

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 40, No. 6

ASHLAND, KENTUCKY, MARCH 13, 1971

WHOLE NUMBER 1679

ASSURANCE OF SALVATION

MILBURN COCKRELL
Dorsey, Mississippi

There is more religious confusion in our generation than the world has ever known. Religious leaders, blinded by their craze for numbers, have made salvation synonymous with church membership. Ministers are compassing sea and land to make one proselyte, and when he is proselyted, they make him twofold more the child of Hell than before. Modern evangelists and pastors speak of the four simple steps and of man's supposed ability to make a decision for Christ. Multitudes of church members know no more about salvation than a mule does arithmetic. Preachers attempt to lead others where they have never gone themselves as the blind continue to lead the blind. Most people have churchianity instead of Christianity.

The Apostle Paul urged the

Corinthians: "Examine yourselves, whether ye be in the faith. Know ye not your own selves how that Jesus Christ is in you except ye be reprobates" (II Cor. 13:5). These church members were enjoined to examine themselves concerning their spiritual state. This was because it is a matter in which we may be easily deceived, and wherein a deceit is soul destructive.

CAN YOU KNOW THAT YOU ARE SAVED?

Salvation is not something one can sing about on the golden street of the New Jerusalem. It is not something to be hoped for at the judgment bar. Salvation is something to be received, enjoyed and assured of in this present life. Certainly Peter would not have urged us to "give diligence to make your calling and election sure" (II Pet. 1:10), if one elected and effectually called could not know that these things were

so. One can know he is one of God's Elect: "Knowing, brethren beloved of God, your election" (I Pet. 1:4). Job said: "I know my redeemer liveth" (Job 19:25) and so can every redeemed person. David declared: "The Lord is my shepherd" (Ps. 23:1) and every one of the Lord's sheep can be that sure the Lord is his shepherd. The Shepherd not only knows the sheep, but also the sheep know the shepherd. "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).

If there is one thing you need to be sure of, it is your own



MILBURN COCKRELL

livered them to you." I Cor. 11:2; and every reference to the supper when rightly interpreted, will show it to be a church ordinance.

But for the sake of argument let's grant that close communion looks selfish and bigoted. Suppose the Bible teaches it. Are we going to settle a matter of this kind by what the Word of God says or by sentiment? O, sentiment, thou hast slain thy thousands, and mutilated God's Word! If sentiment is to be our guide, what becomes of the rite of circumcision? How does it look for a young widow to spit in her brother-in-law's face when he refuses to marry her? Yet that was God's law. Deut. 25:9. Sentiment settles nothing. What does the book teach? That is it. We Baptists most solemnly protest that selfishness and bigotry should not guide us in our practice of communion. A spirit of unyielding obedience prompts us in the matter. No one could persuade us so to do, if we felt that it was not the will of God.

2. "Close Communion unchristianizes other people." I deny the statement for the Baptists in toto for the ten thousand one hundred (Continued on page 7, column 3)

salvation. You can be wrong about Bible doctrine and still be a saved person, but you can be right about Bible doctrine and be a lost person. So I desire to show you by God's Word how you can know you have passed from spiritual death to eternal life, how you can have a personal confidence in a present salvation.

CONVICTION OF SIN

A renewed man can recall a time the Holy Spirit convicted him of his sinfulness (John 16:8). This withering work of the Spirit causes a man to see that the flesh profits nothing. The convicted sinner is brought to the gates of Hell, he undergoes a foretaste of Hell on earth. Under such "sorrow of death" and "pains of hell" (Ps. 116:3), he cries out: "I am a sinful man, O Lord" (Luke 5:8). Or he may say like (Continued on page 4, column 4)

Mrs. Halliman And Children Are Now In United States

Dear friends:

Once again it falls our lot to carry on with the work here in New Guinea alone. I am not looking forward to this and it will be only in His strength that I will be enabled to do so.

Due to the serious illness of my wife's mother and other factors they will be leaving Mount Hagen this coming Wednesday, March 3, for Chicago. A telegram from the airlines came through today saying that all bookings had been finalized and confirmed for the flight through to America.

This has come rather sudden to us and yet we have half way expected this for some time. Seemingly one is never quite prepared for news like this even though there has been ample warning.

How long they will remain in America is not known at this time. Although the school year for them will be shot by the time they get back, the children will be entered in school somewhere to finish out this term. Then it is quite likely that they will start and finish another complete school term back there. This is our tentative plans as of now but after that we do not know. It could be that these are our plans indeed and not the Lord's and that they would not stay that long. On the other hand, while we hope to all be together again here some day, we have no way of knowing just now whether they will ever be

back in New Guinea again. All the details we rest assured will be worked out by the Lord for His glory.

At present it is not certain where the family will be living in America. At first it will no doubt be somewhere in the Chicago area but if it becomes certain that they will be there more than a few months they will most likely be living somewhere other than Chicago. My wife has said that when she knows what her address will be she will send it to Brother Gilpin and if any of our Christian friends are passing through and would like to stop by and visit with the family, you will be most welcome. We will try to keep you informed. Pray for us.

Sincerely,

Fred T. Halliman

EDITOR'S NOTE

Mrs. Halliman and her children arrived in the United States on March 4, just a little while after the death of her mother. She knew that her mother was seriously ill when she left New Guinea but did not know of her death until she arrived in Chicago. We extend our deepest sympathy to Mrs. Halliman in the death of her mother and we would ask our friends to pray much for Brother Halliman and Sister Halliman while they are thus separated.

World's Objections As To Close Communion Answered

By W. J. PICKETT
(Now In Glory)

"Line upon line; precept upon precept." This is the method that must be used by teachers of the Word. We would be glad if we could let primary principles rest awhile. But, no, we are compelled to teach them over and over again; as the non-Baptist world persists in not understanding us clearly, and each generation of Baptists must be taught the first principles of the once-delivered faith.

With renewed energy and vigor then, let us consider these objections to one of the primary principles of the Baptist people.

1. "Close Communion looks selfish and bigoted," it is said. Why so? Does barring other Christians from voting in a Baptist business meeting look selfish? Who would ever think of asking the privilege of voting with us? No one blames us for doing our own voting. Why blame us for doing our own communing? But one will say, voting belongs to the church, while communion is not a church, but a Christian ordinance. Let's see: Paul says to "the church of God which is at Corinth," etc., "Keep the ordinances as I de-

Let's Take A Close Look At The Decrees Of God

RICHARD E. FARNHAM
Noblesville, Indiana

We, in this day and age hear very little about a Sovereign God. He is either flatly denied or brought down to the level of the individual who is talking about our Lord. The God of the Bible is the Almighty Jehovah—The Great I AM—Creator of all—Infinite Wisdom—Holy—Sustainer and Giver of every gift. His Names, which declare His Character, are endless. Many who claim to believe these marvelous truths, deny Him in their own works.

Because God is sovereign, He has a right to make certain decrees. We would in this writing, endeavor to show forth God's sovereignty in His Decrees. In Ephesians 1:11 we find that we have an inheritance. This inheritance is according to the purpose of Him Who worketh ALL things after the counsel of HIS OWN WILL. There are those who would say that the lives of Christians are controlled in this manner but not the mass of humanity. Not so, says the Word of God. In Daniel 4:35 we find the following:

"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



RICHARD E. FARNHAM

earth: and none can stay His hand, or say unto Him, What doest Thou?" Jeremiah, in the book of Lamentations says that nothing can come to pass when the Lord does not command it. (3:37).

(Continued on page 6, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TRUST"

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength."—Isa. 26:3,4.

I might say that the word "trust" is typically an Old Testament word. It corresponds to two New Testament words, "faith" and "believe." These two words in the New Testament correspond in meaning to the word "trust" in the Old Testament, and they mean approximately the same wherever they are used. This word, "trust" is used 152 times in the Old Testament.

There are four Hebrew words that are translated "trust," and I want to give you a sample of each of these four words.

We read: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to TRUST."—Ruth 2:12.

The word "trust," as used here, means "to take refuge." This girl from Moab by the name of Ruth had left her home, her people, and everything as far as her fleshly ties were concerned, and had come to the land of Palestine, and had cast her all on the

God of the Jews. It says, referring to her act, that she had come to the Lord God of Israel, "under whose wings thou art come to trust." So the word "trust," as it is used here, means "to take refuge." Ruth had found her refuge in the Lord God of Israel.

The word "trust" is used also with the idea of "to lean on." The Psalmist David said: "What time I am afraid, I will TRUST in thee."—Psa. 56:3.

The idea here is that the Psalmist is going to lean on the Lord. We have another usage of this (Continued on page 2, column 1)

BOUND VOLUMES

FOR 1970

Now Ready

PRICE \$7.00

(Postpaid)

ORDER FROM
CALVARY BAPTIST

CHURCH

P.O. Box 910

ASHLAND, KENTUCKY 41101

APPRECIATED LETTER

Dear Brothers in Christ:

Enclosed please find my check for \$25.00 to keep The Baptist Examiner rolling off the presses, for the furtherance of the good Lord's work.

For my money it's the greatest gospel paper printed on the face of the earth. Keep them coming.

I am no letter writer but I know the Lord and I am praying for you all.

May God continue to bless you and your work for the Lord.

See you bye and bye

Sincerely,

Frank James

Battle Creek, Michigan

The Baptist Examiner

The Baptist Paper for the
Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located
in ASHLAND, KENTUCKY,
where all subscriptions and com-
munications should be sent. Ad-
dress: P. O. Box 910, zip code
41101.

Published weekly, with paid
circulation in every state and
many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or
secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address
\$10.00 for each 10 yearly; 60 to 100
copies to one address, \$9.00 for each
10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three
weeks in advance. The Post Office does
not forward second class mail and they
charge us 10c for each "change of ad-
dress" notice. Please save us this ex-
pense.

Entered as second class matter
MAY 9, 1961, in the post office
at Ashland, Kentucky, under the
act of March 3, 1879.

"Trust"

(Continued from page one)

word "trust." Listen:

"He TRUSTED on the Lord
that he would deliver him."—
Psa. 22:8.

The word that is used here
means "to roll on." He rolled on
the Lord. In other words, he had
just rolled his burdens on the
Lord.

There is a fourth use of the
word and that is when Elijah
says:

"Although thou sayest thou
shalt not see him, yet judgment
is before him; therefore TRUST
thou in him."—Job. 35:14.

The word that is translated
"trust" here means "to stay up-
on." In other words, just depend
upon, or stay upon, the Lord.
Don't stay on anybody else or
anything else, but stay on the
Lord.

So we have four meanings for
this word "trust." As I say, it is
found 152 times in the Old Testa-
ment, and there are four Hebrew
words that are translated "trust."
In Ruth 2:12, it means "to take
refuge." In Psalm 56:3, it means
"to lean on." In Psalm 22:8, it
means "to roll on," and in Job
35:14, it means "to stay upon."
Put them all together, and what
does the word "trust" mean? It
means if you are trusting in the
Lord, you are taking refuge in
Him, you are leaning on Him,
you are rolling your problems
over on Him, and you are trusting
—staying—abiding, upon Him.

That is the meaning of the
word that is used 152 times in
the Old Testament.

WHO CAN WE TRUST?

Often the question arises,
"Who can we trust?" Haven't
you heard people speak thus?

I remember an experience
years ago. A husband and wife
whom I knew, were members of
the church of which I was then
pastor. I thought they were get-

ting along perfectly. They had
four or five children. I was sure
he was a good husband and she
was a good wife. Then without
any knowledge of anything that
was arising or coming up — with-
out any thought of what was tak-
ing place, all of a sudden she
divorced him. I remember that
he said to me, "Who can you
trust?"

I recall an incident in my first
pastorate when a young girl was
courtied by a man for two years'
time. She had no knowledge of
anything else except that he was
a single man. For two solid years
she was courtied by him. In the
course of time, they kept talking
about marriage. He would come
out on the weekends from Cin-
cinnati. She knew nothing about
his family, nothing about any
relatives that he had. The last
thing she thought of was the
fact that he was a married man.
However, when she was soon to
be delivered of a child by him,
and when she and I confronted
him to talk with him about the
matter, he admitted that he was
married and had a family in Cin-
cinnati. I remember her state-
ment. She said, "Brother Gilpin,
who can we trust?"

I saw, one morning, a man
whose business it was to take
the money out of the offering
box of the church of which I was
the pastor, steal from the church.
I saw him doing what I thought
he had been doing for sometime.
I saw him take money out of the
box and put it in his pocket.
What had caused me to think it,
was that one Sunday I had
a special offering myself, and
when the offering was put into
the box, and the report was made,
they didn't report as much money
coming from the box as I had
personally put in. So that had
caused me to be suspicious, and
it caused me to watch.

Then, one Sunday, I saw his
hand go into that box and I saw
him take the money out, and as
he was counting it, I saw him
peel a bill off the bottom of
the pile of money, crumple it in
his hand, and put it in his pocket.
That was proof to me. I said to
myself, "Who can we trust?"

Just recently I had a letter
from a dear old man over in West
Virginia. I held a revival meet-
ing in the church of which he
has been a member, and I be-
came acquainted with this man
some thirty years ago. They called
a new pastor sometime ago.
They didn't know too much
about him, but he appeared to be
the best, probably, that they
could secure, and they called
him. It wasn't long before they
learned definitely that he was
an Arminian. In the letter that
I got from this elderly man, he
said, "The pastor said in my
hearing that if Jesus Christ turned
the water into wine at Cana,
He was a bootlegger. He also
said in my hearing that the five
points of Calvinism is damnable
trash." Then he said, "I am 84
years past, have been retired for
20 years. I now have no church
home. There's none who believe
the Bible in this town or any
place close to it. Who can we
trust?"

Sometime ago, in West Virginia
a man who was the head of an

insurance company falsified the
financial records of that com-
pany. Of course, it ultimately
came out that the insurance com-
pany was bankrupt, and that they
had bankrupted a great number
of smaller individuals — individ-
ual insurance agencies who had
placed their insurance with this
large company. I remember talk-
ing with one of these individuals
who owned his insurance agency.
He had placed practically all of
his insurance that he had sold
with this one company that was
now bankrupt, and he himself
was bankrupt as a result there-
of. As I talked with him, he told
me of his experience. He said,
"Brother Gilpin, who can we
trust?"

II

WHAT GOD SAYS ABOUT TRUST.

God tells us not to trust our-
selves. Listen:

"He that trusteth in his own
heart is a fool."—Prov. 28:26.

Notice, He says that you are
foolish even to put your trust
in yourself.

Well, if I can't put my trust
in myself, I would like to find
somebody that I can trust. I ask,
who can we trust? Then I turn to
God's Word and I find that it
says:

"It is better to trust in the
Lord than to put confidence in
man."—Psa. 118:8.

The Psalmist thus says that it
is better to trust in the Lord

"THE REDEEMER'S RETURN"

By ARTHUR W. PINK

Made available after be-
ing out of print for 50 years.

331 pages.

The greatest book on the
second coming ever printed.

Over 1500 copies sold
prior to publication.

Price, \$4.95, postpaid.

— Order Today —

Calvary Baptist Church
Book Store

than to put confidence in man,
as if to say that you can't have
any confidence or any trust in
man.

Who, then can we trust? I turn
to the book of Micah and I find
that Micah narrows it down even
more, when he says:

"Trust ye not in a friend, put
ye not confidence in a guide;
keep the doors of thy mouth
from her that lieth in thy bosom."
—Micah 7:5.

Who can you trust? Micah says
not to trust any friend. He says
not to put any confidence in
your guide. He says not to even
tell your wife your secrets.

I ask the question, who can
we trust? Putting these three
Scriptures together, we would
find that God says to us, "Trust
not a friend. Trust not a guide.
Trust not a wife. Trust not any
man. Don't even put your trust
in yourself."

III

THERE IS ONLY ONE THAT YOU CAN TRUST.

There is only one that remains
that you can trust, and that is
the Lord. My text says:

"Thou wilt keep him in per-
fect peace, whose mind is stayed
on thee: because he trusteth in
thee. Trust ye in the Lord for
ever."—Isa. 26:3, 4.

You may not be able to trust
yourself. You may not be able
to trust man. You may not be
able to trust your friend. You may
not be able to trust your guide.
You may not be able to trust
your wife. But we are to trust
in the Lord forever.

THE BAPTIST EXAMINER

MARCH 13, 1971

PAGE TWO

"GO YE INTO ALL THE WORLD"

"While that little group of saints
Stood on the hill that day,
As the Saviour conversed with them
They heard Him gently say . . .

'Go into all the world
And tell men of their sin,
That with the gospel message
Many souls may be brought in.

But tarry in Jerusalem
Till ye be endued with Power
For you will need the Spirit's help
Every day and every hour.'

And as they stood looking
They saw Him go away,
But the angel said 'Weep not,
He will so come again some day.'

So they tarried in the upper room
Until the Spirit came
And baptized every one —
Oh glory to His name!

When Peter told the story
How Christ could save a soul,
About three thousand persons
By faith were made whole.

So they went everywhere
Telling men of their sin,
But by faith in Jesus Christ
They could be born again.

Oh Brother, will you not awake
And tell men of their sin,
For the time will shortly be
When Christ shall come again.

And truly the harvest is white
And the laborers very few,
'Go work in my vineyard,'
God is calling, Brother, to you."

—John E. Abbott, Benton, Arkansas

There are some other Scrip-
tures in this respect. We read:

"Trust in the Lord with all
thine heart; and lean not unto
thine own understanding. In all
thy ways acknowledge him, and
he shall direct thy paths."—Prov.
3:5,6.

Do you want to know who we
can trust? Here is the answer:
"Trust in the Lord."

How much should I trust Him?
"With all thine heart." Don't
trust in any wise upon yourself.
"Lean not unto thine own un-
derstanding. In all thy ways ac-
knowledge him, and he shall di-
rect thy paths."

Notice again:

"Some trust in chariots, and
some in horses: but we will re-
member the name of the Lord our
God."—Psa. 20:7.

David is talking about war. He
says that some few go out to war.
They trust in their chariots. Some
people trust in their horses.

You understand, of course, that
the horse was taboo to the Jew.
The Jew was not allowed to use
a horse. He could have a burro,
or a donkey, but he couldn't have
a horse. If a man were riding a
horse and had a sword or a spear
in his hand, and he was riding
while other men were walking,
he had a distinct advantage over
anybody else, by being on that
horse. He could come to trust in
that horse instead of the Lord,

and so the horse was taboo to
the Jews.

David said, "Some trust in
chariots, and some in horses: but
we will remember the name of
the Lord our God."

Who, then can we trust? The
Lord our God.

Notice a third Scripture in that
respect:

"My soul, wait thou only upon
God: for my expectation is from
him."—Psa. 62:5.

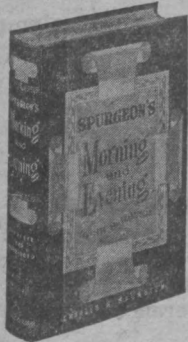
Notice that it says, "Wait thou
only upon God."

Sometimes you have to wait a
long time. Sometimes it is neces-
sary that you postpone lots of
things. You have to wait a long
time upon the Lord.

I think about Abraham. God
made him a promise that he was
going to have a child, that was
going to come out of his own
loins. He had to wait twenty
years for the child of promise,
Isaac, to be born. When he was
175, he died, and in the last sev-
enty-five years of his life, seven
children were born of Abraham.
He waited a hundred years be-
fore God gave him one. He wait-
ed even twenty years after God
gave him a promise that a child
was to be born to him. He had
to wait, wait, wait.

The Psalmist says, "Wait thou
only upon God for my expecta-
tion is from him."

(Continued on page 3, column 5)



MORNING AND EVENING

By

C. H. SPURGEON

744 PAGES

\$4.95

This devotional classic has never grown old nor out of
date. This edition of the book is complete and unabrid-
ged, published just as Spurgeon wrote it. Each devotional
is one page in length, printed in large, easy-to-read, bold
type. There are two devotions for each day of the year —
one for the morning and one for the evening.

CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky



FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIOUY

\$4.95

The author was a Canadian priest and
by the grace of God was delivered
from Romanism. This book has long
been regarded as a very important contribution to Christianity
in exposing the evils and heresies of Romanism.

CALVARY BAPTIST CHURCH

P. O. Box 910

Ashland, Kentucky

THEODOSIA ERNEST

(Continued from last week)

"Indeed, sir," said the Doctor "it is very striking and convincing, though it must be admitted that it is not very poetical. And, for my own part, I am ready, Mr. Courtney to go on to the other text you spoke of."

"I had almost forgotten what we were about to do; and thank you for calling it to my mind. I record, or might have said, that Christ, so far as we have any record of the fact, personally employed this word but twice: once as we have seen, and the next time, shortly afterwards, in the next chapter but one. In this He designates one of the objects for which the Church was constituted. If Mrs. Percy will turn to Matt. 18, and begin at the 15th verse, she may read us the passage."

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother; but if he will not then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them *tell it unto the Church*; but if he shall neglect to hear the Church, let him be unto thee as an heathen man and a publican."

"We learned from the other passage," said Mr. Courtney, "that Christ Himself would organize the Church, and that it should consist only of believers upon Him as the Messiah of God; but we had no intimation of the *objects* which this Church was intended to accomplish, or of the manner in which its business was to be brought before it. In this one, however, a flood of light is poured upon these points. One object, at least, was to secure peace and harmony among the brethren, and the purity of its own membership."

"This text contains the fundamental law of Church discipline. This is the process to be observed in case of disagreement between Church members. The brother who feels himself aggrieved, must first go to the offender and try the effect of personal interview. If this should fail, he must take one or two brethren, and talk the matter over in their presence, and try what effect may be produced by their suggestions. If this also should fail, he must not let the wound continue to fester and the sore to spread. He must not go out into the world and proclaim his brother's faults, or make known his own complaints. He must *tell it to the Church*; and if he will not hear the Church, then he is no longer bound to treat him as a Christian brother. Here the matter ends. When the Church has decided, the question is settled. There is no appeal. There is no higher authority to whom he can go. The Church is supreme. Its decision is final. It cannot be reversed by any authority but its own. Christ is King, and the Church is the executive in his dominion. What the Church does, even though it consist of but two or three gathered in His name, asking wisdom from Him, and guided strictly by His laws, He says (verses 17-20) that He will sanction, for He will be invisibly present in their midst. "Now, let us bring our question, 'What is the Church?' to this text for an answer."

"I think, Doctor, you do not now consider yourself a member of Christ's visible Church at all. But our Methodist friend thinks you would be one if you should unite with any one of those religious societies which are commonly called Churches. Let us suppose that you had united with his society, and that you and he should have a disagreement in which you felt yourself aggrieved. You have taken with you one or two more, and tried to reconcile the quarrel through their mediation, but could not succeed; and now, you, as a subject of Christ's kingdom and bound by His law, feel that you have only one more thing that you can do: you are not at liberty to go before the civil courts; you must not *tell it to the world*; nor are you at liberty to leave the matter undecided, and so perpetuate a quarrel between two members of Christ's body. The law of the King is plain and imperative: you must tell it to the Church. This you are ready to do; but now, where is your Church? Whom shall you tell? Who is to decide for you? The Church. But what is the Church? Is it the class-leader? No. Is it the class? No. Is it the minister in charge? No. Is it the Quarterly Conference? No. Is it the General Conference? No."

"Of course not," interrupted the Methodist. "The Methodist Church consists of all those persons who have passed their six months' probation, and have been recommended by the class-leader, and received by the minister in charge into full membership. No one, I trust, is so simple as to imagine that we regard the class, or the minister, or the Conference, as the Church of Christ."

"Very good," said Mr. Courtney. "Your Methodist Church consists of all who have passed their probation in class, and been admitted to full membership. Could Dr. Thinkwell tell his trouble to *them*? He could not even tell it to the Methodist Church, South; and if he could, that would not be the Methodist Church, for that must include also the Methodist Church, North; and these would only be the American portion if it. To tell it to the Methodist Episcopal Church, he must raise his voice so as to be heard from Maine to Florida, and from New York to California. Nay, he must lift it above the roar of the ocean, and shriek his complaints across the broad Atlantic, or fail to *tell it to the Church*, as Christ commanded him."

"If he had been an Episcopalian, or a Presbyterian, or had connected himself with any other of the great religious combinations or ecclesiastical establishments which are commonly called Churches, he would have the same difficulty. If these vast establishments are the Church, he cannot tell the Church — he cannot make it hear him. And if we suppose the Church to be that *universal* something which we were speaking of, the difficulty is so much the greater; for then, when he has told his trouble to the Methodist Church, or the Episcopal Church, or the Presbyterian Church, or the Lutheran Church, he has only told it to a branch, and not to the church itself."

"Excuse me, sir," replied the Methodist, "if I say that this sounds to me like the merest twaddle, since you can hardly be ignorant that we all regard the word church as having two distinct meanings. In one sense, it means *all* those who profess the true religion — the whole vast body of believers in Christ. In the other sense, it is used to designate a single local society or congregation of believers. In the passage before us it has this limited sense. 'It was,' as the learned Bloomfield says in his note on the place, *'to that congregation to which they both belonged that the offended brother was to tell his grievance.'*"

"I am perfectly aware," replied Mr. Courtney, "that the word church in common usage has not only two but half a dozen meanings; but I say, that in the New Testament, as a religious and appropriated term, it has but one. 'The Church of God and of Christ' was *one* thing, and no more. When this institution is spoken of, it is that one thing which is intended. It was *this* which Jesus said he would build. It was *this* against which the gates of hell should not prevail. It was *this* to which the brother should relate his grievance. And this was the local assembly of Christian people organized according to Christ's instructions. Bloomfield was right. It was to the local organization, 'that congregation to which they both belonged,' that the offended brother was to tell his grievance. In this we perfectly agree. And now mark me: If this was the body which Christ meant, I will show you that those establishments which people call the Presbyterian Church, and the Episcopal Church, and the Methodist Church, are open and systematic rebels against the law of Christ. They have nullified and set aside His law of discipline, and substitute their own inventions."

"Those are very hard words, sir, and should have been well weighed before you uttered them. It is no trifling matter to bring such a charge against the great mass of Christ's professing people; and, sir, God will hold you responsible for such harsh and unfounded accusations against His dear people."

The preacher evidently felt all the indignation which he expressed as much by his voice and countenance as in his words; and the scattered company, which had been engaged in reading, or talking, or lounging listlessly upon the sofas, attracted by the peculiar tone of the excited speaker, all turned their faces towards the table around which the discussion was going on; and several left their seats, and came and stood where they could see Mr. Courtney's face as he very quietly replied:

"I have not been accustomed, in discussions upon the subject of religion, to make assertions which I was not prepared fully to sustain. If I do not show you that in this matter these so-called Churches have rebelled against Christ, set aside and nullified His law, and substituted regulations of their own in its place, then you may give vent to all the indignation which you think you ought to feel towards a slanderer of your brethren."

"But, sir," exclaimed the unknown lady, "if we are rebels against Christ, we cannot be Christians. If these Churches are living in open, systematic, and avowed disregard of His laws, they cannot be His people. And yet I am sure that even you, badly as you seem to think of everybody but your own company, will not deny that there is as much piety and devotion to the interests of religion in these Churches as even among the Baptists themselves."

"I trust, madam, that neither you nor any of this company will so far misunderstand me as to imagine that I mean for individual members what I say of the ecclesiastical establishment to which they belong. Some of the best and most devoted men and the women that have ever honored the Christian name were Roman Catholics; yet you as much as I believe that the Roman Catholic hierarchy is so much a rebel that it is the very 'anti-christ,' 'the man of sin,' and the 'son of perdition,' foretold in the Scriptures. Some of her members are good subjects of Jesus, who have been deluded and deceived; but the organization is antichristian and destructive to true obedience to Christ. So I do not deny that in these other so-called Churches there is a vast amount of individual piety; I do not question that there is much truth believed and acted out unto the salvation of souls; but what I say is this: these establishments have, by their constitutional laws, by the arrangements of their systems of judicature, as adopted in their convocations and published in their books of discipline, confessions of faith, etc., set aside the law of Christ, and substituted their own. And this act I call an act of open and systematic and deliberate rebellion. If you can find a milder and yet appropriate name for it, you may call it something else. Christ the King says, 'Tell it to the Church.' They say, No, you are not to tell it to the Church. You shall tell it to the minister in charge, or to a committee appointed by him. If he or they do not decide to please both you and the minister, you may tell it to the quarterly conference, etc. Christ the King says, 'Tell it to the Church.' They say, No, you shall tell it to the session, and if the session does not decide to please both parties, then tell it to the presbytery, to the synod, and general assembly. Christ the King says, 'Tell it to the Church.' They say, No, you shall tell it to the bishop, or those whom the bishop may have appointed. The Church, that is, the assembly or congregation to which both the brethren belong, is not known. The whole business is taken out of the hands of the Church, where Christ commanded it to be decided, and placed in other hands, to which Christ gave no authority. If this is not a nullification of the law of the King, and substituting another in its place, I do not see what could constitute that act. If this is not rebellion, how can a Church rebel? The same body to which the brother was to tell his grievance was that which should decide upon it; and its decision was to be final. From it there was no appeal. When he had the decision of the Church, that was the end of the matter. Now, if you really believe that the Church, as Christ here used the words, was the local society, how dare you pre-

(Continued on page 5, column 4 and 5)

"Trust"

(Continued from page two)

I say to you, beloved, sometimes we have lots of difficulties. We need to trust Him in spite of all our difficulties. It doesn't make any difference what problems you have, we need to trust Him in spite of any, or all, and every, difficulty that comes.

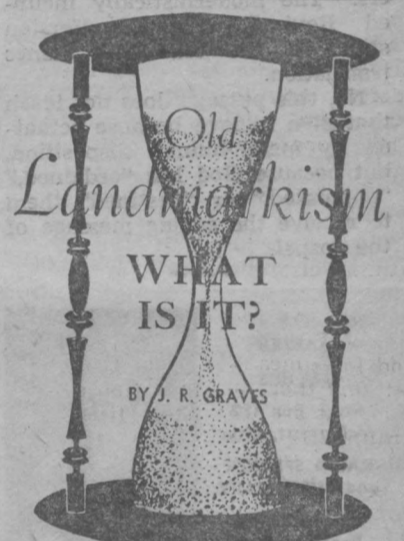
Job said:
"Though he slay me, yet will I trust in him."—Job 13:15.

Job had had some trying experiences. His sheep had been burned up by a miraculous fire that came out of the heavens. Seven thousand of them died in a day's time. A fortune was wiped out in the death of those sheep.

His camels and his cattle were stolen in one day's time by the Sabaeans and the Chaldeans. Two fortunes were wiped out in one day by thievery on the part of the Sabaeans and the Chaldeans.

A cyclone or a tornado had ripped through that country and had demolished the house like a matchbox—the house in which his sons and daughters were meeting together for a little season of fellowship, one with the other. Every one of his children were dead in one day's time.

I can see Job, with his fortune gone, as he stands beside those ten caskets and sees the ten chil-



Buy This Greatest of All Books
On Church Truth For
\$3.50

dren that God had given to him and his wife, all dead in one day's time.

I can see Job as he is stricken with boils from the crown of his head to the soles of his feet, to the extent that his body is literally a mass of corruption. Look at him as he sits down in that ash heap and takes a piece of broken crockery that he uses for a scalpel, and digs the poison out of those boils and takes a handful of ashes and puts on each as a poultice.

I can see his three friends as they come and stand beside him and say, "Job, you are a sinner. You have sinned. The reason why you are having all this trouble is because you are a sinner, and God is paying you back for your sins."

I can see his wife as she steps out and says, "If that is the kind of God I had, I would curse God and die!" The word "curse" means "I'd wave Him bye-bye." In other words, she was saying, "I wouldn't have anything more to do with a God that would treat me like that."

Notice, he has lost his cattle; he has lost his camels; he has lost his sheep; he has lost his sons and daughters; he has lost his friends; he has lost his health; he has lost his wife; yet he says, "Though he slay me, yet will I trust in him." (Continued on page 5, column 1)

The Baptist Examiner

FORUM

"I heard a preacher say that in Acts 13:48, the word 'ordained' should be translated 'disposed'. Is he correct or just another Arminian?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



That translation "disposed" would seem to be prompted as an Arminian attempt to wiggle out of the true meaning of the passage. The Greek word is TETAYMENOI, which literally means "appointed." As many as were appointed of God unto eternal life believed, is the meaning, whereas to translate "disposed" takes the initiative away from God and puts it with man, such that if he "is disposed" to believe he does and if not he doesn't.

Translators do not understand the word as meaning "dispose." For instance, Phillips translates: "All those who were destined for eternal life believed." The New English Bible translates, "And those that were marked out for eternal life became believers." The modernistically inclined Revised Standard Version sticks to the old King James translation.

No, this passage does not teach that men believe because actuated by mere human disposition, but because God has "ordained," "appointed," or "destined" them to receive the saving message of the gospel.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



It is easy to try to explain away the Bible. Many people will do just as the devil did when he tempted Christ. In other words, they will use partial truths, half truths, or gross misrepresentation of the Word.

In this case the preacher has misrepresented the Word. Acts 13:48 says this, "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ORDAINED to eternal life believed." Ordained is the word in question.

The word ordained is the word "TETAYMENOI" which in some translations is correctly said to mean "appointed." This word is the nominative plural masculine participle perfect passive of the word "TASSO" which means to arrange, to set, appoint.

I said that the preacher misrepresented the word. Let me show how he misrepresented it. There is another derivative of the word TASSO which is "TAZIS". This word means order, regular disposition, arrangement. The word in Acts 13:48 is from the form of "TETAYMAI" which is another form of "TASSO". All forms of the base word have the same meaning of appointment or arrangement. Someone has looked through their Greek Lexicon and read until they came to the word disposition and, without bothering to see the context of all the

meanings given the word, has pounced on it as a proof text to change the meaning of our text.

I am sorry to say that a lot of our Baptist brethren are guilty of this very thing. Unwilling to let God be sovereign, they try to find ways to change any passage that speaks of God being the one that saves.

All we have to do is search out these things and we will find that God works all things to His honor and glory.

The above information was obtained from the Interlinear Greek-English New Testament and Harper's Analytical Greek Lexicon. In Strong's Exhaustive Concordance we find that the word means, "to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot):—addict, appoint, determine, ordain, set."

As you can see, the word very definitely means some form of appoint or ordain as related to God.

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Of the eleven translations that I have three of them say "ordained," one says "marked out," two say "appointed," and five say "destined." Not one of these translators had sense enough, according to the preacher in our question, to change the meaning of the Greek word TASSO and make it mean just exactly the opposite of what it has always meant.

The Greeks have two words for disposed. One of them is BOULOMAI which means to wish, and the other is THELO which means to will. Both of these words are in the active voice which means that the person under consideration is either wishing for something, or he is willing for a certain thing to be done. So the preacher in our question is perverting the Scriptures in order to make the statement in Acts 13:48 mean that those who believed were those who were wishing for salvation.

Ben M. Bogard was an Arminian of the Arminians. But at the same time he was honest and upright enough to admit that Acts 13:48 means just exactly what it says. He has said that this verse of Scripture had bothered him all of his life, because he knew that it meant just what it said. But it would appear that the preacher under consideration in our question is neither honest nor upright. Rather he "would pervert, the gospel of Christ" Gal. 1:7. And according to II Pet. 3:16 it is to his own destruction.

The word TASSO in Acts 13:48 is in the passive voice which means that those who were "ordained to eternal life" had no more to do with their being ordained than the rabbit had to do with his being shot by the hunter. So I would heartily recommend the above mentioned preacher to Robert G. Bratcher for another member of his infamous committee. Since he can make TASSO mean disposed, he could be a real asset to this committee as they take the blood out of the atonement and God out of Jesus Christ in their so-called version of the Bible known as Good News For Modern Man. A man would have to be awfully mod-

ern before he could enjoy reading his thing they call a Bible without a clothes pin on his nose.

AUSTIN FIELDS
PASTOR,
Arabia Baptist Church
Arabia, Ohio



No, this is not correct; rather it is another Arminian doctrine invented for the purpose of destroying the sovereignty of God. Acts 13:48 is a very difficult verse for those who advocate free will of the sinner. To interpret it as it is written, destroys their theory; therefore they came up with the idea that the word ordained should be rendered, dispose, which means they were inclined to believe or they were in a frame of mind to receive Jesus as their Saviour. They contend very vigorously that the Holy Spirit did not mean to say ordain, but dispose.

If I believed in free will or free moral agency of the sinner, I could understand why the Arminian would want to change the word. This change would then teach that salvation is dependent upon the disposition of the sinner rather than upon the disposition of Christ. But, the truth of the matter is, the fleshly man has no inclination toward God. The natural man's heart and mind are enmity against God and are spiritually incapable of receiving the things of God.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

This is why I am so sure that the word ordain is the right one. If the natural man is unable within himself to receive things of God, then the word dispose would convey to us an erroneous meaning. Salvation is definitely one place where man, with his boasted wisdom, shall not glory in his own disposition. God has at no time in the history of fallen man left man's eternal life to his (man's) disposing. I know that some prominent preachers teach that God has done everything he could as to the salvation of the sinner, and now eternal life is up to the sinner's decision. Such a theory is dishonoring to the sovereign power of God. Men do not believe or make decisions for Christ, because Jesus Christ offered them salvation, and then left it to their disposing. Men believe in the Son of God because God has placed within them a spiritual life to believe with, and as a direct result of the work of the spirit, the elect of God in repentance and faith turn to Jesus Christ as their redeemer. If God were to wait until a man were disposed to come, He would wait forever, for man has no power to advance toward God. Thus, God

in grace comes to him giving him life and then drawing him to the Saviour.

"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.

All do not come to Christ or believe upon him, and the reason they do not is that they were not ordained to eternal life. All of those whom the spirit draws (draws) shall come, and they come not because they were disposed to believe, rather because of the effectual work of the Holy Spirit in bringing to Christ all those whom were ordained to eternal life. Therefore, repentance and faith are not the cause of life, but only the fruits of the life which God has placed within us. Belief is never to be interpreted as our own work because God has claimed that it is His work.

"They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?" John 6:30.

Many times men will be disposed (inclined) to believe, yet they never believe, whereas Acts 13:48 declares as many as were ordained to eternal life believed. The only ones who believe in the Son of God were those whom God had pre-ordained from before the foundation of the world. Thus, it is wrong to use dispose instead of ordain.

Assurance

(Continued from page one)

Isaiah: "Woe is me! for I am undone" (Isa. 6:5). Or he may say like the jailor: "What must I do to be saved?"

Individuals who have no trace of conviction of sin have not been renewed by the Spirit of God. It is impossible for an individual to have the sinless Christ dwelling within and not have a new sense of sin.

UNFEIGNED REPENTANCE

Repentance is the missing note in modern preaching. In the Bible repentance is said to be "from dead works" (Heb. 6:1) "toward God" (Acts 20:21) and "unto life" (Acts 11:18). It is a change of mind which results in a change of conduct.

True repentance includes conviction (Acts 2:37), contrition (II Cor. 7:10) and confession (Ps. 51:3-4) of sin. It is being sorry enough for sins to confess and forsake them (Prov. 28:13). An old hymn went: "Repentance is to leave . . . the sins we loved before . . . And show that we in earnest grieve . . . By doing so no more."

Have you obeyed God's command to repent (Acts 17:13)? If not, you are still in the bond of iniquity and the gall of bitterness.

FAITH IN CHRIST

Saving faith is a definite experience. The Apostle Paul relates of himself: "I know whom I have believed" (II Tim. 1:12).

One cannot personally trust his soul to Christ's safe keeping without knowing what he has done. By this act a person can be assured in his own heart that God made him "accepted in the Beloved" (Eph. 1:6).

If you know you have experienced faith in Christ, then you can be certain of salvation, for God has promised to save all who believe on His Son. I John 5:1 reads: "Whosoever believeth that Jesus is the Christ is born of God." Then in even plainer words verse 13 informs us: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

Saving faith is more than a mental concept of Christ (Jas. 2:19). It is a "faith which worketh by love" (Gal. 5:6), a transforming thing which lasts for life and increases daily. If your faith produces a holy life, a life separated from the world and separated to Christ, "thy faith hath saved thee; go in peace" (Luke 7:50).

A REAL CHANGE OF LIFE

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:6). If God cannot keep a person from a sinful, worldly life, then He cannot keep that person out of Hell. The Lord has not saved a drunkard from his drinking if he still drinks. Christ has not redeemed a man from lying if he still lies. Christ saved His people "from their sins" (Matt. 1:21).

There must be harmony between the life and the profession. If a man's religion did not change his life, then he would do well to change his religion! If a man does not live differently from what he did before conversion, his repentance needs to be repented of and his faith is dead.

God does not save a man by grace so he may live a life of disgrace. He does not quicken a person to live like a man spiritually dead. He does not justify a man by faith unless faith has made the justified one a just man. I would sooner expect to see an infidel in Heaven as a man who is not "careful to maintain good works" (Tit. 3:8). I John 2:29 declares: "Every one that doeth righteousness is born of him."

OBEDIENCE TO THE COMMANDMENTS

The person who has been quickened by the Spirit surrenders to the Lordship of Jesus Christ (Acts 9:6). He will have a willingness to obey the Lord in all His commandments (John 14:15). The Apostle John wrote plainly on this: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I John 2:3-4). I do not expect to see those in Heaven who habitually and deliberately refuse to obey the Lord's commandments. (Continued on page 5, Column 3)

A TRULY WORTHWHILE BOOK

By

JOHN R. GILPIN, Editor
THE BAPTIST EXAMINER

"Sermons On Catholicism"

10 Sermons — 160 Pages — Smyth Sewed — Paper Back

\$2.00 Postpaid

— ORDER FROM —

CALVARY BAPTIST CHURCH, ASHLAND, KENTUCKY 41101

"Trust"

(Continued from page three)

I tell you, beloved, sometimes the problems become so great in your life and mine that we don't know which way to turn. We have no idea as to what to do because of the difficulties that we have. It is then that, like Job of old, we need to turn to Him, and as Job said, "Though he slay me, yet will I trust in him."

I think about the Apostle Paul. He had lots of problems — problems that certainly would be beyond most of us, as far as our comprehension is concerned. I hear Paul as he says:

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. 4:11,12.

Paul knew what difficulties were. He had been hungry. He knew what it was to abound. He had been instructed of the Lord, both in the way in which he could be full and be hungry. God had instructed him thereby. He had learned as a result of God's blessings. He had learned as a result that God had withheld His blessings to the extent that he had been hungry. But in every state, he says, "I know now how to be content."

I like the words of that little poem which says:

"Oh love of God, our shield
and stay,
Through all the perils of the
way;
Eternal love in which we rest,
Forever safe, forever blessed."

I think of Paul again, as he faced his problems. We read:

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—I. Thess. 5:16-18.

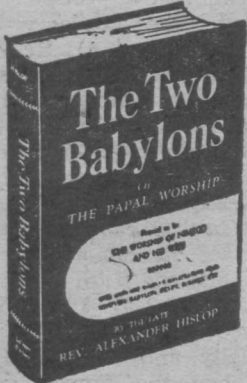
Paul down in the dumps? No.

A BOOK WHICH SHOWS THE
HEATHENISM OF EASTER, Etc.

THE TWO BABYLONS

OR PAPAL WORSHIP

By
Alexander
Hislop



330 Pages

\$3.95

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off to the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

— Order From —

CALVARY BAPTIST CHURCH
BOOK SHOP

Unhappy? No. Paul says, "Rejoice evermore, pray without ceasing, and in everything give thanks."—Luke 18:14.

Beloved, remember this, it is the will of God in Christ Jesus concerning you. Whatever the problem, whatever the difficulty, this is the will of God in Christ Jesus concerning you.

It is a whole lot easier to say this when everything is going well than it is when things are going wrong. As the poet has said:

"Rejoice, for He is with us
always,
Lo, even to the end;
Look up, take courage, and go
forward,
All needed grace He'll send."

So I say, beloved, the Lord is the only one we can trust, and we are to trust Him in spite of all difficulties. As my text says, we are to trust Him forever. Sometimes we are tempted to think that we can get along without Him. Sometimes we are tempted to think that it is not much value to trust Him. But my text says, "Trust in the Lord forever."

Don't trust your wife. Don't trust your guide. Don't trust your friend. Don't trust any man. Don't trust yourself. But trust in the Lord forever.

I remember another little poem which says:

"So I shall leave my future
In His all-loving hand,
With Him will leave the
mysteries,
That I cannot understand."

Trust Him!

CONCLUSION

Somebody here may say, "Bro. Gilpin, what is in it for me? I can tell you very easily. The Bible tells us of two men who went to the same church on the same day. They went to worship, but they went with a different attitude. Listen:

"Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood up and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke 18:10-13.

Why did Jesus tell this story? In the verse preceding, it says that "he spake this parable unto certain which trusted in themselves."

Sinner friend, are you trusting in yourself. This is for you.

These two men went to church. The Pharisee trusted in himself, and he said, "Lord, I am so glad that I am not like other people. I am not an extortioner. I am not unjust. I am not an adulterer. I am not even like this publican that has come in here with me. I fast twice every week, and I give tithes of all that I possess."

Listen to him as he brags about himself. Listen to him as he tells the Lord how good he is. He might as well have said, "Lord, taste me and see how sweet I am." He was trusting in himself.

The old publican knew he was a sinner. He knew that he had stolen from everybody in the country. He knew that as a publican, a tax gatherer, that he had done things that were wrong, and as he stood there in God's sight, he wouldn't even look up to God. He wouldn't even lift up his eyes to God. He smote his breast and said, "God, be merciful to me a sinner."

The publican knew that the only hope he had was to trust in God. The other man was trusting in himself. What was the result? When they left the church, the publican left saved, while the other man went away unsaved. The Word of God says that the publican went down to his house justified. Listen:

"I tell you, this man went down to his house justified rather than

the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:14.

Notice this truth: A good man went to Hell, but a bad man went to Heaven. On what basis? The fact that the bad man trusted in the Lord Jesus Christ, whereas the good man trusted in himself.

Sinner friend, you say, "What is there in this message for me?" I'll tell you what there is. Learn that there is just one to trust, and that is not yourself. It is the Lord Jesus Christ who died for your sins. After you trust Him as a Saviour, then as you begin to live each day, learn to trust Him, to take refuge in Him, to stay upon Him, or wait for Him, to roll your burdens over upon Him, to lean on Him, and to walk with Him — not just for a little while, but to trust Him forever.

May God bless you!

Assurance

(Continued from page 4)

ments. Again John says in chapter 3, verse 7 and 8: "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil." Some poor deceived church members are going to miss salvation as far as Hell is from Heaven! Some have joined the church but they were never really converted. They just got their clothes wet! They are religious but lost.

The Lord's commandments are not grievous to the regenerate man, for he knows Christ is "the author of eternal salvation unto all them that obey him." (Heb. 5:9). In regeneration God makes

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

85c

a person walk in His statutes and keep His judgments (Ezek. 36:27). Jesus declared: "My sheep hear my voice, and I know them, and they follow me" (John 10:27). Goats may disregard the Shepherd's voice and follow Satan, but not the Lord's sheep.

LOVE FOR THE SAVED

I read in I John 3:14 "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Here love for the brethren is made an absolute test of personal salvation. A saved person loves every one who is a part of God's family. This love for one another is the normal experience of all who are born again.

REALITY IN PRAYER

Prayer holds a vital place in the experience of a Christian. Since the life of Christ was one of prayer, even so the one in whom Christ dwells will be moved to prayer. Psalms 65:4 discloses: "Blessed is the man whom thou chooseth, and causest to approach unto thee." Luke 18:7 reveals that God's elect "cry day and night unto him." I dare not believe in a man's salvation if he does not daily cry unto the

(Continued on page 6, column 3)

THE BAPTIST EXAMINER

MARCH 13, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

vent the brother from going to it? and how dare you deny to it the right to hear and to decide? How dare you take the power from the Church, and give it to the minister and his committee, or to a quarterly or annual or general conference? If the Presbyterian considers the Church here spoken of to be the 'local assembly of Christ's people,' how does he dare to change Christ's law, and require the brother to tell it to the session, and by what authority can the case be taken up to a presbytery, synod, or general assembly? If, by the constitution of our government, the power to declare war and negotiate peace is given expressly to the general government at Washington, then any other organization that shall take upon itself to perform these specific acts, places itself in the attitude of a rebel. If you and these other religious establishments regard the Church here spoken of as the local assembly, nothing can be more clear than that you do not intend to obey Christ's law; for you and they, in utter disregard of His commandment to settle the difficulty in the Church, require it to be settled in altogether another place, and by altogether different authority. The authority which Christ expressly gave the Church you have taken away from the Church, and placed in the hands of individuals, or certain 'judicatory bodies.'

"The Church," replied the Methodist, "may very properly be said to do herself what she does by her authorized agents and representatives. These judicatory bodies are the agents of the Church, through whom she carries out her will."

"Let us look into that a moment," said Mr. Courtney. "The Church which Christ decreed should finally decide between the disaffected brethren, is 'the local society of which they both are members.' Was this not what you just now asserted?"

"Certainly it was."

"And yet you tell us now that these judicatory bodies, these conferences, councils, synods, and assemblies, are the authorized representatives and agents of 'the Church.' Now, they may be the agents of those amalgamated bodies which you call the Methodist Church, the Presbyterian Church, the Episcopal Church, and the like; but they are not the agents of the local society of which both these brethren were members. Their act is not the act of that society. Very often it is just the reverse of what that society had determined. They are not the servants, not the agents, but the masters of that society. They make laws for that society. They require obedience from that society. They hold that society responsible to them, and not themselves responsible to it. If it refuses to sanction their acts, it is liable at once to be cut off from what they call the body of Christ, as a corrupt and offensive member. If it rebels against their decree, or refuses to carry it into execution, it is liable itself to be excluded for what they call 'the Church.' If, then, Christ left the matter with the Church, and the Church is the local society of which both the brethren are members, then these bodies are usurpers. They have usurped authority which Christ did not give them, and have taken it away from those to whom He did give it. Why, sir, even if the Church had delegated her authority to conferences or councils, synods or assemblies, the act would have been utterly invalid. Christ could not sanction it. He gave the authority to the Church to be exercised there; and it can be delegated only by an open repudiation of His law as contained in this text. If it be the local society, therefore, that Christ referred to, then all the authority of your conferences, all the authority of sessions, presbyteries, synods, and councils, is given, claimed, and exercised, not merely without the sanction of the King, but in open disregard of His commandment. The Church that gives it is a rebel. The body that receives and exercises it, so far from being in any sense a true Church of Jesus Christ, is, to say the least, an unauthorized intruder. Christ has no use for such a body. Christ never appointed such a body. Christ made the local Church supreme. She has no right to subordinate herself to any power on earth, and that day she does so she ceases to be a Church of Christ, for in His Churches He alone is King. She may ask advice of sister Churches, or of wise and holy men, but she dare not and cannot delegate to others the supreme authority which Christ has vested in herself. His Church is not allowed to call any man, or any set of men, its master. Its members are alike subject to Christ, and all alike responsible to Him alone. But how, then, could they be governed? How could discipline be maintained? How could the purity of the body be preserved? There were laws but how could they be applied, and by what authority enforced? This was the grand problem. In its solution, Paul says, the manifold wisdom of God was made known to the principalities and powers in heavenly places. His plan was very simple, and, wherever it has been fairly tried, has been found perfectly effectual. He made every one a priest and king. He invested every member with the right to execute his laws, but only when assembled with the brethren. As many as could conveniently unite came voluntarily together and by mutual consent were constituted an 'ekklesia,' or official assembly. of Christ. It was subject to His laws: it acted by His authority; it used His name to give a sanction to its acts; and as He has authorized it, and conferred on it all its authority, so He promised to be in its midst by His Spirit, and to ratify in heaven what it did upon the earth. In this assembly, all were equal. There were no subjects and no lords. For the sake of order, it was needful to have some presiding officer, but He was chosen by the brethren. He was only for the time the chief among His equals. By this assembly the ordinances were administered. To this assembly belonged the duty to enforce Christ's laws. It could not make laws. That were to usurp the prerogative of its Master. It could only apply and execute Christ's laws. It was to this body and no other that the brother was to go with his complaint; and when it had decided, no power on earth could reverse its decision. Each Church was complete within itself — independent of all earthly control, and subject only to the law of Christ. This was

(Continued on page 6, column 1 and 2)

JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

No Discount On Gill's Works

\$65.00

POSTPAID

Theodosia Ernest

(Continued from page five)

the Church of Christ and of God. This was the institution which Christ said, in the other chapter, He would build and this was the body to which, in this, He directs the offended brother to carry his complaint. From this place we learn only one of its objects, but by turning to I Cor. 11:20-34, you will see that it was in this official assembly that the ordinance of the Supper was observed. It was not as individuals, but as an *ekklesia*, an official assembly of the members, that they brake the bread and drank the wine, in solemn and sad, yet joyful remembrance of his death. If you turn to Romans 14:1, you will find that it pertained to this body to decide who should be received as members. If you will examine the fifth chapter of 1st Corinthians, you will see that it was authorized and required to exclude from its membership the immoral and vicious, and give them over to Satan. From Gal. 6:1, and II Cor. 2:8, you may learn that it was empowered to restore the offender upon evidence of his repentance. From II Thess. 3:6, it is evident that it was its solemn and imperative duty to disown and withdraw from those who *changed the ordinances*, or conducted in an unchristian manner.

"These duties and obligations were binding on each *ekklesia* for itself; and in their fulfilment it neither needed nor permitted the interference of any other. Even an inspired apostle, when writing to the Corinthians, would not take the case of discipline out of the hands of the Church; but only instructed them as to what the law of Christ required in regard to the offender. And, on his repentance, he did not undertake to thrust him back into the Church; but kindly *besought* them to confirm their love to the penitent, lest he might be overwhelmed with overmuch sorrow.

"I think," said Dr. Thinkwell, "we may now pass on to the the examination of those other passages which you said are commonly understood to refer to the Church universal. We seem to be getting on but slowly."

"The general principle of interpretation which we have just settled," said Mr. Courtney, "will help us more rapidly through the others. We have seen that both from the origin of the word *ekklesia*, and from its actual application in the many cases where it refers to a *real* and *visible* organization, it signified only a *local* and independent body of Christians — never all Christians combined in one body. We have seen, moreover, that the word, without losing this meaning at all, may be employed in a general way, as the *name of the institution* which Christ set up: just as we every day apply the name of an individual to the whole species or family to which that individual belongs: as when we say, the elephant is the most sagacious of brutes; or, the dog is the companion." (Continued on page 8, column 4 and 5)

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year **free of charge**.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

Clip and Mail to

The Baptist Examiner, P. O. Box 910, Ashland, Ky.

Assurance

(Continued from page five)

Lord. If there is no prayer, the soul is dead.

THE INDWELLING SPIRIT

Those born of God are given the indwelling Spirit. Romans 8:9 says: "The Spirit of God dwells in you." God's Spirit is in our heart to give us assurance of salvation. Paul tells us in Romans 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." Oh, dear friend, does God's Spirit dwell in you? does He bear witness of your sonship? If not you are yet in your sins. Of the Spirit Christ said: "Whom the world cannot receive" (John 14:17). "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

ABILITY TO UNDERSTAND THE BIBLE

While the natural man cannot receive spiritual truths (I Cor. 2:14), the renewed man has received the Spirit of God and can know spiritual truths. The indwelling Spirit teaches us all things that are spiritual (I John 2:27). A Christian can understand the Bible because the Spirit will teach it to him. With the unsaved this is not the case. The cry of the redeemed man is "O how love I thy law! it is my meditation all day" (Ps. 119:97).

PERSEVERE TO THE END

"And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." (Matt. 10:22). Christ taught that only those who actually do withstand the chilling influences of the world and endure to the end, are saved. Perseverance is not the lot of the laborious preacher of the Word; it is the common lot of all believers. It must be so, for only then can we prove that we are believers. God says of His people in Jeremiah 32:40: "They shall not depart from me." Again we are told in Job 17:9: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Only superficial professors fail to endure to the end (I John 2:19). If a man does not hold on, if he goes back to sin, if he never returns to God, he is a spiritual Egyptian! Such a person does not have the salvation which is in Christ Jesus!

CONCLUSION

The heart where Christ dwells is aware of His wonderful presence. The believer is not left to his own misguided feelings as to the precise manner in which the indwelling Christ will be manifest. Our assurance of salvation does not rest upon a changeable experience, but upon the things written in the unchangeable Word of God. The written promises of God are our title to mansions in the sky. Men are sure of salvation by the Word of God, not by the fleshly emotionalism far too prevalent at the present time. It becomes men to believe God's Word. What He says, He will do. No self-merit or religious works are of any value in saving you. Christ alone

can save. Good works must follow salvation to give us assurance of conversion, but they do not save or help save.

"Blessed assurance, Jesus is mine . . . O, what a foretaste of glory divine . . . Heir of salvation, purchase of God . . . Born of His Spirit, washed in His blood" Jesus is mine. Is He yours? "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

The Decrees Of God

(Continued from page one)

Certainly this makes those people liars who say that man has, in himself, the ability or power to do as he pleases. Or for that matter, any other force in the universe can do anything of its own power.

Ephesians 1:9 says that God does what He purposes in Himself. From Romans 11:33-35 we learn that no one has ever been God's counsellor. All that He does, He has purposed in Himself. Also we find that what He purposes is effectual in that it comes to pass. In Isaiah 14:27 we read:

"For the Lord of Hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"

An unsaved man told me recently that if God could be controlled then He would not be God. Yet many 'Christians' claim they can in some way control God. Perhaps they do not know how great and glorious the Lord of the Bible really is. Again Isaiah tells us in 40:12 that God "hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Selah — Think of that.

God measures the heaven with the span of His hand. The distance between the thumb and little finger. Imagine a God so great that He measures the breadth of all heaven in the space between His thumb and little finger. Then you will have a

fragment of the greatness of our God. So puny little man tries, and I say merely tries, to bring Him down to a level where man can control Him.

Seeing now that God is sovereign and predestinates all things, we find that God decreed

THE CREATION

In Hebrews 11:3 we read "Through faith we understand that the worlds were framed by the word of God, so that the things that are seen were not made of things which do appear."

God decreed that the universe should appear — and it did. He did not make it out of something, but out of nothing. And He did it exactly as it says in Genesis 1. He also decrees

THE WEATHER

There is probably more discussion about the weather than any other subject. You've heard the old saying, 'everyone complains but nobody does anything about it.' The Bible is not silent on this subject either. It has a lot to say about it. Tornadoes do not 'just happen.' Floods are not 'by chance.' The lightning does not 'accidentally' strike a building or man. Job 28:23-27 says, "God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven; To make the weight for the winds; and He weigheth the waters by measure. When He made a DECREE for the rain, and a way for the lightning of the thunder: Then He did see it, and declare it; He prepared it, yea, and searched it out." The Psalmist adds to this by saying, "Whatsoever the Lord pleased, that He did in heaven, and in the earth, in the seas, and all deep places. He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasures." 135:6,7.

So you see, we need to say "This is the day the Lord has made. Let us rejoice and be exceedingly glad in it."

Next we find that the Lord has decreed

GOOD AND EVIL

"The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Proverbs 16:4. Isaiah agrees with this saying. (Continued on page 7, column 1)



HANDFULS ON PURPOSE

13 volumes

\$45.00

Single volume

\$3.95

A most helpful series for Bible students and busy workers. Bible readings—Gospel Outlines—Thoughts—Illustrations—Hints.

Practical — Helpful — Useful

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

MARCH 13, 1971

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

The Decrees Of God

(Continued from page 6)
ing, "I make peace, and create evil: I the Lord do all these things." (45:7b).

Joseph told his brothers, concerning his being sold into slavery in Egypt, that they meant it for evil but God meant it for good. We do not presume to understand all about these things, but surely know that the LORD predestinates all things. We do not as some people affirm that we say: Let us do evil that good may come of it, nor do we believe that God tempts man with evil. But rather, man is drawn away by his own lusts. So we say that "all things work together for good to them that love God,

to them that are the called according to HIS purpose." (Romans 8:28). Our God not only ordains what you and I shall do and become, but He also has some decrees for

KINGS AND GOVERNMENTS

In Proverbs 21:1 we find "The king's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He wills." Mordecai told Esther that perhaps she was raised up 'for such a day as this.' God told Pharaoh that he had been raised up especially so that God could show His power throughout all the earth. Often we speak as if our president or governor or mayor was put into office by this or that political party. Seldom acknowledging the wisdom of God in our civil elections. The Scripture emphatically declares that the powers that be are ordained (decreed) of God. (Romans 13:1). So we can be assured that God has complete control over the nations in the world, today. Brethren, there is much encouragement in this. With all the wars and riots and revolutions and crimes running rampant in the world, we can rest securely in the bosom of the Almighty. We also have a 'thus saith the Lord' concerning the decrees on

SALVATION

First of all we see that God chose us in Jesus Christ before the foundation of the world, that we might be holy and without blame before Him in love. Eph. 1:4. Our Lord told the disciples to rejoice because their names were written in heaven. Concerning this in Revelation 13:8 we find that our names were written at the same time we were chosen, before the foundation of the earth. Our Lord again told His disciples in John 15:16, "Ye have not chosen Me, but I have chosen you..." In John 6:37, He said, "All that the Father giveth me shall come to me; and him that cometh to Me I will in no wise cast out."

The angel, Gabriel, told Mary, "Thou shalt call His name Jesus: for He shall save His people from their sins." The apostle Peter preached this truth in Acts 2:23 "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Peter goes on to say in his first letter, verses 18 thru 20 that 'we are not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifested in these last times for you.'

So we see, by the decrees of a loving God, God the Son died a substitutionary death on the cross for the sins of all whom God the Father gave Him. God, the Holy Spirit, is now and has been, in the process of calling the elect by the setting apart or making alive by the Spirit and the preaching of the gospel. This is truly good news. Christ died for our sins, was buried and resurrected the third day for our justification. Sinner, believe on the Lord Jesus and thou shalt be saved. Lastly, we will look at the decree

REPROBATION

This seems to be a hard doctrine but it is truly a Bible doctrine. In Romans 11:5,7 we read, "Even so then at this present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Also in Romans 9:13 it says, "As it is written, Jacob have I loved, but Esau have I hated." The book of Hebrews tells us that Esau found no place for repentance though he sought it carefully with tears. (12:17). Our Lord said in Matthew 13:14,15, "By hearing ye shall hear, and shall not un-

derstand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." In Jude 4 we hear of certain men who crept in unawares, who were before of old ordained to this condemnation.

So having these things before us, let us give God the glory. Let us acknowledge Him in the proper place in our lives. Let the wicked forsake his ways and the unrighteous his thoughts and turn to the Lord. For His ways are higher than our ways and His thoughts are higher than our thoughts. Let us praise Him as King of kings and Lord of lords.

Close Communion

(Continued from page one)
and fourteenth time. Barring people from the communion has no more to do with unchristianizing them than preventing them from looking at the man in the moon does. It no more unchristianizes folk than preventing them from voting in a Baptist business meeting unchristianizes them. Why will they persist in making this charge? Communion no more unchristianizes Pedobaptists and

caught and said, "You haven't been initiated," and shut the door, leaving the preacher on the outside. He could see very plainly why Bro. Smith should not come into the lodge hall, but was blind as to why for the same reason he was barred from the Lord's table. He had not received the initiatory rite of baptism.

3. "Close Communion is a bar to Christian Union." Again, we enter a most emphatic denial. In the first place, how can truth and right prevent Christians from uniting? It is freely granted that close communion prevents some people from joining the Baptists. It acts as the flaming sword on the East of Eden turning every way to guard the church, the pillar and ground of the once-delivered truth. But as to preventing what is commonly understood by Christian union, it does not and cannot do anything of the kind. The little boy ran in and said, "Mama, make Johnnie behave himself; he cries every time I hit him." Which boy was to blame? One of the unsavory kings of Israel blamed Elijah for troubling Israel, but the burly old prophet put the blame somewhere else. The real bar to Christian union is not close communion, but the adoption of hurtful errors on the part of open communionists, such errors as Baptists in the fear of God can in no way endorse. Again, if close communion is a bar to Christian union, why is it that open communionists do not unite among themselves? As far as we Baptists can see they are about as far from uniting as they were a generation ago. Please show us. Don't talk so much. The proof of the pudding is the eating. Ah, my brethren, sincerity is a great thing. There is not as much overflowing love for the Baptists, and desire for Christian union as sometimes appear on the surface. Bro. Armitage, who wrote on Baptist history, was requested by many open-communion preachers to preach on close communion. He at first protested, but at last yielded. A fine congregation greeted him. While discussing the point we are now considering he said something like this: "Brethren, there is a little Free-Will, open-communion Baptist Church around the corner here that has been struggling for years for its existence, and I never heard yet of any of you brethren taking up a collection to help them." Sure, close communion is no bar to Christian union.

4. "We'll all commune together in Heaven, why not here on earth." Just a word on this point. A Baptist preacher was once entertained in a home where the wife was a Campbellite. She broke into the conversation on something else and said, "Brother S——, we will all commune together in Heaven, why not here?" Brother S—— responded, "Sister the Word of God is absolutely silent, and says nothing, about our communing together in Heaven," and went on with his conversation. I am told

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

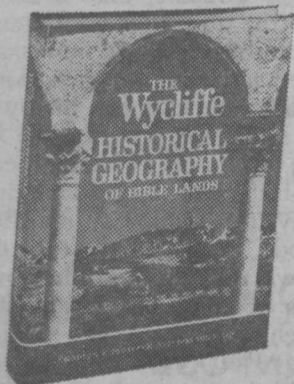
Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendi
Territory, Papua, New Guinea

that the Campbellites in that community, proverbial there, as elsewhere, for demanding chapter and verse for everything, from that time shut up, and never used that club on the heads of Baptists any more.

A DRUNKARD'S VOTE

Some years ago in a village of western New York on election morning an habitual drunkard went to the polls. He asked for a prohibition ballot, and a liquor seller got him one, supposing a joke was on hand. Folding it as best he could with trembling hands, the bleary-eyed, ragged unkempt man went to the ballot box and registered his wish. The crowd began to scoff and sneer at the drunkard who had cast his temperance vote. "A pretty temperance voter you are" said one. "Why, if there was a bottle of whiskey yonder at the top of the liberty pole and you could have the whiskey by climbing it at the risk of your life, you know you'd climb." And then the drunkard straightened himself and answered, "Know it! Oh yes I know it. And I know another thing gentlemen, if the whiskey wasn't there I wouldn't climb." —New Century Leader.

Wycliffe Historical Geography Of Bible Lands



By CHARLES PFEIFFER

Cloth
Approximately 600 Pages

\$9.95

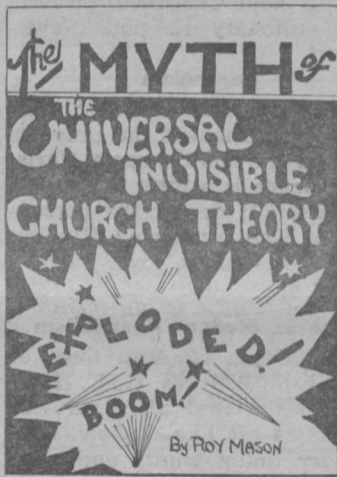
THE BIBLICAL WORLD

By the same author
612 Pages — Cloth

\$9.95

— Order From —
CALVARY BAPTIST CHURCH
BOOK SHOP

DON'T FAIL TO BUY THIS!



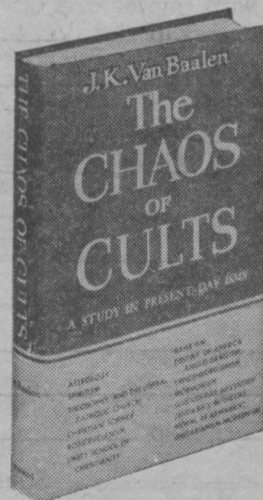
75c

— Order From —
CALVARY BAPTIST CHURCH
BOOK STORE

Campbellites than rejecting their baptism does. Baptists are the one people, thank God, who stand out and contend that baptism and the supper have nothing whatever to do with salvation. As our accusers seem to be dull at this point, here is an illustration that may help them to understand us:

Brother W. H. Smith, who is now dead, was one of the best Bible preachers in southern Kentucky. He had a very dear friend who was a Presbyterian. They would be in the best of humor and twit each other as to doctrinal differences. At the friend's supper table he said, "Brother Smith, I just can't understand you Baptists. Don't you consider me a gentleman and a Christian?" Brother Smith said, "Yes." "Well, why don't you let me to your communion table?" Bro. Smith made no answer then. After supper the friend said, "Bro. Smith, you sit and chat with the family, I will step over to my lodge a few minutes." Smith said, "I'll get my hat and walk out with you." When they got to the door that opened into the lodge hall Bro. Smith acted as if he was going in, too. His friend said, "You are not a Mason, are you?" "No," said Smith, "but, don't you regard me as a gentleman and a Christian?" His friend said, "Yes." "Well," said Brother Smith, "I can't see why you won't let me go in with you." The friend saw he was

THE BAPTIST EXAMINER
MARCH 13, 1971
PAGE SEVEN



The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

Astrology	Mormonism
Spiritism	Seventh Day
Theosophy	Adventism
Christian Service	Jehovah's
Rosicrucianism	Witnesses
Anglo-Israelism	Unitarianism

\$4.95

This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

The False Conceptions Of God In This Modern Day

By ROY MASON
Aripeka, Florida

The Bible pictures God as a mighty Being. In contrast, man is decidedly "puny." Modern thinking has reversed this. The infidel Ingersoll said, "God is the noblest creation of man." are "as grasshoppers" in com-

Modernists hold just about the same attitude. MAN is played up, while God is played down. But let us get a glimpse of the greatness of God as set forth in the Bible:

Isa. 40:22 says that humans are "as grasshoppers" in com-

parison with the great God. Rom. 9:19 says that no one has successfully "resisted his will." Isaiah says that "God hath measured the heavens with his



ROY MASON

span and the calleth the stars by name." And let us remember that to us the stars are innumerable.

To sum up—God is, presented as eternal, almighty, all knowing while man is but a creature for a day, wholly dependent upon the bounty of God for even the breath of life.

GOD BELITTLED BY MAN

Man, the puny creature, has sought to belittle the great God. This has been, and is being done in a number of different ways:

By Evolution

Evolution has been defined as "Man's best guess without God." Evolution seeks to remove God as Creator, or else to put Him so far away that He may well be forgotten.

By Modernism

Modernism is essentially anti-supernaturalism. It denies the supernatural and miraculous, it seeks to make Christianity a form of evolutionary religious development.

Pantheism

Pantheism identifies God with creation, and makes the universe and God one and the same. Christian Science is a form of revived pantheism. It denies the personality of God, rendering Him an abstraction such as "love," "light," "good," etc.

Much of Modern Evangelism

The modern claptrap form of evangelism belittles God. How? Well, in the first place services often start off like a show, with a singer doing stunts and wise cracking. No solemnity—nothing to indicate that people are really lost and in a serious situation. Then the evangelist makes all sorts of propositions. One would think that God is ready to make any concession just to get followers. People are made to feel that they would be doing God a rare favor if they should pay Him a little attention and become His follower. There is little of the awful sense of sin—the realization on the part of the sinner that he is hanging over hell by a mere thread—that he is going to have to face a Mighty Judge.

The same light conception of God obtains in much of our Modern church life today. The worship of God is subordinated to eating and drinking and having a good time. God's House is not revered. The preacher—supposedly called of God is reduced to a man-pleasing lacky who must give people what they want under the tacit understanding that they will throw him out if he doesn't. The average church member does not believe that the minister is God's called representative. This is shown by the constant resistance to his preaching and leadership if he goes true to his mission.

Few things of this day are more serious than the low, trivial, trifling conception of God. The public feels that it must be begged to church—that Christians must almost crawl and fawn for favor. Many church members feel that a church is something that should minister to them and serve them and please them, and if they don't like things they are ready to

AFTER 20 CENTURIES, WE FIND . . .

The Old Gospel Sufficient

CHARLES H. SPURGEON

Are you afraid that preaching the gospel will not win souls?

Are you despondent as to success in God's way? Is this why you pine for clever oratory? Is this why you must have music, and architecture, and flowers, and millinery? After all, is it by might and by power, and not by the Spirit of God? It is even so in the opinion of many.

Brethren beloved, there are many things which I might allow to others which I have denied myself in conducting this congregation. I have long worked out before your eyes the experiment of the unaided attractiveness of the gospel of Jesus. Our service is severely plain. No man ever comes hither to gratify his eye with art, or his ear with music. I have set before you, these many years, nothing but Christ crucified, and the simplicity of the gospel, yet where will you find such a crowd as this gathered together this morning? Where will you find such a multitude as this meeting, Lord's-day after Lord's-day, for five-and-thirty years? I have shown you nothing but the cross, the cross without the flowers of oratory, the cross without the blue lights of superstition or excitement, the cross without diamonds of ecclesiastical rank, the cross without the buttresses of a boastful science. It is abundantly sufficient to attract men first to itself and afterwards to eternal life!

In this house we have proved successfully, these many years, this great truth, that the gospel

blow up and take out and then endlessly criticize. A church is not a high, holy, divine institution to such a person. What's the matter with people of that kind? They have a trifling conception of God. They fail to realize that they are going to have to appear before God in a solemn and awful judgment. They fail to realize that the God whom they belittle holds their breath under His control and can cut them off any minute. They need the admonition of Jesus sounded down into their very soul, "Fear him that is able to cast both body and soul into hell, yea, I say unto you, FEAR HIM!"

plainly preached will gain an audience, convert sinners, and build up and sustain a church. We beseech the people of God to mark that there is no need to try doubtful expedients and questionable methods. God will save by the gospel still; only let it be the gospel in its purity. This grand old sword will cleave a man's chin, and split a rock in halves. How is it that it does so



CHARLES H. SPURGEON

little of its old conquering work? I will tell you. Do you see this scabbard of artistic work, so wonderfully elaborated? Full many keep the sword in this scabbard, and therefore its edge never gets to its work. Pull off that scabbard. Fling that fine sheath to hades, and then see how, in the Lord's hands, that glorious two-handed sword will mow down fields of men as mowers level the grass with their scythes. There is no need to go down to Egypt for help. To invite the devil to help Christ is shameful. Please God, we shall see prosperity yet, when the Church of God is resolved never to seek it except in God's own way.

APPRECIATED LETTER

How I thank God for The Baptist Examiner and its editor. This paper has done more to help me in the Truths of God's Word than any thing in the world. All the brethren who write for this paper are sound and I truly love them for the Truth for which they contend. In my opinion there is no better paper published than The Baptist Examiner.

D. D. Kelley
Oklahoma

Theodosia Ernest

(Continued from page six)

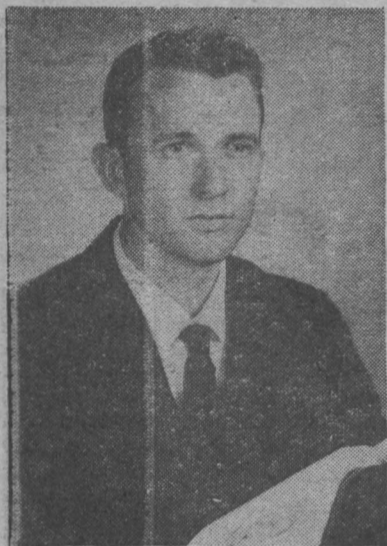
panion of man. Now, when the term 'the Church' is thus employed it is no more needful to understand it as meaning all the Churches combined in one great Church, visible or invisible, than it is to suppose that the words 'the elephant,' or 'the dog,' thus used, must signify all the elephants in the world, combined in one unwieldy elephant; or that all the dogs are united into one immense dog, who is the companion of some giant man, comprising in his own person all the men upon the earth. Let us then apply this rule to the three passages in which Paul speaks of himself as having persecuted the Church: I Cor. 15:9, Gal. 1:13, Phil. 3:6. For I am the least of the apostles, and not worthy to be called an apostle, because I persecuted the Church of God. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it. Concerning zeal, persecuting the Church.

"It has been thought by some that Paul could have meant nothing less than the Church universal in these places. The truth is, he could have meant no other than the 'Church which was at Jerusalem,' for that was the only Church that he ever persecuted. He had it in his heart to persecute that at Damascus also, if he should find one there; but he did not do it. Christ met him on the way, and changed the tiger to a lamb. And when Paul reached Damascus, it was to preach the faith he once destroyed; and he himself the object of the bitterest persecution from his former associates. But what if Paul had actually persecuted a dozen or a hundred Churches? It would not follow that he meant to say that he had persecuted some vast visible or invisible organization, comprising in one body all the Church members on the earth. If I say that I have spent much time in hunting the fox, or killing the deer, I do not mean that I have hunted and killed some great 'universal' fox, or 'universal' deer. It is easy to understand that by hunting any one individual fox I hunted 'the fox'; and by killing any one individual deer I killed 'the deer.' Why cannot we permit Paul to use words in the same way? If he persecuted any one individual Church, he persecuted 'the Church.'

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

Georgia Pastor Says . . .

We take great pride in sending ten new subscriptions in to T.B.E.



Elder Gorden Buchanan, Pastor
West Griffin Baptist Church
Griffin, Ga.

Our Lord said, "and ye shall know the truth, and the truth shall make you free."

There is not a Christian paper on earth that prints more truth than T. B. E.

10 SUBS . . . \$10.00

1. Name _____
Address _____
Zip _____

2. Name _____
Address _____
Zip _____

3. Name _____
Address _____
Zip _____

4. Name _____
Address _____
Zip _____

5. Name _____
Address _____
Zip _____

6. Name _____
Address _____
Zip _____

7. Name _____
Address _____
Zip _____

8. Name _____
Address _____
Zip _____

9. Name _____
Address _____
Zip _____

10. Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____
Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
MARCH 13, 1971
PAGE EIGHT