusted God at all times. That doesn't sound like the David who said:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:4.

What a contrast between David when he had sinned and was afraid of God, and David when he was rightly serving God!

When we speak about the fear of God, we mean reverential awe. We mean piety. We mean reverential trust. When we talk about a man being afraid of God, we mean literally that such a man is just scared to death for his life. There is a lot of difference between the fear of God and being afraid of God. I am satisfied that every unsaved man, when he is sick, is afraid of God. I am satisfied that every unsaved man, when he comes to die, is afraid of God. I have seen unsaved people clutch the covers and pull them over their heads when they were dying. They were afraid of God. I have seen others, who knew the Lord Jesus Christ as their Saviour, who were actuated by the fear of God. I have seen them as they have praised the Lord when came the hour of their death.

I can remember one woman, who, as she was dying, turned to her husband and said, "You know, I was happy the day we were married, and we have had a happy marriage. But this is the

happiest day of my life. I hope you won't feel badly when I tell you, but this is really the happiest day of my life."

Beloved, it was the fear of God that motivated her, whereas I have seen others, as I say, clutch the covers of the bed, pull them over their heads, and scream and shriek that the devils of Hell were all about them. They were afraid of God. That is the distinction.

I

GOD IS TO BE FEARED.

We read:

"Thou, even thou, art TO BE FEARED."—Psa. 76:7.

This verse very specifically tells us that God is to be feared.

Notice again:

"Better is little with the FEAR OF THE LORD than great treasure and trouble therewith."—Prov. 15:16.

What a contrast! Here is a man who has great treasure, but he has no fear of God. Even though he has great treasure, he has great trouble. In contrast, he says, "Better is a little with the fear of the Lord." In other words, you would be better off if you had a few pennies, and had the fear of God in your heart, than you would if you had a great fortune and were without the fear of God.

Listen again:

"For in the multitude of dreams and many words there are also divers vanities: but FEAR THOU GOD."—Eccl. 5:7.

"Let us hear the conclusion of the whole matter: FEAR GOD, and keep his commandments: for this is the whole duty of man."—Eccl. 12:13.

When we come to the New Testament, we find the Lord Jesus Christ giving certain instructions unto His apostles as He sent them forth. He said:

"And fear not them which kill the body, but are not able to kill the soul: but rather FEAR HIM which is able to destroy both soul and body in hell."—Mt. 10:28.

Most people would be afraid of the person that would destroy our body. We would be afraid of the man that might kill us. We would be afraid of that individual that would take our lives. But the Lord Jesus said, "That is nothing to worry about. You fear Him that can destroy both soul and body in Hell." In other words, the man that kills you, just destroys your body, but God destroys both soul and body in Hell. Jesus said, "Fear Him."

I say then, beloved, in the light of these Scriptures that I have just read to you that God is to be feared.

II

SOME HAVE NO FEAR OF GOD.

It seems a strange thing that people wouldn't have any fear of God, but many of them don't. God's Word specifically tells us that some people have no fear of God. Listen:

"The transgression of the wicked saith within my heart, that there is NO FEAR OF GOD before his eyes."—Psa. 36:1.

When the Apostle Paul would describe the unsaved, he said:

"There is NO FEAR OF GOD before their eyes."—Rom. 3:18.

As Jude would speak of the apostate teachers of his day, one of the characteristics that he says they possess is that they are without fear. Listen:

"These are spots in your feasts of charity, when they feast with you, feeding themselves WITHOUT FEAR."—Jude 1:12.

Some people, I say, have no fear of God, and lots of Baptists have absolutely no fear of God. You tell me that a man can read Malachi 3:8-10, which talks about tithing, the blessings which come from tithing, and the curse that comes from not tithing — you tell me that a man can read Malachi 3:8-10 and refuse to tithe, refuse to bring his tenth unto the Lord, that that man has the fear of God in his heart? Beloved, if he had the fear of God in his heart, he would want to give in the light of the Word of God.

Do you mean to tell me that a man can read Hebrews 10:25, which says, "Not forsaking the assembling of ourselves together, as the manner of some is," that a man can read that verse of Scripture and lie up in bed on Sunday morning and not come to the House of God? Beloved, he has no fear of God before his eyes.

I say to you, when a man reads I Thessalonians 5:17, which says, "Pray without ceasing," and stays away from the house of God on Wednesday night, and does not attend the prayer service unless he has a reason that would be approved by a good conscience before God, there is

of communities where there is nobody in the community that has any fear of God. They may be good people; they may be good, moral upright citizens — citizens of ethics and morals yet they have no fear of God.

I tell you, beloved this Bible tells us that God is to be feared, yet it tells us that some people have no fear of God.

III

GOD HAS BLESSINGS FOR THOSE THAT FEAR HIM.

As I have studied through God's Word, it has been more than a blessing to me to notice that God has some blessings in store for that individual that fears Him. Listen:

"Oh how great is thy goodness, which thou hast laid up for them that fear thee."—Psa. 31:19.

A man goes to a bank, on payday, and makes a deposit. He is laying up something against his old age. The Psalmist says that God has something laid up for the man who fears Him, and he says, "Oh how great is thy goodness, which thou hast laid up for them that fear thee."

Let's notice some of the blessings that He has laid up for those individuals who fear God.

Here is the first blessing: If you fear God, then you can worship Him. Believe me when I say you can't worship God if you are an unsaved person. Jesus said that the only person that can worship is the individual that worships "in spirit and in truth." Listen:

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

An unsaved man may go to church. He may sit through a worship service, but he actually cannot enter into the worship service for the simple reason that the Holy Spirit is not within him.

Beloved, I say to you, when a man fears God, it enables him to worship.

Listen again:

"But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."—Psa. 5:7.

In, other words, the Psalmist says, "I'll go to church. I'll come into your house, and in a multitude of mercy and in thy fear — in the fear of the Lord, I will worship in thy holy temple."

Beloved, no man has ever yet worshipped God apart from the fear of the Lord. It enables you to worship. If you fear God, it enables you to worship.

Another blessing that comes from the fear of God is the fact that it prolongs one's days here in this world. I am not speaking from God's standpoint, because God has your days numbered. But from your standpoint—from the human standpoint, it prolongs your days to fear God. Listen:

"The fear of the Lord prolongeth days: but the years of the wicked shall be shortened."—Prov. 10:27.

Then there is the blessing in that the fear of God produces confidence in God. We read:

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge."—Prov. 14:26.

Beloved, in the fear of the Lord, the children of God can have a refuge there.

I remember sometime ago that I was out on the plains of Kansas. It was interesting to me to note the storm cellars they have there. The winds blow rather briskly across the plains of Kansas, and it was interesting to me to notice that nearly every person has a storm cellar. When the storm comes, and the wind blows, it looks like the people might be blown completely off the face of the earth. They break for that storm cellar, and hide in its refuge until the storm has passed.

Beloved, the man who fears God has a spiritual storm cellar. The man that has the fear of God within his heart, that man in the fear of the Lord, has strong confidence. He has real confidence in the hour of trouble.

Another blessing which comes

through the fear of the Lord is that it will keep one from evil. We read:

"Be not wise in thine own eyes: FEAR THE LORD, AND DEPART FROM EVIL."—Prov. 3:7.

I don't think that if you have the fear of God in your heart as you should, your life will be filled with evil. I think this Scripture is very clear when it says, "Fear the Lord, and depart from evil," as if to say that the ultimate consequence of the fear of the Lord is to depart from evil.

Another blessing in fearing the Lord is that it brings security to the child of God. When I say security, I mean that the child of God knows that God is going to keep him. He is going to be safe, eternally and always. We read:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put MY FEAR in their hearts, that they shall not depart from me."—Jer. 32:40.

The man who has the fear of God in his heart has a guarantee of security in Christ Jesus. Isn't it wonderful to know that if you have the fear of God in your heart you have a guarantee of security?

I think about some of these heretics that are on the radio on Sunday who talk about falling from grace, who emphasize the fact that you can be saved today and lost tomorrow. I tell you, beloved, they don't have the fear of God in their hearts. If they had the fear of God in their hearts, they would know that there is security in Christ, because if God puts His fear in a man's heart, He also puts the thought of security there. God's Word says that if they have the fear of God in their hearts, "they shall not depart from me."

IV

IT PAYS TO FEAR GOD.

Right here in this world it pays. I am not talking about when you die. But right here in this world, if you fear God, it pays big dividends.

In Moses' days, there had been a decree go out from King Pharaoh that all the boy babies that were born in the land of Egypt were to be put to death. Midwifery was common in those days. When a woman was to have a baby, she didn't have to go to the hospital. She didn't have to have a doctor and half a dozen nurses. She didn't have the care that women have today.

(Continued on page 3, column 5)

GLEANINGS

By ARTHUR W. PINK

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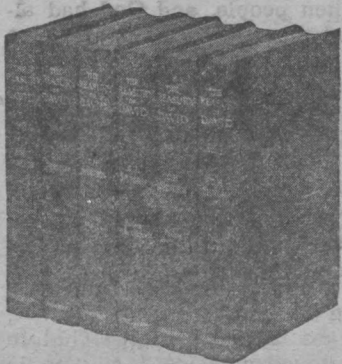
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THE BAPTIST EXAMINER

FEBRUARY 27, 1971

PAGE TWO

If God's light is shining in you, it will be seen by someone who is traveling in the dark.

THEODOSIA ERNEST

(Continued from last week)

"The history then goes back to Antioch, and we read of *'the Church that was in Antioch,'* as we have several times read of *'the Church that was in Jerusalem.'* There were prophets in this Church, and the Church recognized their authority, and acted in accordance with their instructions, and sent out Paul and Barnabas on a missionary tour. They went as far as Derbe, and then returned over the ground they had passed, 'confirming the souls of the disciples' they had made, 'exhorting them to continue in the faith,' and when they had ordained them elders (Acts xiv. 23 *in every Church*), and had prayed with fasting, they commended them to the Lord on whom they believed. Then after a time they came again to Antioch, and reported their work. They gathered *the Church* together (verse 27) and rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.

"But when certain Jews came to Antioch and taught that the Gentile brethren must be circumcised and keep the law of Moses, Paul and Barnabas had much controversy with them, and it was determined to have the opinion of the apostles and elders, who, having the spirit of inspiration, were able to decide the question authoritatively, and that for this purpose Paul and Barnabas should go up to Jerusalem. They were brought on their way by *the Church* at Antioch, (verse 3,) and were joyfully received by *the Church* at Jerusalem, (verse 4,) and by the apostles and elders. When the apostles and elders came together to consider of the business, it seems that it was in a great Church meeting, for (verse 12) *all the multitude* kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And when they had finished their narrative, James made a short speech about the business in hand, and then (verse 22) we read that it pleased the apostles and elders, with *the whole (ekklesia) Church*, to send chosen men of their own company to Antioch with Paul and Barnabas.

"That was a wise precaution; for as Paul and Barnabas were known to be bitter opponents of the Judaizing teachers, those men might say, in the absence of such witnesses, that they had perverted or misrepresented the decision of the apostles and elders."

"But, my dear sir," said Dr. Thinkwell, "do you not see in the very fact that Antioch sent to Jerusalem about this matter, a recognition of the superior authority of the Church at Jerusalem? This fact alone must for ever set aside your theory of Church independence. Antioch brethren disagree; the contention grows so strong that it is like to distract and divide the Church. They do not decide for themselves, but send to a distant city to *another Church*, and ask it to determine for them. Now what possible necessity for this if the Church at Antioch was entirely the equal of the Church at Jerusalem, and just as competent to decide upon any question of faith or practice?"

"Read the twenty-fourth verse, Doctor, and you will see one reason, if not the only reason, why Antioch asked or why Jerusalem gave the advice: 'Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls, and saying that ye must be circumcised and keep the law; to whom we gave no such commandment.' These teachers had come from Jerusalem. They had been members of the *Jerusalem Church*. They claimed to speak by the authority of the apostles, and doubtless to conform to the practice of that Church, which, as we have already seen, was the model by which others were to be fashioned.

"Nothing could be more natural and proper, therefore, than to send to Jerusalem to inquire if these things were so? had the apostles so decreed? was this the custom of that Church? But besides this, you will observe that although the apostles and elders associated the whole Church which was at Jerusalem with them in their consultations and in their letter, yet the Church at Antioch did not send to the Church at Jerusalem, but to the *'apostles and elders,'* (verse 2) The apostles were everywhere recognized as speaking by Divine authority, and as fully authorized by Christ to set in order all things relating to His kingdom. The apostles had the power without the elders and without the Church. Any one of them had the power without the advice or authority of the others to decide such questions as these, and it was their decision that was asked for. But to show how little they were like modern bishops — how careful they were to shun even the appearance of lording it over God's heritage — they called the brethren of their own Church into their council, and issued their decision not only in their own name, but in that of the brethren, taking care, however, to rest its binding force upon the fact that it seemed good to the Holy Ghost and to us (verse 28) to lay on you no greater burden than these necessary things, etc."

"I see, sir, that you are correct. Go on with the texts."

"You will find the next one, Mrs. Percy, in the last verse (41st) of this same chapter: 'He went through Syria and Cilicia, confirming the Churches.' In the 4th verse of the next chapter, (xvi.) you have some further light upon this decision of the apostles. It is there distinctly recognized, not as the decrees of the Church at Jerusalem, but of the *apostles and elders* which were at Jerusalem. In the 5th, you learn that *the Churches* were established in the faith, and increased in number daily.

"From Acts xviii. 22, we learn that there was a Church at Caesarea. Paul landed there, went up and saluted *the Church*, and then went on to Antioch. From Acts xx. 17, we learn that Paul sent to Ephesus while he was at Miletus, and called together the elders of *the Church*, whom he addressed in that most pathetic and sublime speech of which the 28th verse is a par: 'Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, (literally *bishops*), to feed *the Church of God*, which He hath purchased with His own blood. This Church must have been the Church at Ephesus, as that was the only flock of which they could be considered as the shepherds

or overseers. There is no other place where the word occurs in the Acts of the Apostles; so you may now turn to Roman xvi, where, in the 1st verse, Phoebe is called a sister, and the servant of *the Church* which is at Cenchrea. In the 4th verse, Paul speaks of *'all the Churches* of the Gentiles.' In the 5th, of *the Church* that is in the house of Aquila and Priscilla. In the 16th, he says the *Churches of Christ* give salutation to the Roman Christians; and in the 22nd, he calls Gaius not only his host, but that of the *whole Church*, by which I suppose he means either that his house was open to every Church member who would visit him; or, more probably, that the *'ekklesia'* met at his house for worship and business."

"Dear me!" exclaimed a lady, with a sigh, "I hope you are nearly through with this long catalogue of texts. I am getting heartily tired of hearing the same thing over and over again; and I am sure, if your object was to show that a scriptural Church was a local and independent corporation, you have proved it more than twenty times. Why shall we not take that point as fixed and settled, and go on to something else?"

"O no," replied Mrs. Percy, "I am greatly interested in this. I have never before made a careful examination of what really is the Scriptural idea contained in this Word; and as a consequence, my mind has been confused when thinking or speaking or reading about it. It is true, we have now one of the ideas; but it yet remains to be seen if we have them all. The word is used in many places in this sense; but is it not used in some places in some other sense? I cannot be certain about it till we have examined every place; and I am sure it will save time and trouble in our future study to get this lesson perfectly while it is before us. So, Mr. Courtney, please tell us the next place."

"It is in the 1st verse of the first chapter of First Corinthians; and as your friend seems anxious to get through with this dry business as fast as possible, we may group with this a number of others of the same sort. It is the address or direction, so to speak, of this letter to the Corinthians: 'To the Church (*ekklesia*) of God which is at Corinth.' The address of the second letter is in the same style. That to the Galatians is addressed to the *Churches* of Galatia; and those to the Thessalonians are addressed to *the Church* of the Thessalonians. This, you see, disposes of five places at a word. In the fourth chapter of First Corinthians, 17th verse, Paul says he has sent Timothy to bring to their remembrance his ways which are in Christ, as he teaches everyone in *every (ekklesia) Church*. In the sixth chapter, 4th verse, he tells them that it would be better to set the least esteemed members of *the Church* to arbitrate worldly matters, than to go to law before unbelievers: seventh chapter, 17th verse, is the conclusion of His directions about living with unbelieving converts, at the close of which he says that this is what He ordains in *all the Churches*: tenth chapter, 32nd verse, 'Give no offence to the Jews or to the Gentiles, or to *the Church of God*.' eleventh chapter, 16th verse, 'We have no such custom, neither *the Churches of God*.' 18th verse, 'When ye come together in the *Churches (ekklesia)* I hear that there be divisions among you; 22d verse, 'What? have ye not houses to eat and drink in? or despise ye the *ekklesia* of God, and shame them that have not?' twelfth chapter, 28th verse, 'God hath set in the *ekklesia*, first, apostles; secondarily, prophets,' etc.: fourteenth chapter, 4th and 5th verses, 'He that speaketh in an unknown tongue edifieth himself, but he that prophesieth edifieth *the Church (ekklesia)*. Greater is he that prophesieth than he that speaketh with tongues, except he interpret that *the Church* may receive edifying; 12th verse, 'Seek ye that ye may excel, to the edifying of *the Church*.' 19th verse, 'In *the Church* I had rather speak five words with my understanding, that with my voice I might teach others also, than ten thousand words in an unknown tongue; 23d verse, 'If therefore the *whole Church* come together, and all speak with tongues, and there come in the unlearned or unbelievers, will they not say that ye are mad?' 28th verse, 'If there be no interpreter, let him (the speaker in an unknown tongue) keep silence in the *ekklesia*; but let him speak to himself and to God.' 33d verse, 'For God is not the author of confusion, but of peace, as in *all Churches* of the saints; 35th verse, 'If they (the women) will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the (*ekklesia*) Church.' In the sixteenth chapter, 1st verse, Paul mentions the *Churches* of Galatia; and in the nineteenth, the *Churches* of Asia, and the *Church* in the house of Aquila and Priscilla, before alluded to.

"Now, passing over the address of the Second Epistle, turn to the eighth chapter, where, after mention of *the Churches* of Macedonia in the first verse, we read, in the 18th and 19th verses, of one whose praise was in *all the Churches*, and who was chosen by *the Churches* to travel with Paul; and in the 23d verse, of 'our brethren the messengers of *the Churches*,' before whom and *the Churches* the Corinthians are exhorted, in the 24th verse, to show evidence of their love. In the 8th verse of the eleventh chapter, the apostle says, 'I robbed *other Churches*, taking wages of them to do you service; and after enumerating some of his trials, afflictions, persecutions, and troubles, he adds, in the 28th verse, 'and besides all this, there cometh upon me the care (not of *the whole Church*, you will observe, but) of *all the Churches*.' In the next chapter, 13th verse, he asks the Corinthians wherein they were inferior to *other Churches*, except in this, that he was not burdensome to them. In Gal. i. 22, mention is made again of the *Churches* which were in Judea. He tells the Philippian i.v. 15, that no Church, on a certain occasion, communicated with him in giving and receiving but themselves; and in Col. iv. 15, 16, we read of the Church in the house of Nymphas, and the Church of the Laodiceans. In Thess. ii. 14, mention is made again of the *Churches* of God in Judea. In 2 Thess. iv. 4, Paul declares that he glories or boasts of the Thessalonians in *the Churches* of God.

"You see, madam," addressing the unknown lady, "we are getting through with them very rapidly now, and will soon complete (Continued on page 5, column 4 and 5)

"The Fear of God"

(Continued from page two)

The Word of God tells about these midwives, how they were used of God in the delivery of the babies of the Israelites, and how, instead of destroying the children as they were ordered to by the king, that they saved some of them alive. If you will read the first chapter of Exodus, you will find that the king called them up on the carpet and said, "What is the reason you haven't destroyed these boy babies?" They gave a rather flimsy excuse. They said, "Well, these Israelitish women, they are more active than the Egyptian women, and they give birth to the child before we get there." That was just an excuse. The reality of it and the reason back of it was Exodus 1:17, which says:

"But the midwives FEARED GOD, and did not as the king of Egypt commanded them, but saved the men children alive."

These midwives gave the old king an excuse. The reason was they feared God.

Then we read:

"And it came to pass, because the midwives feared God, that he made them houses."—Ex. 1:21.

I don't know how God blessed them. I am not sure as to the full meaning of that expression, "he made them houses." But I know one thing: because they feared God, God blessed them. I say to you, it pays to fear the Lord.

Notice again:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a BOOK OF REMEMBRANCE was written before him for them that FEARED THE LORD, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:16,17.

Notice concerning the man who fears God, God says "He'll be mine in the day when I make up my jewels." It refers to the man who fears Him. I tell you, beloved, it pays to fear God.

CONCLUSION

An unsaved man? He does not fear God. He is afraid of God. He is very much afraid of God, but he doesn't have the fear of God in his heart. I'll show you the picture of an unsaved man when he comes down to the end of his way.

In Revelation 21, we are told about certain classes that are going to Hell, and it names a number of them: the fearful, the unbelieving, the abominable, murderers, whoremongers, sorcerers, idolaters, and all liars. Eight groups shall have their part in the lake that burneth with fire and brimstone, which is the second death.

Which group heads this list? The fearful — the man that is afraid of God. God says that the unbeliever, the abominable, the murderer, the whoremonger, the sorcerer, the idolater, and the liar are all going to Hell, but the man that is going there first, the fellow that is given preeminence, the fellow that is given priority, the fellow that is listed as Number One, is the fearful — the man that is afraid.

Once in a while, someone will say to me, "Brother Gilpin, I am just afraid I am not saved." I never argue with such. I know he is not. I know he is not saved. The man who says "I am afraid I am not saved," I know he isn't saved.

I tell you, beloved, the man who is afraid, isn't saved. He is in a mighty big class — a mighty bad class. He is one of the eight groups that is spoken of in Revelation. (Continued on page 5, column 1)

THE BAPTIST EXAMINER

FEBRUARY 27, 1971

PAGE THREE

The Baptist Examiner

FORUM

"Can a man put off his salvation until God won't deal with him any longer?"



ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

No, one thousand and ten times!

When God goes after a man, He fetches him! "For who hath resisted his will?" (Rom. 9:19).

Many times as I have listened to men preach, and as they gave the invitation, I have had attacks of theological nausea. They quoted, "My Spirit shall not always strive with man." Then they went on to teach that God's Spirit will not always deal with people, but that after a time the Spirit will pull away and leave a person in such condition that when he wants to be saved and tries to be saved, he can't be saved. This is either Scriptural ignorance showing itself, or else it is using the gimmick of human fear in an attempt to fetch professors down the aisles.

That passage, "My Spirit shall not always strive with man" has no reference to this day and salvation whatsoever. We find it back there in Genesis, where God is warning people of the coming flood. He tells them in substance that it is not going to be trifled with by them forever, but that with the expiration of 120 years He will drown the world. He made good His word and did that thing exactly. No reference is made to salvation, or to God's way and plan of spiritually saving people. What a wicked and dangerous thing it is to grab Scriptures from here and there, out of context, and to use them to bolster up theories.

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The question that we are dealing with is commonly called sinning away your day of grace. I have heard this taught all of my life. Many evangelists will use this idea as a scare tactic to get people to make a "decision" or a "choice" now before it is too late (as they say.) The Scripture that is generally used in Genesis 6:3, "And the Lord said, My spirit shall not always strive with man..." To claim that this passage speaks of the work of the Spirit in salvation and that He can withdraw because of man's refusal to yield is an inexcusable, false interpretation of it. The remainder of the verse is showing us that God is dealing with the wickedness of men before the flood and that they have only 120 years before the destruction of the flood.

Almighty God does not begin a work in a person and then drop him. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ," (Phil. 1:6). Christ Him-

self said, "ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37). He also said, "No man CAN come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44).

Remember when God saves us we are made alive. "And you hath He quickened who were dead in trespasses and sins." (Eph. 2:1 — see also verse 5). Do you mean to tell me that He will quicken a person and then reject him — or quit striving with him? Or do you think God will quit striving with a dead person because he won't be saved? Of course not! God does not work that way.

Salvation is strictly by the grace of God. Man has nothing to do with it. We cannot even believe unless God gives us the power to do so. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9). "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13).

We have been made worthy, let us not imply that we made ourselves worthy by "accepting" God's gift. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." (Col. 1:12).

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If man's salvation were in his hands, he would put it off as long as he lived. Anyone who will study closely Rom. 3:9-18 will never really believe that a lost person could ever do anything about his salvation, or that he would do anything about it if he could. Anyone who will study closely the first six verses of Acts 9 can never believe that Paul would have ever been saved had his salvation been left up to him.

The teaching that man holds his own destiny in his own hands comes from a warped imagination, not from the blessed Book. Had our father Adam had it in his power to put off his salvation he would probably still be hiding behind the trees in the garden. Had not God opened Lydia's heart in Acts 16:14 she would be riding the waves in Hades with old Jezebel to this day. And had He not opened my heart back in 1920 I would be headed for that self same place. God does not knock at anybody's heart. He just opens it if He wants it opened. It is the Arminian preacher who misconstrues Rev. 3:20 where our Lord is knocking at the door of the Laodicean church and misapplies it to a lost person's heart. The promise in this verse is not to lost people at all whatever, but to saved individuals who are in the Laodicean type church.

In Jno. 1:13 we can see, if we look for it, that our new birth is not according to our will, but it is according to God's will. In Jno. 5:21 we can also see, if we look for it, that our Lord saves anybody He wants to save. And in Gal. 1:15 Paul tells us that it takes place when it pleases God. And in Phil. 1:6 anyone who is

looking for it can see that when God begins a good work in a person He never quits until it is finished.

So if God starts that good work in a man, he cannot even want to put it off.

AUSTIN FIELDS

PASTOR,

Arabia Baptist Church

Arabia, Ohio



Absolutely not. Salvation from its beginning to its ending is a mighty wonder work of God. Man has no part in this work. Jesus claims for Himself the title of the author and finisher of our faith. Read Heb. 12:2. Therefore, man's co-operation is not needed, neither does God ask for it. In no sense of the word, and at no stage of the work is our salvation dependent upon our action. Thus our spiritual life is not a matter of letting God come into our lives, accepting Christ, surrendering our lives to Him, or giving Him our heart. Our receiving Him as our Redeemer is the result of spiritual life, never the cause. Repentance and faith are but the fruits of the new life within us. Man in his natural (fleshly) state has neither the capacity of accepting or resisting Christ, so as to put off salvation until God will no longer deal with him for man is spiritually dead.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:44.

I would have you notice that our Lord did not say, "No man will come to me;" rather He said, "No man can come to me." To contend that man can put off Christ, which is in reality what they are saying when they argue man is capable of resisting God, is to deny John 6:44. To resist the advances of God, man must have the power of coming to God, or drawing back. Our Lord said man could not come, or in other words, he has no power to come; therefore, man's will is not a determining factor in salvation.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:2.

In this verse, our Lord makes clear His power over the flesh, stating He had power over all flesh. If the sinner were able to put off his salvation so that the Spirit must cease in His efforts to save him, it would reverse John 17:2, giving the sinner power over the Godhead. God forbid that I should try to give man the power that belongs only to Jesus Christ — power to do with all flesh as He pleases, to dress them in rags or riches, to save or condemn them into Hell. It is God who is mighty to save,

not the sinner.

The theory of putting off salvation places the Godhead in a very precarious position. Their action can not be determined before hand, for they would be dependent upon the action of the sinner. They have power to command, but are unable to carry out these commands. Such a doctrine places the sinner in the Judgment Seat to pass his own decision on God's command and counsel.

It is my prayer that the Holy Spirit will reveal to each, the fallacy of a sinner putting off salvation until God will not deal with him any longer because it pictures a disappointed Father, a dissatisfied son, and a defeated Holy Spirit. The Father would like to save, but the sinner put Him off. The Son died for him, but His sacrifice was rejected. The Holy Spirit tried to draw him to Christ, but was pushed aside, thus defeated by the proud will of the sinner. If this were true, it would constitute confusion among the Godhead, and make God no more than man.

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:35.

This verse tells us that, NONE, BROTHER, NONE, can stay God's hand. Since none can stay His hand, then none can put off salvation. If God puts forth His powerful hand to save, where is the man who can resist his powerful arms?

"It is the spirit who quickeneth, the flesh profiteth nothing." John 6:63.

The Spirit resurrects from a state of spiritual death all of those whom the Father elected, and for whom the son died. Therefore, He works only in and with the sons of God, and it is impossible for a man to put off salvation for God cannot be resisted or hindered in His work of grace.

God's Preacher

(Continued from page one)

he should keep quiet about the little sins, like immodest dress, or colored jesting, and oh yes, why does he criticize other churches?

If God's preacher drives a big car he is materially minded. If he drives a little car he is not interested in bringing people to church. He is expected to be the first and last person at the church service no matter what kind of a car he drives.

He must be at all times ready to meet the public and represent the church. If his old faithful suit begins to show wear from the many doses of pulpit sweat, he is undignified. Yet some members keep telling him, "Don't you forget, we are giving you your living."

No matter how sour the grap-

es, he must ever be an extrovert, which is sometimes difficult. But, faith in God has made an optimist of him and he knows the rain which comes into his life falls from the cloud of God's merciful providence which abides upon him.

Soldiers get medals for bravery. Industry gives promotions and certificates of merit for jobs well done. The lodges bestow accolades upon their worthies. The entertainment world has their outstanding artist. But, none is to compare with the reward that God's preacher will receive when he faces his God and hears, "Well done, thou good and faithful servant."

God's preacher knows that in order to become president of the United States, he would have to take a demotion.

"This is a true saying; if a man desireth the office of a bishop, he desireth a good work." (1 Tim. 3:1).

Mighty Saviour

(Continued from page one)

isn't true. We know that the spiritual part of us goes immediately into the presence of God. Paul makes that clear when he says, "... and willing rather to be absent from the body, and to be present with the Lord." — II Cor. 5:8. He makes it still plainer when he says in Philippians 1:23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." It is the body and the body only that sleeps.

I stood sometime ago by the body of a person who had suffered a long, painful illness. I thought to myself, what a wonderful thing it is that this body is now asleep, feeling no more pain or sickness. It is of the body and the body only that we sing:

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

Paul says in I Thessalonians, Chapter 4 that he is writing to inform these people that they may not sorrow as those that have no hope. You will notice he doesn't tell these people that they are not to sorrow over the loss of loved ones. I don't recall reading anywhere in the Bible where we are told not to sorrow over the loss of our dear ones. It is natural to sorrow. Sometimes when you tell some person goodbye for a long period of time it occasions sorrow, even to bid them goodbye.

As I grew older and my parents increased in years, everytime I went home it was a hard thing to tell them goodbye, and then came that time when I looked into the casket of each. I knew that I was seeing them for the last time in this life and world. The point that Paul makes here is that we are not to sorrow as those who have no hope. Chris-

(Continued on page 5, column 1)

"Sermons On Catholicism"

By

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Jesus never taught men how to make a living. He taught them how to live.

"The Fear of God"

(Continued from page three)
lation 21:8 who is going to be cast into Hell, which He says is the second death.

Might it please God to help you who are unsaved to realize that it pays to fear God. May you realize that it is a terrible thing to come down to the end of the way, and to be afraid of God, for if you do so, you are going into Hell. But the man who fears God, and who walks in the fear of God, who has walked in reverential fear and piety, when he comes to the end of the way, can fold his arms across a pulseless breast, and he can say, "The Lord is my Shepherd, I will fear no evil."

May God bless you when you come to the end of the way, that you will be able to meet Him in peace because you have the fear of God in your heart!

Mighty Saviour

(Continued from page 4)

tians are to take death differently to other people. I have seen some instances in which people who claimed to be Christians acted like heathen when a loved one died.

During my first pastorate there was a woman who lived in the same little town that was a leading light in the Methodist Church. She taught a Sunday School class and was active in the organizations of the church. She was probably the most prominent member of the church. She had a daughter die suddenly and she railed on God and almost blasphemed the very name of God. What did God mean, taking away her daughter, the daughter of a faithful Sunday School teacher. Her friends who had great belief in her, looked at her with astonishment and amazement. Evidently her religion was not sufficient in that hour.

Not long ago I was visiting down in western Kentucky and passed through a town where I had been on the program of a Bible Conference years ago and I recalled that the people of that church had told me about a couple that had been members there. They were in attendance almost every time the church doors were open. They were faithful and regular and then suddenly the husband died and the wife

became angry at God and railed upon Him. What did He mean taking her husband away when she was such a faithful church member.

When I was a missionary in Brazil they didn't allow the women folk (the Catholic people of that country) to come inside the cemetery during a funeral. Sometimes they would faint, scream, cry and go into such a state that they just wouldn't allow them to go in. Certainly that gives good indication that their religion is not sufficient in time of sorrow and suffering. Any religion that does not sustain us in our times of sorrow and grief isn't worth having.

You will note the expression in this Scripture, "no hope." Let's face the bald, unlovely, awful truth that when an unsaved person dies, he dies without hope. When unsaved loved ones die we have no hope of seeing them again.

Sometimes people try to get the pastor to do some camouflaging. They seem to think that if you say some nice things about the person that lived a Christless life, trying to cover up and talk about his virtues . . . that somehow or other he can pry the door of Heaven slightly open, and he can get in, but that isn't true. I am sorry to say that there are many preachers that are not averse to telling a lie at a funeral.

I knew a prominent businessman who lived in Tampa, Florida that was addicted to the use of alcohol and in an intoxicated state he ran off the highway and into a telephone pole and was killed. He had some close relatives that were members of my church so I went to the funeral. I wondered what the preacher would say and this is what he said: "God has come down into His garden and plucked one of His choicest flowers." What a lie! But I must confess to you that it is hard sometimes to preach certain funerals. It is hard to say to the unsaved, "When you bid this Christian goodbye at the cemetery this afternoon you are telling this one goodbye forever, unless you turn to the Christ in whom this one had belief." I have to say sometimes of an unsaved person that is being buried, "When you tell this one goodbye this afternoon that is the last time you will ever see this one again. They are gone forever; they have died without hope."

Is the Bible the Word of God, does it mean what it says? If so, it says to die without Christ is to die without hope. But, oh, I have seen so many people sustained and strengthened in a time of great bereavement. I have seen people lose those that were dearer than life itself and bear up under the strain. The one thing that upheld them was their faith and belief in Christ.

I read of a man that had traveled across the continent and back and was evidently antagonistic toward Christianity. He said he had talked with many professing Christians and had never found one single person that ever said his Christianity was a real help in time of need. Either that man had talked with the wrong people, or he was a bare-faced liar, one or the other. If I didn't have anything else to make me believe in the genuineness of Christianity, the way I have seen some people stand up under trial, tribulation and bereavement would induce me to believe in it.

One night a group met at the church where I was pastor. They had come from the meeting to their cars, as I had done, when we heard a commotion across the street. A very old retired minister lived there and I walked over and went into the house to see what had happened. There an old grey headed woman, the wife of the minister, stood by the bedside and as I came into the building she reached over and with tender hands she closed the eyes of the dead man and then looked up to me and said, "This man was a great man of God. He

preached the Gospel faithfully for a lifetime. I thank God that it was my privilege to be his wife and to share with him in the joys and sorrows of his ministry." "I thank God," she said, "that I was allowed to live longer than he so that I could care for him in his weakness and his illness, but oh, I'll see him again." You know I went away from that house feeling better than if I had been at a revival meeting. Ah, there was a case where a woman believed what she claimed to believe.

I was in the city of Rome some years ago and went down in the old catacombs which are underground passages in which the Christians of the early centuries buried their dead. There are about a thousand miles of them in Italy and many miles of them under the city of Rome. A passage is tunneled out and then three inches on each side just big enough to hold a human body. They would take a marble slab and inscribe the name of the dead person and also other inscriptions. When I was in high school I was afflicted with Latin, which was a hard subject for me, but I was able to decipher the inscriptions and there where those Christians had been placed, was mention made of Christ, salvation, eternal life and immortality. There was evidence that those Christians, that were back there hundreds of years ago, died with a real faith in Christ. It did me good to see those inscriptions written there.

What is it that Paul writes

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
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You Need To Read
**THE
PASTOR'S
DILEMMA**
85c

here? It is a design to keep these people from sorrowing as others that have no hope. He said, "For if we believe that Jesus died and rose again . . ." Everything he says here is positive upon the belief in the death and resurrection of Jesus Christ. I tell you that this is a passage that doesn't belong to the modernists or religious liberals. Any modernist that will read this Scripture at a funeral is an arrant hypocrite.

"But if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

That passage knocks soul sleeping awinding. How could He bring with Him that which some say lies asleep in the ground? The body lies there but it is the spiritual part that He brings back and there will be a reunion there and we will enter into our perfect state. Physicians tell us of a time when medical science will have conquered the great diseases of the human race. I am for medical research, let them go forth. They may be able to knock out things like cancer and tuberculosis eventually, but there will be plenty of other things to kill people and take them away just the same. My hope is not in medical science but in the return of the Lord. When the trumpet sounds, if I have gone down to the grave in death, I don't care if that old coffin did cost eight or nine hundred dollars, I am going to knock the top of that thing

(Continued on page 6, column 3)

Theodosia Ernest

(Continued from page 3)

the list."

"O, sir, I am not at all impatient; and indeed, since Mrs. Percy's explanation of the object in view, I am as deeply interested as any of you can be; so pray do not omit a single place on my account, nor pass by any carelessly. Let us be sure that we know not only the common meaning, but *all the meanings* which the word has in the Scriptures, whatever time and trouble may be needful for that purpose."

"Turn, then, to I Tim. iii. 5, where Paul is describing the character of a bishop or pastor as one who rules well in his own house; 'for if a man know not how to rule his own house, how shall he take care of the *ekklesia* of God?' If he could not govern his own family, it might be taken for granted that he would be unfit to preside in the *ekklesia*, and take the care of souls."

"Excuse me," said the Doctor; "I thought a *bishop* was one who had the care of a *diocese* including a number of churches."

"That is the case with modern bishops; but when we come to examine into the nature of the *offices* established in the first Churches by Christ and the apostles, we will find no such bishops as you are thinking of. A New Testament bishop was simply and only the *pastor of a single church*. But let that pass for the present; we will bring it up again."

"The next place is in I Tim. iii. 15: 'That thou mayest know how thou oughtest to behave thyself in the house of God, which is the *Church* of the living God.' The word here rendered *house* does not mean a building, but it is the same which in I Cor. i. 16 is translated *household* or *family*. 'I baptized also the household of Stephanas,' etc. The brethren and sisters in each Church are spoken of as a family, of whom God is the Father and the Head. In the fifth chapter and 16th verse, Paul charges that Church members having widows dependent on them should take care of them, and not throw them upon the *Church* for support."

"In the next passage, second verse of Philemon, we read of the Church that was in this beloved brother's house. James, in his Epistle, v. 14, says: 'If any is sick, let him call for the elders of the *Church*.' And John, in the third Epistle, addressed to the well-beloved Gaius, probably the same of whom Paul speaks as his host, and that of the church, says that brethren and strangers have borne witness of his charity before the *church*; (verse 6;) and informs him that he (John) had written a letter to the *church*, but that a certain Diotrephes prevented it from being received, and (verse 10) cast certain out of the church, who would receive the brethren by whom he sent it."

"We come now to the last book of the record; and, on some accounts, the most important one in regard to its testimony on this subject, as it shows what the churches were in the last days of which we have any inspired history, and foretells what should befall them in the ages that should follow."

"In Revelation i. 4, 11, 20, you find that they were not yet combined into a diocese, or any ecclesiastical establishment. It was not to the Church in general, nor to the Church of Asia, but to the seven Churches which are in Asia, that He addressed His words. In the second and third chapters He addresses successively each of these seven Churches by name, and again and again calls upon those who have ears, to hear what the Spirit saith unto the Churches. Rev. ii. 1, 7, 8, 11, 12, 17, 18, 23, 29. In the twenty-third verse He says, 'And *all the Churches* shall know that I am He that searches the reins,' etc. The third chapter, 1, 6, 7, 13, 14, 22, are, like those passages in the second, all mere forms of address — to the angel of the Church in Sardis, and the like, and repetitions of the phrase, 'He that hath an ear, let him hear what the Spirit saith unto the Churches.' And then, to crown the whole, in the last chapter (verse 16) you may read, 'I, Jesus, have sent my angel to testify these things unto you in the Churches.'"

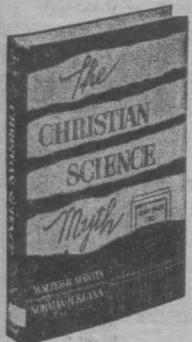
"We have now seen and examined near a hundred of the hundred and fifteen places where the word *ekklesia* occurs in all these. I think it is very generally conceded that it is employed (where it refers to the Christian institution at all) in a limited and specific sense to denote *one local and independent organized body or assembly of Christian people*. We will now look at some in which it has commonly been thought to have reference to the whole multitude of the Churches viewed collectively, as though they were a single Church, which might with propriety be called the *universal Church*, or, in the language of the creed, 'the Holy Catholic Church;' and we will see, by a careful examination of them, passage by passage, that there is *no such idea* contained in any one of them. The writers had in their minds no such conception, and their words mean nothing of the sort."

"Surely, my dear sir," said Mr. Percy, "you must labor under some mistake in regard to this; for, if I am not misinformed, it has been almost universally conceded by Baptists as well as others, that in some few places 'the Church' is certainly employed as synonymous with 'the kingdom,' and refers to *all the Churches* of Christ, in every age and nation, considered as one vast united organization: that body of which Christ was the head: that great assembly for which He gave Himself, to redeem it unto God. Do not even our own best scholars and critics take this for granted?"

"What if they do, my friend? It does not follow that *we* must take it for granted too. We are making an independent examination for *ourselves*, in order to learn what is the scriptural meaning of the word *ekklesia*, rendered in our version *Church*. We do not ask what this man or that man has thought it to mean: we go for *ourselves* to the fountainhead. We travel back to Greece, before our Saviour's day, and see in what sense the word was used in the language to which it belonged before it was taken up by the Master and appropriated to His institution. We turn to the Septuagint to see in what sense it was used by the Jews. We have found that the Greeks used it to signify a select or called assembly: perhaps we may admit that they sometimes used it to designate *any kind* of an assembly. So in those places where the Jews employed it in their Septuagint, we find the same sense: Deut. xviii. 16, 'In the day of the assembly,' and Ps. xxii. 22, 'In the midst of the con-

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

gregation.' We must consequently bring this sense with us when we come to the New Testament. The ekklesia of Christ is the select and called assembly, or, at least, it is the assembly of Christ — that assembly which was authorized and organized by Him for certain purposes, which He has specifically set forth in His instructions to His people of whom it should be composed. Christ found the word with its meaning already fixed. The meaning was suited to His purpose, and He therefore took it and appropriated it to His institution. By the appropriation it did not lose its original signification: its meaning was not changed. It was because it had that very meaning that Christ selected it and applied it to His organization. It meant an assembly before He appropriated it, and it meant an assembly afterwards; but then it was a peculiar assembly — it was His assembly — the assembly of Christ and of God; and now after it was thus applied — after it had been thus appropriated by Christ, it would, when used by Him, or reference to His kingdom, have this new and appropriated meaning. The ekklesia would be the sacred assembly of Jesus Christ: it would be no common convocation, but only that official assembly, which was convened by His authority organized according to His plan, for such objects as He had designated, and transacting business in His name. That He did authorize and organize a religious institution, either by Himself or His apostles, that He gave to it a constitution and laws, that He charged it with the duty of making known His gospel, that He left to it the administration of His ordinances and the execution of His laws, is universally admitted. This institution He called His ekklesia — His Church. You ask me what this institution was — of what did it consist? How can I answer your question so clearly, so easily, and so satisfactorily as to point you to the institution itself as it actually existed after it had been organized and was in the full tide of successful operation under the very eyes of those whom He had personally instructed and divinely inspired to superintend its workings. I carry you to Jerusalem. I show you the institution as there exemplified and illustrated by the actual organization. I introduce you into "the Church" as it was first established in the city where Christ was crucified, and from the suburbs of which He ascended to glory. The apostles and the elders whom He had instructed with His own mouth are members of it; and upon them here He first sends down His Holy Spirit to bring to their remembrance all that He has taught them. This organization was His ekklesia. This was of necessity the visible embodiment of His idea. This must have been just what He meant and all that He meant by His ekklesia. Christ in His lifetime had more than once spoken of His Church; and when this body was fairly organized, Luke, speaking by in-

(Continued on page 8, column 4 and 5)

Mighty Saviour

(Continued from page five)

all to splinters and when I come out of the ground I am going to say, "Oh death, where is thy sting, oh grave, where is thy victory?" We are not going to come out of the grave saying "Thanks be unto medical science which giveth us the victory" but "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57). According to the Scripture there is to be a generation of people who are never going to die, who will be here when the Lord comes. I have always wished that I might be in that group. We have some beautiful sunsets in Florida and this is especially true in the little town where I live. I live on a tide-water creek and just a block up the way from me is the Gulf of Mexico and sometimes late in the afternoon there are the most gorgeous sunsets. Somehow I have never been able to picture Jesus returning on dull, drab, dark clouds. Wouldn't it be a wonderful thing if one of these days the heavens should suddenly flame in splendor, and we would hear that trumpet blast. Here is a cancer victim who has been in bed for a year and is wasted away — ugly, just skin and bones — suffering day and night. Suddenly there is that peal of the trumpet and I can see the flesh — I can see his face and body fill out and he will come to his feet and up and away he goes.

Paul knew questions would arise in the minds of these people when he told them about the Lord's return and the transformation. He knew some of them would say, "But what about our folk who have already died, will they miss out on all this?" He makes it clear that the Christian dead will come out of the grave before the Christians who are living are transformed.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. 4:16,17.

He makes it plain that there is to be a difference of time and the time will be in favor of the ones who are already dead. I don't think that there will be much difference of time but there will be some and the dead in Christ shall come out before the living have been transformed. I remember reading something that illustrates this. In northern Georgia in the year 1833 there was a meteor display. A meteor fell and it looked like the stars were falling out of the sky. There was a very devout old colored man that woke up and looked out and thought he saw the stars falling. He shook the children and his wife and said, "Wake up, old woman, wake up, the day of the Lawd is here." Then he got them out in the street and said, "You all go up yonder to de square and wait. I's guine down here to the garden where old mas'ers buried and when he

comes out of the ground then we'll both of us come up there and meet you all, and we'll go up to meet the Lawd." Now that old colored fellow couldn't read or write but he had heard the Scripture read and he had gotten it pretty straight. That is going to be a twofold meeting, first we are going to meet one another. The Bible calls that the Rapture. Can you think of a better name for it?

I was with a travel party one summer in Switzerland and I can't think of anything that more resembles a fairyland than this country does. As the people looked at the beautiful waterfalls, the snowcapped mountain peaks, the green valleys, some of them would almost go into rapture and they would say: "Oh, isn't that beautiful?"

Sometimes when people have not been together for a long time they will almost have a rapture when they meet. I saw a plane come in from a foreign land one day and a little old woman got off and she was certainly a character. She had a whole group of friends and loved ones waiting for her and she let out a scream and ran towards them. I think she grabbed and hugged and kissed everyone of them. She'd cry a little and then she'd laugh a little. She went into a veritable rapture. Let me tell you, there is going to be the real rapture one of these days. Talk about taking a trip to Europe or going on a vacation; we're going to go somewhere.

Not only shall we see each other and be together but we will meet the Lord, Whom having not seen we love, the One who gave His precious life for us on

Calvary's Cross.

Charles H. Gabriel, the song writer, had a boy that went off to Europe to war and he was all upset about it. The boy was also, and as he got on the train he said, "Goodbye Father. If I never see you in this life any more I will see you up yonder where the gates swing outward never." Charles Gabriel thought about that and he mulled over those words, pondered them, and finally wrote a song based upon those words. You will find it in most of our song books.

"Just a few more years with their toil and tears,
And the journey will be ended:
Then I'll be with Him, where the tide of time
With eternity is blended.
I'll exchange my cross for a starry crown,
Where the gates swing outward never:
At His feet I'll lay every burden down,
And with Jesus reign forever."

Yes, we will see Him and we will know Him. At His blessed feet we'll lay every burden down. "... And so shall we ever be with the Lord..." Oh, this is best of all. Jesus walked with the disciples for something like three and a half years. He walked the hills of Judea. He trod the paths of old Galilee. He rode with them many times, no doubt, across the Lake of Galilee and then one day they saw Him dead; they saw Him on the cross. What black, stark, awful, horrifying despair must have swept over them. Then came that blessed Lord's day when Jesus revealed Himself in the evening, alive from the dead. After that they

(Continued on page 7, column 1)

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Mighty Saviour

(Continued from page 6)

had forty wonderful, glorious days with Him as they accompanied Him and He talked to them about the things of the Kingdom of God. Then one day out there on the Mount of Olives a strange thing happened as He talked with them. He began to leave the earth and He mounted up and up until a cloud received Him out of sight and they stood there gazing after Him. They had been with Him again after His resurrection for 40 glorious days and now He had gone away, this time forever. But had He? They became conscious of someone else being present and they looked around. There were two angelic beings, sent from the very throne room of heaven, I believe, to talk to them and they said,

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:11.

No, He was not to be lost or gone forever. They would see Him again and be with Him, this time forever. You know that fits in exactly with Paul's words here: "And so shall we ever be with the Lord." Separation will

be over then as regards one another and the Lord. War, strife and sickness will be over. Whatever Christ owns we will own, for we are heirs of God and joint heirs with Christ. I tell you, we Christians have got something to look forward to. We've got something to think about and rejoice over. I could turn Holy Roller and jump up and down and holler "Glory to God." "Hallelujah." There is only one thing that holds me back, and that is the realization that so few people around me share this hope.

If I am speaking to any unsaved tonight, you don't have anything to look forward to. You don't have anything but just your breath between you and an eternity without hope. Oh, let us Christian people share this blessed, blessed thing with you tonight. We can't force it on you but it is available for you and I would say with the Apostle Paul, as I think of the unsaved that may be here,

"Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Corinthians 5:20.

Conscience

(Continued from page one)
cation and discipline; and no two men have educated and disciplined their consciences alike.

Man must develop his conscience. He must educate and discipline it according to the Word of God, but man can never develop a perfect conscience, no matter how hard he tries; for man is depraved and he will have a depraved conscience. Man is an imperfect creature, at best, and he has an imperfect conscience. "Who can bring a clean thing out of an unclean? Not one." (Job 14:4).

A depraved and imperfect conscience can never be a perfect or safe guide; yet man needs a perfect and a safe guide. Man at his best is a sinner. Even the saved are sinners saved BY THE GRACE OF GOD. Sin has affected every faculty of the human being. The Scriptures paint a very sad picture of fallen man. We are told that the heart of man is "Deceitful and desperately wicked." (Jer. 17:9). The mouth is full of cursing and bitterness, the feet are swift to shed blood, there is no fear of God before their eyes.—(Rom. 3:13-15,18). How can such a person have a conscience that is safe to follow?

III. Is Conscience A Safe Guide?

This is an important question, a question that has been badly misunderstood. We hear the expression: "If a person will only follow his conscience, he will be all right." A bigger falsehood has never been uttered. A person who follows nothing safer than his conscience will finally wake up in Hell! You may be sincere in believing that your conscience is a safe guide, but SINCERITY DOES NOT MAKE A THING

RIGHT!

Paul was following his conscience when he took charge of the coats of those who stoned Stephen for preaching the Gospel, Acts 7:58, and when he persecuted the Church of God at Jerusalem, etc. (I Tim. 1:13; I Cor. 15:9). Thank God, he was led to see his mistake; but it was not his conscience but the Holy Spirit that did it.

Conscience cannot be a safe guide because there are many kinds of consciences. The Scriptures speak of a "Weak Conscience"—(I Cor. 8:7-12), and a "Seared Conscience"—(I Tim. 4:2), and "Evil Conscience"—(Heb. 10:22) as well as a "Good Conscience"—(I Pet. 3:16). Since this is true, how can anyone say that conscience can be a safe guide? Some men have an "Evil conscience." Shall they accept their evil conscience as a guide? Others have a "Seared conscience." Shall they follow a seared, callous, unfeeling—conscience? To do so is nothing more or less than "the blind leading the blind."

IV. What Is A Safe Guide?

This is not a very hard question to answer. The Bible speaks plainly on this subject: In Psa. 119:105, we are told: "Thy Word is a lamp unto my feet, and a light unto my path." In Psa. 119:9, we read: "Where shall a young man cleanse his way? by taking heed thereto according to thy Word." Again Psa. 119:11 says: "Thy Word have I hid in mine heart, that I might not sin against thee."

Paul, writing to Timothy, says: "All Scripture is given by inspiration of God (God breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"—(II Tim. 3:16,17). If we believe the Scripture, we are compelled to admit that Paul, writing under the inspiration of the Holy Spirit, says that the Scriptures are a sufficient rule of faith and practice in all religious matters.

The Psalmist says: "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple"—(Psa. 19:7). How much more evidence do we require before we acknowledge that the Bible is a safe guide?

The Holy Spirit is a safe guide. He is an infallible Leader. John 16:12,13 says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will GUIDE you into all truth:—for he will show you things to come."

The Holy Spirit will guide us into all truth. This is why the Epistles have so much to say of matters that were barely mentioned in the Gospel according to Matthew, Mark, Luke, and John. The saints and the churches would be much the poorer in spiritual matters had not the Holy Spirit have led the writers of the Epistles into all truth.

The Holy Spirit is an infallible teacher and the Scriptures are an infallible rule book. If we trust the Holy Spirit to lead us into all truth, we will be surprised ourselves; and others will be surprised by what we find in the Word of God.

In I John 2:27, we are told that the Holy Spirit will teach us all things. Oh, that we would seek to know more of the blessed old Book! With an infallible Teacher in the Person of the Holy Spirit, we have no need for conscience to be our guide—if it were a safe one—which it is not!

We have already shown that the consciences of men are not the same in education, discipline, etc. If we should be guided by our conscience, there would be as many guides as there are men, and no two guides would hold the same standard. There are WEAK consciences, SEARED consciences,

and EVIL consciences, as well as GOOD consciences; and even a GOOD CONSCIENCE is not a safe guide according to the Word of God.

May God enable us to accept His Word and His Spirit as our guide through this world which is not a friend to grace to help us on to God.

The hymn writer wrote: "Where He leads me I will follow." Will you say the same this morning? God help you to say it and do it.

Catholic Wealth

(Continued from page one)
cities cover 265.5 acres with assessed value \$24,557,000. The total acreage in these categories—333.6—bears interesting comparison with the Vatican's 108.7 acres.

District And Nation

Total assessed value of all Roman Catholic tax exempt property in the District is \$87,577,000 in the above categories. This does not include investment properties held by church agencies, or by the Vatican itself, on which real estate tax is presumably paid. Then, in addition, there is the District's "foreign government" tax exempt list which includes the Washington headquarters of the Pope's Apostolic Delegate, a plush establishment on Massachusetts Avenue covering 2 acres and bearing a tag of \$550,000.

A further interesting disclosure is the fact that the Roman Catholic Church in Washington, D. C. invests less of its money—only 18%—in charitable programs than it does in any other category.

The May, 1961 CHURCH AND STATE estimated, on the basis of the Buffalo diocese, that the total of directly owned tax-exempt property of the Roman Catholic Church in the U.S. is about \$11 billion.

This estimate is based on simple arithmetic. A financial credit rating for the Buffalo diocese has put the church's assets in this one diocese at \$236,000,000. Its average gross income is \$24,500,000. Taking the Buffalo membership of 860,000 in ratio with the claimed total American membership of 40,000,000, a total national wealth close to \$11,000,000,000 is indicated.

World Wide Wealth

What are the world-wide investment holdings of the Roman Catholic Church? What is the total wealth of this church in the U.S.A.? Is the church here in the dire financial straits that its pleas for public funds would indicate? Despite its being the smallest independent state in the world (108 acres), the State of Vatican City—

"is one of the richest states . . . in the world. The Vatican not only owns such financial outfits as the Bank of Rome, the Banco di Santo Spirito and the Credito Centrale dei Lazio, it also owns the R.E.T.I., one of Italy's largest telephone companies, the Bastogi Finance

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and Holding Company, and the Generale Immobiliare, the largest real estate company in Italy." (Parade Sunday Magazine May 6, 1961)

The London Express, May 6, 1961, says that "the Vatican plays the American stock market (and) invests its funds in many centres all over the Western world. It owns huge industrial enterprises in Italy. And its fortune is conservatively estimated today at \$5,000 million." This is equivalent, at current dollar exchange rates, to \$14.3 billion. Annual payroll for the Vatican's 3,000 daily employees is \$7,250,000.

A respected Roman Catholic Journal gives this picture of the wealth of the Roman Catholic Church in this country, a picture it properly regards as awesome:

"Would it frighten you to know that in your own United States the Catholic Church . . . has more property than any one private organization? Figure the cost of all Catholic churches, schools (high schools and universities), rectories, convents, hospitals, orphanages, homes for delinquent, old people . . . put all the original costs and upkeep in one lump sum and the amount would be frightfully staggering!"

— Novena Notes, Feb. 18, 1949, published weekly Cum (Continued on page 8, column 1)



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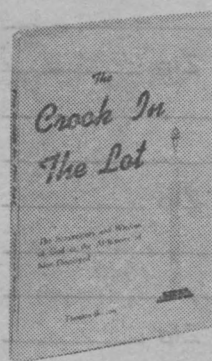
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PAGE SEVEN

Catholic Wealth

(Continued from page seven)

Permissu Superiorum by the Servite Fathers, Chicago, Ill.

Just recently the prolific Roman Catholic writer, Father Richard Ginder, declared:

The Catholic Church must be the biggest corporation in the United States. We have a branch office in almost every neighborhood. Our assets and real estate holdings must exceed those of Standard Oil, A.T.&T., and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States Government.

Richest among the more than 100,000 Catholic organizations in this country is probably the Knights of Columbus which boasts of assets exceeding \$177 million. Its portfolio includes \$55.5 million in securities; several million in Canadian government bonds; \$4.8 million in railroad issues; \$18 million in utility stocks and bonds; \$12 million in industrial securities; and U.S. government bonds. It owns such properties as Yankee Stadium in New York City, the former New Haven Railway headquarters building, Crucible Steel Co.'s Detroit warehouse; Brunswick-Balke-Collander Co. building in Chicago; site of a new \$5 million

Sheraton Hotel in New Haven; department stores in St. Louis (property value—\$4.5 million), Camden, N. J. (\$2.5 million), and Philadelphia (\$2 million); a new \$1.8 million steel tube mill of the Bridgeport Brass Co.; and others.

Liquor Profits Revealed

Some of the most startling facts concerning the wealth of the Roman Catholic Church in the U.S. have been disclosed in tax hearings in Washington by POAU attorneys. The Roman Catholic Church has long been operating commercial corporations which have not, until recently, paid profits taxes, whereas their competitors were obliged to pay the usual 52% on their corporate profits to the Federal government. Most famous of these corporations has been De La Salle Institute, the corporate name for the Christian Brothers of California, largest producers of commercial brandy in the U.S. After exposure by POAU attorneys at two Congressional hearings, the Christian Brothers paid up \$490,000 in back profits taxes and then sued for a refund on the ground that they were a church whose property was "subject to the control of the Pope." The Brothers also claimed: "The plaintiff (The Brothers) is exempt as a church."

Prodded by POAU, the Justice Department and Internal Revenue countered the claims of the Brothers and finally forced the order to pay up approximately \$4 million in back profits taxes late in 1961. The Christian Brothers constitute only one of the Roman Catholic religious orders doing commercial business in liquors and wines. Catholic orders also operate radio and television stations for commercial profit and have, in the past, been exempted as organic parts of a church. According to the Wall Street Journal August 18, 1959, the Jesuit-owned Loyola University of New Orleans, which has operated a radio station since 1922, has netted as much as \$500,000 a year in broadcasting profits for which it has gained tax exemptions. "As a result," said that Journal, "WWL-TV sells its advertising time up to 10% cheaper than its chief competitor."

At a tax hearing in 1954 Father W. Patrick Donnelly, president of Loyola University, admitted that his station had not paid corporate profits taxes up to that point. Even publicly owned universities operating radio and television stations must pay profit taxes, but the Roman Catholic Church has thus far been exempt from such payments in most cases.

Income Taxes to the Church

Another fruitful source of wealth for Roman Catholic institutions is the exemption of nuns and other members of religious orders from Federal income taxes. Several thousand nuns teaching in public schools, operating post offices and engaging in other public employment are exempted from paying Federal income tax because of a distorted interpretation of an old tax court decision. It is clearly unconstitutional for any government unit to pay money directly to a church for the salaries of any priest or nun. POAU attorneys are barred by a technicality, however, from bringing the Roman Catholic Church into court on this question.

POAU attorneys have also exposed the fact that a Roman Catholic chaplain in the Armed Forces who belongs to a religious order is not obliged to pay any income tax on his salary whereas a Protestant chaplain, who may have much heavier family obligations, must pay the same as any other citizen.

Vast Commercial Empire

The commercial operations of

Theodosia Ernest

(Continued from page six)

spiration, says it was the Church.

"Now, if this Church had, under the direction of Christ or His apostles, spread itself out and embraced within its limits other local organizations or religious societies, and made them subordinate to and dependent upon itself, we must have recognized Christ's ekklesia as some great central establishment like the Church of Rome, holding the multitude of the local congregations in a state of dependence and subjection. If this Church, under the direction of Christ or the apostles, had included within its jurisdiction all the Christians in Judea, we might have regarded the ekklesia of Christ as a national establishment. If it had subjected itself to the control of any other or to all the other local organizations in such a way as to secure mutual dependence, and a subordination of one to the whole, or to a majority of the whole, we might have fancied that the Church of Christ consisted of all the local societies thus mutually subordinated. But we find nothing of the kind. This Church never subjected any other to itself, and never subjected itself to any other. It never included any other within its limits, nor became included in the limits of any other. It was 'the Church which was at Jerusalem,' and nothing more or less. It never became the Church of Judea. But it was surrounded by 'the Churches which were in Judea,' each of them as independent, each of them as much as a Church, as it was itself. It stood isolated and independent, acknowledging subjection to none but Christ, as He had spoken in His word, or might speak through His Spirit. When other Churches were formed at Antioch, Corinth, Ephesus, and Colosse, each of them was as independent and complete within itself as this one was. This was the model after which they all were fashioned. What, then, do we find the Church of Christ actually to have been? Simply a local assembly of baptized believers, meeting by His authority to administer His ordinances, and transact the business of His kingdom in His name. This we have ascertained, not from any chance allusions, not from any dark and metaphorical expressions. We have not been left to infer it from some figure of speech, but have seen it as an actual and working existence. And now, I say, what has been thus settled by facts cannot be unsettled by fancies. And so even if we should find some faint allusion, or some metaphorical expression which seems to refer to something else than this, and altogether different from this as though it were the ekklesia of Christ, we shall not abandon the open sunlight and the solid ground of inspired and undisputed historical facts, to follow off some ignis fatuus into the quagmires of metaphors, and similes, and figures of speech. I say, there was no such thing intended by Christ as a provincial Church, or a national Church, or a Church universal, simply because I cannot find any history of such a Church in the Bible. I read of 'the Churches of Judea,' and of 'the Churches of Galilee,' and of 'the Churches of Samaria,' and of 'the Churches of Galatia,' and of the Churches of Asia, but not one word about the establishment which embraced them all, or any number of them all. I say, therefore, that no such establishment existed. If anybody says it did, it devolves on him to prove it, and that not from tradition — (we all know tradition is a gray-headed liar; and for myself, I won't believe a word he says, unless sustained by other testimony) — let him prove it from this book, which we all agree contains all that is needful for our religious faith and practice. I will be guided by and governed by the Bible. I am willing to take the Bible, and the whole Bible, with every word truly and fairly translated; but I will have nothing but the Bible. Christ is my only lawgiver in religion; and what law He did not make I am under no religious obligation to obey."

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

Beloved Southerner Writes:

TBE is one of the most straight forward papers proclaiming the truth in a day when truth is not being presented by many of the professing Christians. We at Pinehaven Missionary Baptist Church, Columbus, Mississippi, are happy to have a part in sending this wonderful paper to our friends and fellow Church Members. This is the best and most inexpensive way for us to help spread the truth in these latter days.

Bro. Gilpin, MAY GOD richly bless you in your efforts to get the truth to people in a time when people do not wish to hear the truth.

In Christian Love,
John E. Cooper

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the Roman Catholic Church are so vast and so concealed from the public that few are even aware of them. Recently a Washington, D. C., luxury housing project valued at \$75 million was announced by Societa Generale Immobiliare of Rome. This is a subsidiary of the Vatican, though not a single newspaper mentioned that fact. Immobiliare will pay all cash and borrow nothing from the government.

Such operations in many lands have become necessary in view of the enormous cash reserves of the Vatican which represent the contributions of the faithful. Businessmen agreed that Immobiliare which was already operating a \$4.4 million cooperative apartment in the same neighborhood, would reap a bonanza in the plush housing complex.

From Montreal, Canada, come further reports of Immobiliare. The firm is taking leadership in the construction of "Place Victoria," a building of three 51-story towers with six underground levels, the largest office grouping in North America. Value of the completed project has been estimated at \$400 million. Immobiliare will join in the project with such outstanding Canadian firms as The Mercantile Bank of Canada and the Mercantile Trust Co.

"Tote That Barge"

The dimensions of Roman Catholic wealth can only be hinted in this limited space. The Marianist Society, an unincorporated body, owns "three mutually dependent civil corpora-

tions" claiming in their prospectus assets of \$15,034,372 and an annual net income of \$669,000. This is only one of the 607 Roman Catholic religious orders in the U.S. and one of the lesser known orders. There are also 210 Roman Catholic colleges in the U.S., many of them run by religious orders.

Another extensive financial resource is the Roman Catholic press which claims 581 publications with a readership of 25 million. One of these alone, the Catholic Digest, claims to gross \$5 million annually.

Then there are Catholic hospitals, Policy Determination for Catholic Hospitals, published by the Catholic Hospital Association under the imprimatur of Cardinal Ritter, lists the current value of Catholic hospitals at not less than \$1.5 billion with annual operating budgets at \$750 million.

Roman Catholic construction added close to \$2 billion in new buildings during 1961. This is in the categories of churches, hospitals, schools and colleges and does not take into account any of the business and commercial ventures. Many would reason that such wealth is sufficient for one church. America, a Jesuit Roman Catholic publication, reasons in opposite fashion. Because the Roman Catholic Church is so rich, it argues, the public ought to make it richer still. "Will Catholics . . . have to 'tote that barge, lift that bale' unaided, or will they get a little help when the Federal government begins to help pay for U.S. education?"

GIVE US READERS

We Will Give Them The Truth

THE BAPTIST EXAMINER

FEBRUARY 27, 1971

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