

The Right And Wrong Way For Churches To Work

By ROY MASON
Aripeka, Florida

There are various theories concerning how a church should be operated, and most of these grow out of a failure to carefully study the Bible. Let us note some of the wrong ways churches are run, then let us note the Scriptural way.

THE HIERARCHIAL WAY. The Roman Catholic Church is under the dominance of a hier-



ROY MASON

archy, headed by the pope. A great religious-political machine governs the millions embraced in the Catholic fold. There is not the slightest Scripture warrant for a hierarchy. It is composed of a bunch of pompous ecclesiastics who get honor and glory and wealth from the masses. The Lord never meant that there should be (Continued on page 8, column 4)

The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

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WHOLE NUMBER 1680

PROPHETIC BIBLE STUDY AS TO EGYPT

MILBURN COCKRELL
Dorsey, Mississippi

No portion of Africa is more prominent in ancient and modern history than the northeastern part. This tract of land is irrigated by the Nile River. It is called "the land of Egypt." The ancient Egyptians called their native land "Kemet," which means "the black land." It was so-called because of the dark-colored Nile mud in contrast with the red sand of the desert. The Hebrews referred to Egypt as "the land of Ham" because those who settled in it were the descendants of Ham. The Hebrews also viewed Egypt as a type of the world or sin.

The modern name "Egypt" is thought to have been derived from a former king named "Egyptus" who reigned in 1485 B.C. It is referred to in the Old Testament more times than any other nation, except the nation of Israel. There are over 700 references to Egypt. The phrase, "brought up out of the land of Egypt," occurs 125 times.

Since Egypt borders on the southwest of Palestine, it has always been the ancient enemy of Israel. Especially since the days of Amenhotep, the king during the Exodus, there has existed

hatred between the Hebrews and the Egyptians.

The Jew-Arab Crisis

The long standing hatred is very evident in our own generation. The United Nations is un-



MILBURN COCKRELL

able to defuse the present explosive Middle East. Russia cannot control Egypt any more than America can control Israel. These two super powers realize that the Middle East situation could trigger a nightmarish nuclear holocaust.

The Zionist Jew believes he has a Divine title to Palestine. He has plans to repossess all the land from the Nile to the Eu-

phrates. This is terrifying to the Arab living in and around Palestine for over two thousand years. The average Arab is not any more willing to give up his land than the Anglo-American is to give America back to Indians. This is the very heart of the Jew-Arab crisis.

Mr. Nasser said before his death: "We crave peace. We desperately need peace for economic development. But we must defend ourselves. The Israelis have said many times their country stretches from the Nile to the Euphrates." When asked if he really believed the Israelis have designs on land between the Nile and the Euphrates, Mr. Nasser answered: "Of course!"

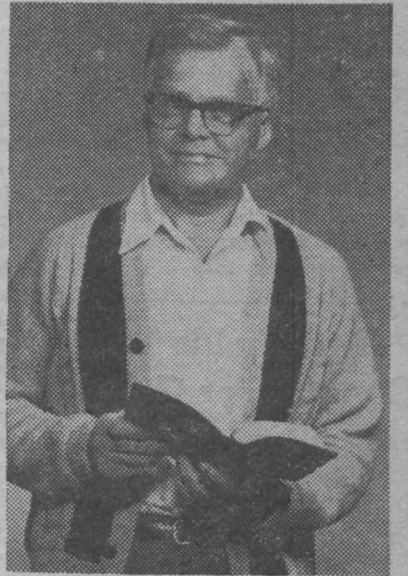
The first round of the Jew-Arab war was fought in 1948 after Israeli became a state. Israel won this battle. The second round occurred in 1956. Israel with the help of Britain and France again won a victory over the Arabs. Then round three broke out in the six-day war of 1967. Israel again scored a lightning-like victory and almost totally disarmed the Arab nation. One of their leaders ascribed this victory to "the God of Abraham."

These defeats for Egypt have been very humiliating. The Arab (Continued on page 7, column 2)

Burket Reports Work Being Done Among The Navajos

BILL BURKET
Farmington, New Mexico

This is a long over-due report of the work among the Navajo Indians. I have been visiting the people in this area of Farmington as well as the reservation around Shiprock. Shiprock, once a small settlement on the reservation has grown into a good size town, with housing developments sprung up here and there. I met folks from some of these small developments



BILL BURKET

while taking patients to the Public Service hospital there. They had asked me to visit them so I have been visiting around through a few of these places and giving the Gospel to those who will listen. It is seldom that I meet any who do not belong or attend some kind of a church. There is even (Continued on page 6, column 4)

A Baptist Pastor Writes An Open Letter To Oral Roberts

Mr. Oral Roberts:

Without doubt you will not answer this letter, and certainly you will never read it to your T.V. audience but, I wish to make one thing very clear. Do not, I repeat, DO NOT send any more of your material to this address for the following reasons, which I give in answer to a recent letter from your organization to my 12 year old daughter.

You encourage people to stay away from the assembling of the church to watch your program in opposition to God's Word. Heb. 10:25.

You encourage people to bring their problems to you that you may pray for them. I Tim. 2:5, 6. Do you qualify here Mr. Roberts? Are you God's appointed Mediator between Him and men? Did you give your life a ransom for the ones you say you are praying for?

You encourage people to send money to your organization, thus putting yourself in opposition to the Lord's church which He promised to bless and use. Mal. 3:8-12; His church alone is the pillar and ground of the Truth, I Tim. 3:15; and it is in the church where God is glorified in this world, Eph. 3:21.

Your suggestions concerning, prayers for others, a T.V. program as the medium of faith and prayer, a gift of money before God will hear prayer reeks strongly of Spiritualism, Catholicism and idolatry! The Scriptures are very plain, Mr. Roberts, as to Whom we are to seek in times of trouble, I Pet. 5:6, 7; Rom. 5:1, 2; Eph. 2:18; Heb. 4:16, and this without price! Isaiah 55:1, 2; Matt. 11:28-30. As to your point, "Write me today. That's the first step!" Have you never read, Mr. Roberts, the Lord's own teaching, Matt. 6:33?

Mr. Roberts, in spite of your profession, I seriously question your calling to preach the Gospel of Christ, and I cannot help but believe you are promoting yourself through covetousness you are with feigned words making merchandise of people, 2 Pet. 2:1-3.

If you pride yourself in the things you are using (your prayer tower, your T.V. program, and your prayer sheets) hear what God's Word says of the inventions of men:

"Thus they provoked Him to anger with their inventions; and the plague brake in upon them." —Psa. 106:29.

"..... and went a whoring with their own inventions." —Psa. 106:39.

"..... Thou tookest vengeance of their inventions." — (Continued on page 8, column 3)

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"And Elijah came unto the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word."—I Kings 18:21.

The false teaching that man has a free will as to accepting or rejecting the Lord as his personal Saviour, is the teaching of the Devil, and an abomination to God almighty.

Freewill believers think that man has within himself the power to accept or reject the Lord Jesus Christ. In reality they are saying that Christ sits on the right hand of God worrying from one day to the next if anyone will be saved. I don't worship

the same God they do, because I know the Lord knew me, long before He shed His blood on Calvary. He is a sovereign God, one who knows all things — past, present and future.

This false teaching is so vastly spread through our world today that some Baptists use teachings such as this for crutches. They lean on false teachings such as this instead of trusting in God's Holy Word. This false belief has filled many a pew. They have permitted lost people to dictate to them what to preach from the pulpit. They have become so enthralled with filling the pews they have forgotten about:

"Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." — II Tim. 4:2.

The modern method in so-called Baptist organizations during their invitations is to encourage a person to "open your heart's door and let Christ come in."

In trying to persuade people to walk down the aisle:

"Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." — Rev. 3:20.

Will someone please show me where in this precious verse it says a man has a door to his heart? It does not say that here nor anywhere in the Bible for that matter. If they would read verse 22 in the same chapter, "He that hath an ear let him hear what the spirit saith unto the churches." My Bible says He was talking to the churches and was not speaking of a door to a man's heart.

Through this teaching they profess to be teaching salvation (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE WORK OF THE CHURCH — TRUE AND FALSE"

(Read Titus 2)

I don't know any one subject that is more misunderstood than the work which the church is supposed to do. I don't know any one subject about which there is more difference and more confusion. I am amazed as time passes, to see how many people are getting farther and farther from the teachings of God's Word as to the work of the church. Even some men whom I considered, once upon a time, good men, are in my opinion today, given over to false notions about the work of the church. Having noticed the drift that there is in

this respect over the past fifty years and better, I want to talk to you very frankly and sincerely out of my heart relative to the false notions as to the work of the church, and also the true work of the church as laid down in God's Word.

FALSE NOTIONS

There is the idea that the work of the church is to clean up the world and to make the world itself a better place in which to live.

When I was a boy preacher, I thought that this was the biggest thing that a church needed

to do — to clean up the community. I used to think that it was a preacher's business to get indictments against the lawless and the lawbreakers, and to prosecute them. I used to think it was the preacher's business, if possible, to find out who the bootleggers and the moonshiners were, and to have them indicted, prosecuted, and put in the penitentiary. I thought it was our business to legally clean up the community.

I am sure that there are a lot of people today that believe the same thing. In fact, I think there (Continued on page 2, column 2)

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JOHN R. GILPIN.....Editor

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Bro. Fields To Preach For Great Michigan Church

Brother Austin Fields is to be with the Gladwin Baptist Church of Gladwin, Michigan, for a week of special services — April 25 through April 30 and we would definitely urge our friends to visit and participate in these special services — particularly if you live close enough to do so.

It would be impossible for me



AUSTIN FIELDS

to say just how much we appreciate Brother Fields. I presume that most of our readers know that we love him greatly in the Lord, and thank God for his ministry. He has been an untold blessing to us in many, many ways. We are grateful that he has found time to be with the church at Gladwin, Michigan, and we certainly pray that God will bless the meeting in a marvelous way.

We have an exceedingly high regard for this Michigan church and her pastor, Bro. Henry Hall. Some of the finest people in the world are members there and it is a joy to have preached to

them and had fellowship with them in their homes, and also at our annual Bible Conference. Truly we are glad for our acquaintance with them.

Then, too, it would be impossible to tell how this editor feels toward Brother Hall. He and his wife, Martha, are two wonderful Christian folk and it is a joy to have known them and have fellowship with them. Truly we thank God for our acquaintance going back over many years.

May the Lord bless Brother Fields and Brother Hall as they labor together in this meeting and may God truly revive and bless the church.

Work Of Church

(Continued from page one)
are more preachers today who believe that than there are who believe the truth. I'll cite one example — the Temperance Movement. You can hardly find any preacher in the country but what believes in the Temperance Movement, and they will talk incessantly and long about the great reform movement of temperance. I cite that as an example, although there are other reform movements as well, but particularly the reform movement of temperance. They used to call it the Anti-Saloon League, but today it is called Temperance.

I say to you, I am not in favor of the Anti-Saloon League of yesterday, nor the Temperance Movement of today. About once every six months, some temperance speaker will be in this area, who will call up and say, "Mr. Gilpin, I'd like to have your Sunday morning service to preach to your congregation." When I ask him what he wishes to preach on, he will say, "I want to preach relative to the Temperance Movement. It is my desire to see a strong Temperance League here in this town."

Well, of course, you know from experience that you have never had such a speaker as that on a Sunday morning. The reason of it is, I just do not believe that it is the work of the church to be mixed up in the work of the temperance movement, nor any other reform movement, or anything else that has to do with cleaning up the world.

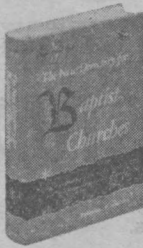
We read:

"And we know that we are of God, and the whole world lieth in wickedness."—I John 5:19.

That is where the world is today — "the whole world lieth in wickedness." We need to recognize the fact that this old world is just saturated with wickedness today. If there is a ship that has run aground, and is out on a reef, and is sinking, soon to be broken to pieces by the waves as they strike against that grounded vessel, I ask, what is the proper attitude that we ought to take? Should I immediately hire carpenters, and painters, and decorators and get them out there working on that ship to paint it, to repair it, and to gild it and make it look far more presentable, or should I be in the business of throwing a lifeline to the individuals that are on board

This Canadian Appreciates New Baptist Directory

I received my copy of "The New Directory for Baptist Churches" the day before yesterday.



day. From what I have read so far it appears to be a really marvelous book to use as a guideline in each church.

May the Lord continue to use you.

Yours in Him,
M. J. Marshall,
Lazo, Canada

that vessel and help to rescue them from a watery grave?

I contend, beloved, that this old world is just exactly in that condition. I contend that so far as we are concerned, we are to think of this world as a sinking ship. I think that is a good illustration — I think it is sinking, and sinking mighty fast, and so far as we are concerned, instead of trying to make this world better — instead of trying to reform some individuals within it, I think we ought to be in the business of throwing out the lifeline

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of the gospel of Jesus Christ to men and women that they might be saved — that God might save those of His elect that are on board this sinking, doomed vessel that is going down to destruction.

So I say, first of all, that the idea of cleaning up the world is a false notion. It is false so far as the work of the church is concerned.

Another false notion is that it is the business of the church to prevent war.

I suspect that I am probably the oldest person here, and I doubt if there is any of you here that can remember World War I. I lived in those days, and I can remember time after time after time when I have been in churches, before I was a preacher, of hearing preachers say, "The reason for war is the fact, that the church has failed." I couldn't begin to tell you how many times I have heard good men say, "The church has failed! That is why we have war."

I tell you, beloved, I don't believe a word of it. Neither do I believe that it is the business of the church to prevent war. Jesus said:

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things

must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."—Mt. 24:6-8.

When I read the words of the Lord Jesus Christ, if Jesus didn't tell us anything else about the work of the church I would know that it was not the work of the church to prevent war. I am not saying I am in favor of war, and I am not saying that I believe that we ought to just sit idly by and do nothing relative to war, but I am saying this to you, the work of the church is not the work of preventing wars, because Jesus said that wars and rumours of war shall persist unto the end of the age.

Another false notion as to the work of the church is that we are to feed and look after the downcast.

How many times churches have gotten on the wrong track by saying that our business is to look after the down-trodden — those that are having difficult times here in this world. Of course every bum in the country takes that position, I don't know how many times that men have come to me and said, "Brother Gilpin, I need help." When I would be reluctant, they would say, "Isn't it the business of the church to look after people in my condition?"

Sometime ago, a man called me one night. How he had gotten my name, or how he had gotten any information about me, I don't know, but he knew somebody miles away that knew me, and he knew something about our work. He and his wife and four children came into town, and he was broken down, and stranded, and had no money, so he said. I went to see him. It so happened that I had an empty room upstairs over the printing shop and I took them up there and stabled them. I wouldn't say that I housed them, as I did more by way of stabling them for the night, in that I took care of them. I happened to have a folding bed, and I opened it up and I suppose they all slept on it. I gave them their supper that night and I took them early the next morning and gave them a meal at the restaurant. When they left, the man said, "I certainly thank you, because I feel like that you are doing exactly what the church is supposed to do. I think the church is supposed to look after people in my condition." I dare say that when he got to the next town, he had another breakdown and some other poor sucker like myself was taken that morning to take care of him.

I say to you, beloved, that is not the work of the church. I am of the opinion that every church ought to take care of its own poor. I don't think we of Calvary Baptist Church have one bit of

TO HOLD REVIVAL FOR N. C. CHURCH

Elder Willard Pyle, pastor of the Mt. Pleasant Baptist Church of Chesapeake, Ohio, is to hold a revival meeting for the Grace Baptist Church of Winston-Salem, N. C., beginning April 3 and continuing through April 11.



WILLARD PYLE

em, N. C., beginning April 3 and continuing through April 11.

This brings together two good men — the very best of men. Your editor has known Brother Pyle for many years and considers him one of the finest Baptist preachers of his acquaintance. He is a real student of the Word, a forceful preacher, and is a blessing every where he ministers.

We likewise have known Bro. Joe Wilson, pastor of the Grace Baptist Church of Winston-Salem for many years. Everybody who reads this paper knows how we feel toward him. He is one of God's great noble men.

In this instance two good men — great and outstanding Baptists — are being brought together for a Revival meeting. May it please the Lord to bless these two in their efforts to glorify God.

Surely we ask our friends to pray for this meeting and at the same time if you live within going distance, attend all possible sessions of the Revival.

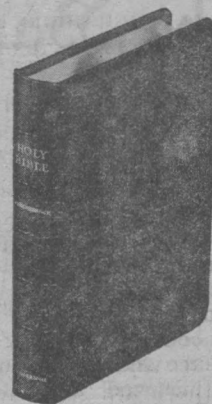
business of allowing one member of our church to draw welfare, or to draw any kind of aid from the Government. I think it is our business to look after our poor. But as far as going outside, and looking after the poor of the world, I do not believe that it is our business. Listen:

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10.

I tell you, beloved, I don't ever want a member of this church to have to be on relief. I don't want a member of this church to depend upon the Government for any source of income whatsoever. But I'll tell you this, beyond that, I draw the line in regard to this crowd that runs (Continued on page 3, column 5)

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THE BAPTIST EXAMINER

MARCH 20, 1971

PAGE TWO

THEODOSIA ERNEST

(Continued from last week)

"This is plain, common sense. A sportsman can understand, though it may puzzle a doctor of divinity. By the way, it has always seemed very strange to me that men will not bring their common sense with them when they come to examine into the meaning of the Scriptures. Suppose, Doctor, that a friend of yours in Louisiana should write to you in language like the following: 'I am a cotton-planter, and yet I am not worthy to be called a cotton-planter, because, some twenty years ago, I was bitterly opposed to Whitney and the cotton-gin.'

"What would you, or any of this company, think of that man's common sense, who would gravely argue from these words that although the cotton-gin is a well-known machine, and there are a great many separate and distinct cotton-gins scattered about on thousands of plantations, yet, some twenty years ago, there must have been some great and complicated machine, composed of all the cotton-gins in the world, united into one great cotton-gin 'universal,' or else this man could not have said, with any propriety, that he had been opposed to 'the cotton-gin.' Yet this is precisely what doctors of divinity are guilty of when they take it for granted, or try to prove that there must once have been, and must be still, some vast conglomerate body, visible or invisible, called the 'universal' Church, composed of all the Christians or of all the Churches in the world; otherwise Paul could not, with any propriety, have said that he 'persecuted the Church of God.'

"I think, sir," said the Doctor, smiling, "we may consider these three passages as fairly disposed of."

"Then let us take another. Turn to Ephesians 3:10 and 21: 'To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.' 'Unto him be glory in the Church by Christ Jesus throughout all ages, world without end.'

"The idea in the first of these two passages is, that the angels of God, who are elsewhere called principalities and powers, might look at this wonderful contrivance of Jesus Christ for the execution of His laws and the promotion of the comfort and piety of His people, and see in it evidences of the wisdom of God. It was a Divine contrivance, and characterized by infinite wisdom. *Nothing else could possibly have done so well.* Men have not believed this. Men have all the time been tinkering at God's plan, and trying to mend it. Men have set it aside, and substituted others in its place; but to the angels it appears the very perfection of wisdom. And it was one object of God in having the Church established, that His wisdom might, through it, be known to those heavenly powers and principalities. But now what was this plan? What was this Church? It was, as we have seen, a local assembly, in which each member was the equal of every other, and by whom, in the name of Christ and by authority, from Him, His ordinances were to be administered and His laws enforced. What is there in these texts which requires a grand collection of all the Churches into one, in order to make the language appropriate? Suppose a friend in England should write to me that he is about to publish a new history of the steam-engine, 'in order that unto kings and princes, in their palaces and on their thrones, might be made known through the engine the manifold skill of the inventors' what would you think of that man's common sense, even though he were a Doctor of Mechanics, who should insist upon it, that though the steam-engine was a definite and well-known machine, and there were a vast multitude of separate and distinct steam-engines, yet there must also be, in some way or other, a vast conglomerate 'universal' engine, consisting of all the steam-engines in the world united into one; or else the language of my friend, when he speaks of 'showing the manifold skill of the inventor,' through or by the engine, is altogether unintelligible? Yet this is the way that doctors of divinity reason upon a similar expression of Paul.

"In the other passage he says, 'Unto him be glory in the Church by Christ Jesus throughout all ages, world without end.' I might remark here, that the original says 'in' Jesus Christ; and some manuscripts read, in the Church, 'and' in Jesus Christ. But mere verbal criticism is not necessary to set us right in regard to the point about which we are at issue. Doctors of divinity say that the Church here spoken of must be the Church universal, or else the language of the apostle is altogether inappropriate, and has no meaning. Well, let us bring in our common sense, and try it.

"I take up a book written by some great admirer of the drama, and read, 'Let the poetry of Shakespeare be honored in the theatre by managers and actors even to the end of time.' Now, your doctor of divinity, reasoning on this as he does on Paul, would assure me that although there are a multitude of separate local theatres in almost every country of the civilized world, yet that there must, in some way or other, be somewhere or other some one vast 'universal' theatre, consisting of all the theatres in the world combined in one, either visible or invisible, or else the language of this writer is inappropriate or meaningless; for the term 'the theatre,' used in this connection, can mean no less than this great world-embracing establishment; and, perhaps, he might refer me for further proof to the immortal bard himself, who says that 'all the world's a stage,' etc. When will men learn to use their reason in religion as they do in other matters?"

"I grant," said Doctor Thinkwell, "that we have now fairly disposed of six of these passages; but there are some remaining which I do not see what we can do with, unless we admit the existence of a general or universal Church: those for instance, which speak of the Church as the 'body of Christ, who is its head.'

"There are a number of such passages," replied Mr. Courtney. "The figure is bold and beautiful; and the Apostle Paul was very fond of it, for he employs it again and again. I have some-

times fancied that he must have borrowed it from Luke, the beloved physician, for no one so well as a physician could feel its full force and appropriateness. So far, however, from teaching the doctrine of a universal Church, either visible or invisible, it can only apply with any show of propriety to a single local organization. And to remove even the shadow of a doubt in regard to the matter, the apostle himself distinctly and in so many words makes this application of it. He employs this same illustration in his Epistle to the Colossians, in that to the Ephesians, and to the Romans and the Corinthians. And if in any one of these places the language may appear indefinite in its application, all the obscurity is removed by referring to the others. In Colossians, for example, there is the simple assertion, (Col. 1:18,) 'And he is the head of the body, the Church,' and, ver. 24, 'For his body's sake, which is the Church.' To the Ephesians, Romans, and Corinthians, he presents it as an argument in favor of meekness and mutual affection and forbearance. The members of each Church were exhorted to love one another, for they were all one body, of which Christ was the head. They had different gifts and capacities: some were teachers, some were prophets, some could speak with tongues, and some had gifts of healing; some, perhaps, were without any of these extraordinary gifts, but none of them could be dispensed with; each was useful in his place. (Eph. 4:11-16.) All these were 'necessary for the edifying' (literally, the building up) 'of the body of Christ, that it might grow up into him which is the head, from whom the whole, fitly joined together and compacted by that which every joint supplieth, maketh increase of the body to the building up of itself in love.'

"This language is very appropriate when used in reference to a single Church, whose members are all bound together with the bands of Christian brotherhood, and each is helper of the other's joy and growth in grace. Such a body may well be said to be 'fitly joined together and compacted.' But now if you apply it to what people call the 'universal' Church, it is simply nonsense. Where is your 'universal Church which is thus fitly joined together and compacted? Are Methodists, and Presbyterians, and Lutherans, and Baptists, and Episcopalians thus 'joined together and compacted?'"

"But it is needless to argue about it. The apostle himself determines what he meant by the body of Christ in these places, and that so plainly and definitely as to preclude the slightest possibility of mistake.

"Turn to Romans 12:3-8: 'For I say, through the grace given unto me, to every man who is AMONG YOU, not to think more highly of himself than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we (each one of us) have many members in one body, and all the members have not the same office, so we, (Church members,) being many, are one body in Christ, and every one members one of another,' etc.

"Now, who were these members of Christ's body? Was it the different Churches which were all united to make one body? or was it the individual members of the one Church at Rome, to which Paul was writing? It was 'every man among them,' ver. 3. It was individual Church members who were members of the body, which body was their own Church — not different Churches who were members or branches of some great ecclesiastical establishment.

"But now turn to 1 Cor. 12:12, where the figure is carried out and elaborated in all its minute details, and its intended application expressed in so many words: 'For as the body is one, and hath many members, and all the members of that one body, being many, are (yet) one body: so also is Christ.' Ver. 14, 'For the body is not one member, but many.' And then he goes on to explain how, though each member differs from the others in its capacities and uses, yet it is not only a part of the body, but absolutely essential to its completeness and its comfort. The body is not all eye, nor all ear, nor all hands or feet; but God has set every member of it in its proper place, and endowed it with capacity to perform its proper function. The eye cannot do without the feet, and the feet cannot get on well without the eye. And even those members that seem most feeble and least useful are yet in their place quite indispensable. No one can be taken away or injured but that all the rest will suffer. And then, in the 27th verse, to remove all possible doubt about the application of the comparison, and to show to them and to us that he did not mean anybody else, but only the Corinthian Church itself, he says, 'Now ye are the body of Christ, and members in particular.'

"That is sufficient, sir," replied the Doctor. "When Inspiration itself has made the application to a single local organization, it were sheer madness in me to insist that it must mean something else. You can go on to your other texts."

"If Mrs. Percy will turn to the 5th chapter of Ephesians, she will find the word church occurring some five or six times in twice as many verses, and used in a sense very similar to that which we have just examined. Let us begin at the 22nd verse: 'Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Therefore, as the Church is subject unto Christ so let the wives be unto their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. For we are members of

(Continued on page 5, column 4 and 5)

Work Of Church

(Continued from page two)

around over the country, always wanting help from one source or another, and begging churches to take care of them.

There is another false notion relative to the work of the church and that is that a church is to look after orphans and to support orphans' homes.

Let me say first of all, I have done enough of it. I have done an awfully lot of supporting orphan's homes in the years gone by. One year, the church of which I was pastor sent a thousand dollar offering to the orphan's home at Glendale, Kentucky — a Thanksgiving offering. Through the years I have tried my best to help support orphans, but I have always done it with my fingers crossed. I have always had the feeling that I was doing the wrong thing, and I quit it. I'll tell you why. I do not believe that it is right to take an orphan child and put it in an orphan's home when there are multiplied childless homes all over America that are begging for children, and can't get them. I could tell you today of dozens of families right here in Ashland that have been on the waiting list for four and five and six years, wanting to adopt a child and the Welfare Department saying that they are not able to find them.

I am not saying that orphans



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are not to be taken care of, for I remember the words of the Lord Jesus Christ, when He said:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

God says that pure and undefiled religion is to look after the fatherless and the widows, and the fatherless comes before the widows. In other words, we are enjoined to look after the orphans.

I say again, Calvary Baptist Church has no business ever allowing an orphan of this church, if there should ever be one, to be put in an orphan's home. We ought to look after them. But if we were to do it, it would be as a church. When I know today that there are five to ten times as many homes available in Kentucky for the orphans as there are orphans in the various orphan's homes, then I say to you, I do not believe that it is the work of the church to look after orphans when there are homes where the child would be a thousand times better off if he were brought up within a home than he would be as an orphan waif (Continued on page 5, column 1)

THE BAPTIST EXAMINER

MARCH 20, 1971

PAGE THREE

The Baptist Examiner

FORUM

"The church where I have my membership gives its mission money through the Cooperative Program of Southern Baptists. I am sure many things are wrong in the SBC. Is it right for me as a steward of the Lord's money to support the mission program of my church?"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

**RADIO SPEAKER
and MISSIONARY**

Kings Addition
Baptist Church
South Shore, Ky.



Frankly, I am not in favor of putting any money in the SBC. I would not want to be a part in supporting the SBC schools that permit modernistic and blasphemous teachings. I would not want my money supporting the schools that permit dancing. (I have no use for a school that claims to be teaching God's word but that permits such devilish actions as dancing). I do not want my money used as a club over other churches. If any church tries to get out of the SBC they should be permitted to do so even if the SBC has helped them financially in the past. I would not want my money to support a missionary that does not teach the whole counsel of God, yet most SBC missionaries are sent out and the local churches know nothing of their beliefs.

Not only do I object to putting money in the SBC for the above reasons, but I also object because of the organization. No where do I find in the Bible that we are to have any organization apart from the local church. Each church is a local, independent body having Christ as its head. No other group or organization has any authority over it. This goes for any organization, association, fellowship, or board. I do not support any of these groups because they are depending on man-made organizations rather than God's church. If I visit your church I do not have any right to vote in business that pertains to your church. Our church has a fellowship meeting on the first Saturday night of each month. We invite other churches to come and fellowship with us. We do not expect, nor would we permit, anybody from another church to make motions or vote in any business during those meetings. We provide the service and the preaching. No convention sponsored man will come in and tell our church what to do. If he attempted he would be very quickly sent down the road.

As you can see, I have about as much use for the SBC as I do a rattlesnake. This does not mean that I have no use for individual churches. There are some SBC churches that are sound churches in every respect but this. I wish they would break relations with the SBC but I can still fellow-

ship with them individually. There are some mighty fine Christians who are members of SBC churches. I wish they would come out of it and associate themselves with truly independent churches, but I can still fellowship with them.

We each are responsible for the tithe and offerings that we put in the church. If I can't condone everything that is done with the money then I ought not to be a part of it. I do not mean quit giving, I mean join somewhere so you can give properly. Let me say this in closing, your tithe must be put in the church of which you are a member. You cannot give it to some other church or service. You are obligated to support the church of which you are a member. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10).

ROY

MASON

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida



I believe that we are under obligation to be faithful to God and His Word, and this obligation comes ahead of any sort of organization. To merely give money is not enough. As stewards we are under obligation to give in such a way that the cause of Christ is profited. If you feel that money is wasted, or that it goes to support things in which you don't believe, it should be given to other objects in which you are sure that the cause of Christ is advanced. I have known persons who seemed to feel that they had done their duty when they dumped their money into the church treasury regardless of what the church was doing with funds. Yet, they were very careful about how they spent their own money and went to great trouble to get "value received" for it. Let it be remembered that we should be much more careful with the Lord's money than with our own. Some church members designate their money so as to keep it from being used to promote modernism and infidelity in denominational institutions. If a great host of Baptists would do that, it would result in a cleaning out of reli-

gious liberals from denominational institutions.

How much better however, to belong to a church that is so true to the Scriptures that one can put his money into the treasury undesignated with the knowledge that it will all be spent on things that meet the Lord's approval.

**AUSTIN
FIELDS**

**PASTOR,
Arabia Baptist
Church
Arabia, Ohio**



No, it is not right for God's children to support the missionary program of the Southern Baptist or any other conference, convention, mission board or association when there is knowledge that their missionary work is not in accord with the missionary program given to the church (Baptist) by Jesus Christ. It is our God-given responsibility as stewards over the Lord's money to see that it is used in the service of the Lord, and not in the service of Satan. Therefore, the tithes and offerings are to be sanctified (set apart) for the master's (Lord's) use. To give the Lord's money so that it may be used for any purpose is to become guilty of the sin of Belshazzar who took that which was sanctified for use in the temple of the Lord and used such for purposes for which they were never dedicated, thus despising the things of God relative to worship.

"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: TEKEL: Thou art weighed in the balances, and art found wanting."—Daniel 5:23,24-27.

From these verses, we learn that Belshazzar moved against knowledge. He knew that it was contrary to the revealed will of God to use the things of God for his own use, and because of this, he brought down upon himself the avenging arm of God. Brethren, our Heavenly Father has not changed. The tithe and offering belongeth unto the temple (true church), and to use them for any other purpose than the work of the Lord is to be guilty of sinning against knowledge, thus branding ourselves as wilful sinners against the truth of God's word.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:26-27.

From the question, I gather that the querist has knowledge that the missionary work of the Southern Baptist Convention is not according to the Scriptures. For this one to continue to support that which he knows is wrong would be to move against the teachings of the Bible, and then surely God would require at his hands an account of that which he gave into his trust (tithes and offerings) even as He pictured in the case of the talent in Matt. 25. I am aware that some arguing against this view, contend they gave it to the church in good faith, and what the church does with it is none of their concern. To answer their objection, may I point out to them that God gave us the Word which

was given to correct our thinking. Read II Tim. 3:16. We may, as they say, given it in good faith, but if it is used to support error, God's word will still hold true.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:6,7.

If one supports error which is fleshly rather than spiritual, then he shall reap as he sows. One could not honestly look for God to open the windows of Heaven and pour out a blessing upon him if his tithes were used to support the works of Satan. It is required that a steward be found faithful. One could not be called faithful to God in supporting the missionary program of the SBC. The Lord gave the great commission to His church; He authorized her (Baptist church) and empowered her to carry out His commands. The authority was never given to a convention or mission board. He has decreed that glory be in the church — read Eph. 3:21 — not in mission boards, conventions, or associations. Therefore, I believe it is wrong for God's children to support the missionary program of the SBC for they are not only wrong as to authority, but doctrinally as well.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



It seems to me that the Brother who gave us this question should do as I did several years ago. I, too, was in the same position he is in. And when I became disturbed about this very same thing, I began to search for hard, cold facts. I did not want any "hearsay." It was no fun to leave the church I had been a part of for a quarter of a century. I had many friends in that church who were very dear to me. And I knew full well that most of them would not be my friends after I left the convention. So I wanted to know beyond any shadow of a doubt that the rumors I had heard were ac-

tually true before I left that church.

This Brother should do the same thing. If, after a thorough and impartial investigation, he finds that he can conscientiously support the convention, if he is convinced that our dear Lord is well pleased to have him do so, then by all means support it.

But I found that I was helping to pay the salaries of a great host of missionaries who could not preach the gospel simply because they did not believe it. I found that in one foreign country there were some twenty-one Southern Baptist missionaries and only two of them could preach well enough to be used in a revival. I also found that in this same country the native Baptist convention brought several charges against the Southern Baptist missionaries one of which was that they attended the movies even during church service hours.

Furthermore, I found that I was helping to pay the salaries of a host of so-called Baptist seminary professors who deny the Word of God they claim to be teaching. They deny the creation, the fall of man, his total depravity, the Virgin Birth, the bodily resurrection, the bodily ascension, the bodily return of our Lord, salvation by grace, the security of the believer, the immortality of the soul, and the existence of a literal heaven or of a literal hell.

If this Brother can help pay these salaries and then lie down and sleep peacefully, he should by all means stay in the convention. He would be miserable out of it. But as for me, there was no peace of mind, no joy in my soul, no assurance that my prayers were coming up to the blessed throne of grace until I walked out of the convention, never to return.

After leaving the convention I wrote three different tracts, "Why I Withdrew From the Convention," "Scriptural Reasons Why I Withdrew," and "The Devil and the Baptists." There have been well over 50,000 of these tracts distributed from Cape Town, South Africa and Auckland, New Zealand to Canada, and from the Philippines to West Germany. And not one person has ever called my hand on any statement in them. One convention pastor told me that every preacher in the Southern Baptist Convention knew that everything I said in (Continued on page 5, column 1)

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

"And they answered, "We can not tell."

—the Jews

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THE BAPTIST EXAMINER

MARCH 20, 1971

PAGE FOUR

The Forum

(Continued from page 4)

the tract was true. These tracts are still available if anyone should desire them.

One dear Brother in Tupelo, Mississippi, after reading "Why I Withdrew From the Convention," wrote me, and called me a Jonah. He felt that I would have no opportunity for service outside the convention. But had he followed me from San Bernardino, San Francisco and Sacramento, Calif. and Seattle and Sumas, Washington to Winston-Salem, N.C. and from Orange, Tex. and Miami, Florida to Chicago, Jackson and Detroit, Michigan, he would be forced to admit that a person has some opportunity to serve outside the convention. He then urged me to turn back to God. I wonder if he is the only one who thinks of God and the convention as being one and the same.

A member of the church from which I withdrew speaks of convention Baptists as the "old kind of Baptists. To hear some Baptists talk you would think that our Lord organized the convention on the shores of the beautiful Sea of Galilee. But the fact is, the Southern Baptist Convention celebrated its 125th birthday the 27 day of last December. This convention was organized at Augusta, Georgia December 27, 1845. She is just a "spring chicken" when compared to the independent Baptists churches just like the ones in the days of Paul.

If the dear Brother who sent in this question did not want to know all these things, he should not have asked the question.

Work Of Church

(Continued from page three) in an orphan's home.

Another false notion relative to the church is that the church is to furnish civic leadership.

If that be true, I am an absolute failure. I am not a member of the Kiwanis Club. I am not a member of any of these civic organizations. I do not find time

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for them. I know one Baptist preacher today that is a member of four different civic clubs. That man is on one committee after another, and he is so busy with those committees of his various clubs that he never has time to read the Word of God. He told me sometime ago on a Saturday afternoon that he was hurried to death to get home to start studying for a sermon for Sunday morning. He said that he just had been so busy on club work during the week that he hadn't had time to do any studying. I tell you, beloved, I don't believe that it is the business of the church to furnish civic leadership.

Another false notion is that it is the business of the church to entertain young people.

Now that is a thing I like to do. When it comes to the matter of providing recreation and social activity for young people, that is one thing that would appeal to me. My flesh would just flow out to that, and I think the flesh of every other preacher likewise would be enticed thereby. I think that is one reason why lots of preachers get entangled in the idea that entertaining young people is their business.

I turn to a Scripture that to me forever and all times puts a quietus on the idea that this is the work of the preacher, and the work of the church. Listen:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit."—Rom. 14:17.

I can remember a man who was a deacon in the Baptist church of which I was pastor. He was strong for having marshmallow feasts and hamburger fries and wiener roasts for the children in the fall of the year. He was strong for the idea of taking them on hay-rides and skating parties and things of that type. I am not saying there is anything wrong with any of it, but he was strong for these things. I might say this, although he was a deacon in the church, he didn't come to church very often. He hardly ever was there twice on Sunday, and most of the time he would miss both times on Sunday. He was strong for the things that catered to the flesh of the young people, but he did not have any intention whatsoever to serve the Lord by being regular in the house of the Lord himself.

One day, when we were in conversation, he said, "What are you doing for the young people of this community?" I said, "I'll tell you, brother, what I am doing. I am preaching to them the soundest doctrine that is preached in this community. Those that are the elect of God are enjoying it, and those that have an ear for spiritual things are enjoying it, and as far as I am concerned, that is all the task that God ever called me to do." Now, he seemed to think that I should be a nursemaid for all the children of the community, and that I should take them for outings of various types two or three times a week. I tell you, beloved, I do not believe that this is the work of the church.

II

THE TRUE WORK OF THE CHURCH.

When I use the word "church," I am referring only to a Baptist church. That is the only church our Lord ever started. That is the only church that He knows anything about, and it is the only church we ought to refer to. When we refer to anything else, we ought to be very careful to say that this is an organization. But when I talk to you about the work of a church, I am talking to you about the work of a Baptist church.

What is the true work of a Baptist church? I think we can say this, that we are first of all enjoined to carry out a commission that was laid down by our Lord, when He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:19,20.

This is His commission that He gave to His church. I ask you to find one thing in this commission that goes along, or coincides, with the false notions that men have as to the work of the church. In contrast to these false notions, the church is enjoined to do three things as you go into the world: preach the gospel, baptize those that are saved, and to teach the things of the Word of God unto those that have been saved. I challenge anybody to find anything else laid down within the Bible that is the work that He has given to His church.

Somehow, beloved, I have been perfectly satisfied to stay in the realm of the work that He has given. I know that other things pay big dividends for the time being. If you don't run out of hot dogs, you can keep a crowd of youngsters coming to church. Of course, it is woe be unto you when you run out of hot dogs! You are in bad shape then. They will quit you. It is an easy thing to take them to a skating party or a swimming hole, but woe be unto you when the time comes that you run out of nickels and dimes and quarters to pay their way to the skating party and the swimming hole! I say to you, this commission that is given to us in Matthew 28: 19,20 is, in my opinion, the business of every New Testament Baptist Church.

I'll go further and say that it is especially enjoined upon us that we shall preach the gospel, for we read:

"So, as much as in me is, I am ready to preach the gospel to

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY
GRAHAM

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you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:15,16.

You'll notice also, in giving the commission, that the Lord Jesus Christ said:

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

It doesn't say one thing about feeding them. It doesn't say one thing about preventing war. It doesn't say one thing about cleaning up the community. It doesn't say one thing about taking care of orphans. It doesn't say one thing about furnishing civic leadership for the Lions, and the Rotary, and the Kiwanis. It doesn't say one thing about entertaining young people. Rather, it says, "Go ye into all the world, and preach the gospel to every creature."

When I read this, I am reminded also that elsewhere in the Word of God we are told to preach the pure gospel — not a diluted gospel, for Paul says in writing to the churches of Galatia:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that

(Continued on page 6, column 3)

Theodosia Ernest

(Continued from page 3)

His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."

"I do not see," said Mr. Percy, "how we can limit the application of this language to the Church at Ephesus. It is the Church for which Christ died: that Church which He loved and gave Himself to purchase: that Church which He is going to present to Himself as a glorious Church, holy and pure, without spot or wrinkle, or any such thing."

"Yes," said Mr. Courtney, "it is the same Church which He said He would build, in Matt. xvi. 18: the same Church to which He directed the offended brother to tell his grievance; and through which His wisdom was to be made known to the principalities and powers of heaven, and through which He is to be glorified for ever. And this, we have already seen, it not any particular local Church—much less is it all the Churches united into one great collective 'universal' Church. Read the 23d verse again. It furnishes the key to the right understanding of the whole passage. Christ is the head of this Church, which He loved, for which He died, and which He will sanctify and save — just as the husband is the head of the wife. The husband is the head of the wife, as Christ is the head of the Church. Now, what is here meant by the wife? Is it all the wives in the whole world considered collectively as making one great conglomerate universal wife? Not at all. The wife is put as a representative word. It stands as the general name or title of married women. It does not gather all married women into one immense wife, visible or invisible, 'universal,' but simply means that every wife of the whole multitude has her own husband for her guide, her protector, and her lawgiver. And just so is Christ the head, the protector, the Saviour and ruler of His Church. As 'the wife' does not here mean all wives in one, so 'the Church' cannot mean all Churches in one. But the meaning is that each and every true Church of the whole multitude of Churches is connected to Christ by a union so intimate and tender that it resembles that between the husband and the wife; and, indeed, it is as though every Church were a part of His very self: 'bone of His bone, and flesh of His flesh.'

"The word church stands here, as in the other places of this sort which we have examined, not for a great amalgamated whole, but for each one of all. Just as Paul, when he says, the unbelieving husband is sanctified by the wife, cannot possibly mean that all the unbelieving husbands in the world are to be regarded as constituting one great collective 'universal' husband, who is sanctified by one immense collective, visible or invisible, 'universal' wife, but only that each and every unbelieving husband stands in this relation to his own believing wife.

"This same rule applies to all these passages, which seem at first glance and have been generally supposed, to refer to all the multitude of Churches viewed collectively, as one great conglomerate Church. There is no such a Church; there never was such a Church; and, from the very nature of the case, there never can be such a Church upon the earth. We may imagine something of the kind; and as the poet 'gives to airy nothings a local habitation and a name,' so, when we have conceived of all Church members as though they were assembled in one vast *ekklesia*, we may give a name to this conception, and may call it the 'Church universal,' but it will have no more reality when we have thus named it than is had before. It will still be a mere creation of the brain. And I do not discover that either Paul, or any other writer in the Word, ever conceived of it or named it. The Church of Christ, as the executive body in His kingdom, must of necessity be a visible and working, business-doing body. It cannot be invisible: it cannot be universal. If it were, it could not be an actual (*ekklesia*) assembly.

"The kingdom may be universal. The kingdom includes all the Churches. The visible kingdom includes all who have professed their faith in Christ, and been baptized, even though they may not be members of any Church. The Ethiopian officer was in the visible kingdom, when he and Philip came up out of the water, but he had not yet united with any Church.

"There is also an invisible kingdom of Christ, which reaches farther still. Every one who has trusted in Christ, and in his heart has taken Him for his Lord, is a subject of this kingdom. Christ's people are not all within His Church. There are some even in the realms of Antichrist himself; for He when mystical Babylon drunk with the blood of the saints, is about to be destroyed. 'Come out of her, my people, lest ye be partaker of her plagues. The Church is not the kingdom, nor is the kingdom the Church; but the Church is an institution of the kingdom, just as the courts of law are an institution within the State — making a part of the State authorized by the laws of the State, and doing a certain kind of business under the authority of the State, but not constituting the State. It is true, nevertheless, that every subject of the invisible kingdom is required, by Christ's law, to become, if practicable, a subject of the visible, by a profession of his faith, and baptism; and it is also true, that it is the duty and the privilege of every such subject of the visible kingdom to become, and continue, if possible, a member of some Church. It is only as a Church member that he can participate in the business of the kingdom, or partake of the emblems of the Saviour's broken body and poured-out blood, in remembrance of Him.

"We have now examined every place but one, and that will hardly give us any new light upon the question. It is Hebrews xii 23 — a passage confessedly highly figurative and very obscure. It seems to me most probable that the apostle (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

employs the word here in its common Greek sense, as denoting merely an assembly, or convocation of select individuals; and not in its appropriated use at all. He is contrasting the Jewish economy with the Christian dispensation in general. Their fathers, under the law, came to Mount Sinai — a literal mountain that could be touched; a mountain that glowed with fire, and was shrouded with blackness of darkness and tempest. They heard the piercing sound of the awful trumpet, and a voice spake such fearful words that those who heard them entreated that they might never hear them any more. And so terrific was the scene that even Moses quaked with fear. Such was the terrible aspect of the law. But ye, who live under the gospel, have come to Mount Zion — a mountain of peace, security, and beauty — unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written (or registered) in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. These are the things presented by the gospel.

"Now, they are represented as having come up to the heavenly Jerusalem. It is there they meet with the countless company of angels. It is there they find the 'panegurei' rendered 'general assembly,' but meaning, literally, a great festival gathering, and there they meet an 'ekklesia' of the 'first-born,' of those who are special favorites; for such was the Hebrew use of the term; or of those who had the birth-right, and who were registered in heaven.

"Now, the Greek 'ekklesia' was an assembly of called and qualified citizens, invested with certain rights, and registered in the city records. So Paul speaks here of a chosen assembly of privileged persons, whose names were registered in heaven, as having their citizenship there."

"Let it mean what it may," said Theodosia; "I do not see that we can learn any thing from it about the constitution and nature of the Church of Christ on earth, unless it be that it should consist only of believers whose names are written in the Lamb's book of life."

"Well," said the strange lady, "I am glad you have gotten through with this tedious task at least. I never knew before how much the Scriptures said about the Church."

"Nor I," said Theodosia; "and I am glad to find their teachings are so uniform and simple. I shall hereafter always

(Continued on page 8, column 4 and 5)

Work Of Church

(Continued from page five)

trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:6-9.

In Paul's day, after he left the regions of Galatia, there were false preachers who came in, and those false preachers led the people astray. They led them astray to the extent that they preached another gospel. Paul said, it is not really another gospel; that is just a name we'll call it by. It is really a perversion of the gospel of Christ, and if an angel of God were to come down from Heaven, and were to stand in all of his shining glory, and all of his resplendency before you — if that angel were to stand there and preach any other gospel, let him go to Hell."

Now, beloved, that is mighty plain language, but that was exactly what Paul said. The work of the church is not only to carry out the commission and preaching the gospel, but we ought to be mighty sure that we preach the pure gospel — all of it, every bit of it, and only the pure gospel.

Listen again, as Paul says:

"I am set for the defence of the gospel."—Phil. 1:17.

Beloved, our business as a church is not to look after the bodies of men. Our business as a church is not to take care of the flesh of men. But our business is to preach the gospel. We are set for the defense of the gospel, and we ought never to be satisfied with preaching anything but a pure gospel, and defending it even with our lives unto death.

Paul goes further and says:

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"—I Cor. 9:16.

That is the business of the church, to preach the gospel, and woe unto me if I fail to do it. I ought to preach the gospel, the whole gospel, and nothing but the gospel — not a perverted gospel. I am set for the defence of the gospel, and woe is unto me if I fail to preach it.

CONCLUSION

There is a lot of difference in the Word of God as to what God says is the work of the church and what the world thinks is the work of the church. The world's standards, and the world's ideas, and the world's philosophies are entirely different to what this Bible gives us.

In fact, I'll go back to the first Baptist preacher that ever lived and I look at him as a model. He was a strange fellow. He had strange clothes; he had a girdle around his loins. He had strange food: locusts and wild honey. He had a strange message — "Repent!" He had a strange rite: baptism by immersion. He had a strange challenge in his voice, for He said, "You look like a bunch of snakes to me. Who has warned you to flee from the wrath to come?" There wasn't any compromise about that first Baptist preacher. If I would take the

time, I could show you that He was a Five-Point Calvinist. He was a TULIP Baptist; He believed in total depravity; he believed in unconditional election; He believed in a limited atonement; He believed in irresistible grace; He believed in perseverance and preservation. That first Baptist preacher was exactly a model for every Baptist preacher, and the material that he prepared out of which Jesus started His first church is a model for every church down to this age, and there is not one time that you ever read of these extraneous things coming into that church.

I say to you, beloved, the work of the church is not to take care of the bodies, but the work of the church is to give the gospel, the whole gospel — not perverted gospel, but all the gospel to the people of the world. And woe be unto the preacher or the church that fails to carry out the job that has been laid down for the church to do!

May God bless you!

Burket's Report

(Continued from page one)

a sect called the "Bahai," an off-spring of Mohammedism. This is fairly new in the area and has not gotten much of a following as yet.

One day as Jessie and I were walking toward a house we saw a man hanging out a wash. He greeted us warmly and asked us to go into the house and have a seat and he would be in soon. The house was immaculate and comfortably furnished. Soon he came in and said that he had met me at the hospital, and then I remembered him. That day at the hospital he had asked me the question, "How can I know if I have the Holy Spirit?" Before I had a good opportunity to answer him Scripturally, his friend came to be taken home and he had to leave. So this day he asked me the same question. It came out that his wife had become very ill and although both of them were saved and members of the local Southern Baptist Church, their children persuaded them to take the wife and mother to an A. A. Allen meeting to get healed. Since the doctors could not help her, this man gave in and spent about four hundred dollars

taking her to different faith healers, to try to save her life. However, she passed away and this man regretted his lack of faith in going to those quacks and letting his children tempt him this way.

Later on, this man told us that he was glad we were trying to reach his people with the Gospel. He said that it is becoming ever more difficult to work with the Navajo people, as the Navajo Tribal leaders are calling to the people to come back to the old religion and ways and leave the white man's God alone. More and more the Tribe is planning all sorts of ceremonies and dances to keep the people away from the churches. Even in his neighborhood the people will not listen to him, and make fun of him for serving the white man's God. He told us to do all we can now for soon we will not be able to get any to listen to us. We can see this, for the ones that we have been working with, just seem to have deaf ears when the Gospel is preached.

I have always been curious to know what benefit the people claim from the use of Peyote in their church services. On one of our visits to this area, I knocked at the door of a home and a young woman came to the door. I introduced myself and she hesitated for some time and then asked us to come in. I asked her if she attended church anywhere and she said she belonged to the Native American Church. I said that I was acquainted with her church, and then almost as if she was apologizing, she said, "What am I supposed to do if I live with my parents and they all belong to this church?" She seemed interested as I gave her the Gospel, and listened quietly. Then when we asked her if she had any questions about what I had told her she asked the above question. I had a good time talking to her about these things from the Word. Then Jessie asked her if she would answer a few questions for us. She asked, "What do you get from using the Peyote drug in your services?" The girl told us that the Peyote makes you happy, makes you want to help people, and love them, and just helps you to live better. Since she professed to know Christ we asked her if she didn't do all these things anyway without the use of the drug. She said she

(Continued on page 7, column 1)

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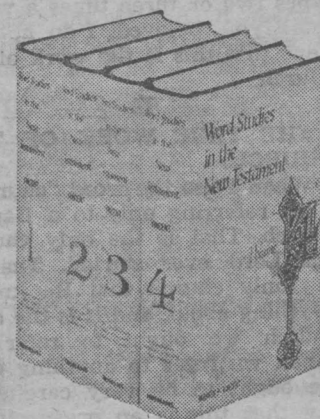
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Write Brother Burket frequently. His address is:

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Burket's Report

(Continued from page 6)
could, but the Peyote helped her, and that in spite of what we thought, that Peyote was NOT a drug. She claimed that only after using the Peyote for many years, that then, the older folk had visions and could see all the things that we had heard about.

The narcotics problem has become a real headache and concern to the people of Farmington. Three young people have died here recently in two weeks as a result of the use of drugs. The people, one a girl of nineteen and a young man well known in town about twenty, both died of overdose. The other a boy of fourteen shot himself while under the influence of drugs. There is much being done. The teens have formed a "Hot Line" Service where all who need help, or want help can call in any hour of the day or night, and talk to someone about their problem. Our three young people take turns helping out at the center one evening a week. As a result of all the publicity that the three deaths provided, a group of people came into town who call themselves "Jesus Freaks." These are former dope addicts, who profess to have been saved, and are released from desires and addictions to dope. Two of these young men came to our home one evening after meeting two of our children at the center. They still had their long hair and beards as they feel that they can reach and talk to their former kind easier if they still have some

things in common. They are clean and neat and have the philosophy that you can love people into the kingdom of God. They tell every one, "Jesus loves you, and we do too." The young people are impressed with their lives, as young people like someone to follow, but some of the pastors have asked these people not to come to their churches. I have talked to them a few times and although most of their time is spent in reading the Bible, they want no part of "Doctrine." They say, "we just want love." So the world goes.

I have been doing some visiting in Farmington as I mentioned and get promises of better attendance at our services but find that promises do not fill seats. I expect, Lord willing, to spend more time on the reservation as the weather gets warmer as it will be necessary to stay for a few days at a time as the distance gets greater from Farmington. It would be great if some of the folk who are interested in seeing the work first hand, would come and spend some time out on the field with us. It is very difficult to write about this kind of work as so much of it is a repeat of what we have written before.

I would like to say in closing that we are so thankful for all of you who stand so faithfully behind us in prayer and in your gifts. We thank the Lord for you. We ask your continued support as we seek to reach out into these other places that have no Gospel witness.



Egypt

(Continued from page one)
nations are bitter toward the State of Israel and demand revenge. There is little doubt that when Egypt re-equips her armed forces round four will occur. Mr. Nasser declared before his death: "We aim at the destruction of the State of Israel."

Many are wondering what the prophetic Word reveals about the future of Egypt, and what will be the final outcome of the Jew-Arab crisis. The prophecies of the Bible give a clear answer to this question. Outstanding things are going to happen to ancient Egypt.

God's judgment upon Egypt commenced in the days of Moses when the army of Egypt was destroyed in the Red Sea. This was punishment for making the Hebrews slaves.

Another instance of God's judgment upon Egypt is seen in the prophecy of Ezekiel. I now read to you from the book of Ezekiel:

"Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast upon thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries." (Ezek. 29:8-12).

It is believed this prophecy was fulfilled in the days of Nebuchadnezzar when he carried away Egyptian captives, desolated their land and then allowed numerous Greeks to migrate to Egypt. The forty years of punishment compares to the forty years Israel wandered in the wilderness.

The prophecy goes on: "Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: And I will bring the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." (Ezek. 29:13-15).

Anyone familiar with history and present day conditions knows that this prophecy has been literally fulfilled!

The prophecy goes on and indicates in Ezekiel 30:13 that Egypt would never again have a native prince to rule: "There

shall be no more a prince of the land of Egypt." Egypt was conquered by Alexander the Great. Then it was ruled after that by one of Alexander's four generals. Later it was ruled by Rome. Then by the Mohammedans. Then later by the Turks. It was then ruled by France and Britain. It became a republic on June 18, 1953. The Egyptian rulers today are not princes and most are not Egyptians. Egypt is ruled by native Arabs. This prophecy has been also fulfilled because Egypt has not been ruled by a native prince for twenty-five hundred years.

Israel And Egypt At Peace
Under the everlasting reign of King Jesus the Jew-Arab crisis will end. The one-time warring powers will live together in peace as will all the nations of the earth. Egypt is going to experience a great revival in the Millennium when Israel is regathered. The Prophet Isaiah speaks in the 19 chapter of his prophecy about the rule of Antichrist over Egypt. In verse 4 he says: "And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts." Then in verse 5 to 17 speaks of the panic which the rule of Antichrist will cause in Egypt.

Then he speaks of a coming revival in Egypt which will come in the Millennium. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." (Isa. 19:19-21).

The best is yet to come. Here

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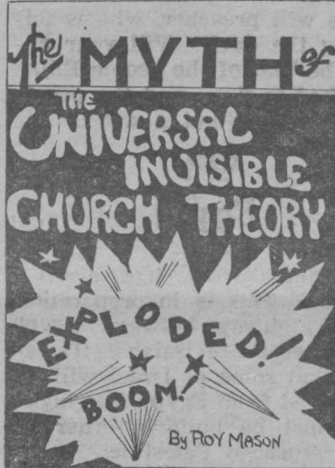
is the real end of the Middle East muddle. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. 19:23-25).

The Prophet Isaiah declared in the 11th chapter of his prophecy: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." (Isa. 11:15-16).

The tongue of the Egyptian Sea is the northern end of the Red Sea. This prophecy predicts that in the future the topography of this land will be changed and what is now water will become

(Continued on page 8, column 3)

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shall be no more a prince of the land of Egypt." Egypt was conquered by Alexander the Great. Then it was ruled after that by one of Alexander's four generals. Later it was ruled by Rome. Then by the Mohammedans. Then later by the Turks. It was then ruled by France and Britain. It became a republic on June 18, 1953. The Egyptian rulers today are not princes and most are not Egyptians. Egypt is ruled by native Arabs. This prophecy has been also fulfilled because Egypt has not been ruled by a native prince for twenty-five hundred years.

Egypt Conquered By Anti-Christ
After the Rapture of the Saints and the beginning of the Tribulation period, Antichrist will conquer Egypt. Daniel the prophet disclosed this information. Now he refers to Egypt by the expression, "the king of the south," ten times in his book. The expression was used to point to several different kings of Egypt, six of them in the past and one still to come. Daniel 11:40-45 speaks of a yet future king in Egypt who will engage in a military campaign against the king of Daniel 11:36 who is the Antichrist. Now let's read Daniel 11:40-43:

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind with chariots, and horsemen, and with many ships; and he shall enter into the coun-

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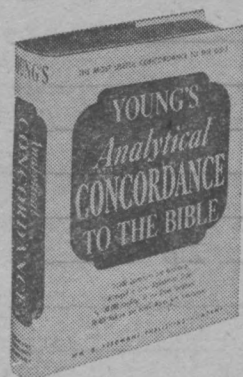
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A Call To Baptists

(Continued from page one)
by grace. Evidently they have not been taught the definition of the word "grace", which means an unmerited favor from God toward His elect.

I am not a highly educated man but I do know the difference between the past, present and future tense of some words.

I believe man HAD a choice, but he does not HAVE a choice as to accepting or rejecting Christ Jesus. Man lost his choice in Adam in the Garden of Eden. If a man HAS a choice, why would a man choose to reject Christ and go to Hell, when he could receive Him and be spared from such a place?

At the Calvary Baptist Mission we preach that salvation is a gift of God. We don't, as Paul said in

Galatians 2:21 frustrate the grace of God by telling people to open their heart's door and let Christ in, which would be a work on the individual's part. Paul said if salvation is by works, then it is no more of grace. If it is of works then God is a murderer for Christ would have died in vain. Yes, we preach repentance and faith toward our Lord Jesus Christ. See Acts 20:21. We tell our people that the Spirit of God convicted them of sin and made them willing to receive Christ. Repentance and faith in Christ is the evidence of salvation. Every child of God will rejoice in the teaching of repentance and faith in Christ because this ensures the believer of his salvation, because the believer has experienced this for himself, personally.

Lost people have told me this precious truth of the sovereignty of God is unfair, because we would be like puppets on a string. I'm thankful I can be a puppet for God, knowing that I am saved by His grace, than to be a lost man, who is a puppet for the devil, doomed for an ETERNAL hell. Do I hear any "AMENS," brethren?

I pray that if you are lost, and have read this far that God will convict and save you and bring you to realize how He has saved you. You will then be enabled to give God all the credit for the salvation of your soul. I trust then you will rejoice in the wonderful teaching of this truth as we who are already saved have been doing.

As you read this I will ask you the same question that Elijah asked the people he preached to in his day. Whom are you serving? The true and living God, or a free will preacher, who is following the devil? Will your answer be that of the people Elijah preached to "... and the people answered him not a word."

Egypt

(Continued from page seven)
dry land. This is in preparation for a highway between Egypt and Israel. Since Isaiah 11:11 reveals that some of Israel will be regathered from Egypt, this highway must be built in order to their return to Palestine.

Egypt will keep the feast of tabernacles like other nations during the Millennium. Zechariah 14:16-18 reads:

"And it shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, where-with the Lord will smite the heathen that come not up to keep the feast of tabernacles."

The Middle East muddle will end but only after some bitter lessons are learned. The conflict will not be terminated by America or Russia or the United Nations. This knotty problem can only be untangled by the King of kings. How wonderful when this shall happen! No more commando attacks against Israel! No more reprisals against Arab countries. No more homeless Arabs or Anti-Semitism! Both Jews and Arabs will dwell together in mutual respect. The conflict between Isaac and Ishmael will end for ever.

Oral Roberts

(Continued from page one)
Psa. 99:8.

Mr. Roberts, God has not promised to bless the use of men's

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Theodosia Ernest

(Continued from page six)

know what a Church is, and what is not a Church. Do you not think, Doctor, you will now be able to know one when you find it?"

"I must confess, madam, that what we have found differs so much from my preconceptions -- from all that I was taught in childhood to regard as the Church, and which I have always thought of as the Church -- that I must take a little time to go over the ground again. I want to think about it, and pray over it; and then I may be prepared to answer your question. At present, I am sure all the company must be weary of this long discussion. Let us postpone any further conversation on the subject till tomorrow."

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

inventions, nor to honor the mingling of praise to Him with heathenish entertainment; Quite the contrary! 2 Cor. 6:14-18; Rev. 18:3-5.

Certainly you may answer these things to your own satisfaction, but will your answer satisfy the Lord?

"The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." -- Jere. 17:9, 10.

Mr. Roberts, I am sending this letter for publication as an "Open Letter to Oral Roberts", to The Baptist Examiner, but remember sir, do not send any more of your material to my address:

Sincerely, Lee Williams
Pastor, Sovereign Grace
Baptist Church
Hanahan, S. C.

Right And Wrong

(Continued from page one)
any big, big-brow ecclesiastics. "One is your Master, even Christ and all ye are brethren," said Jesus. From the time the "medicine man" of ancient days plied his graft, men have been exploiting people in the name and under the guise of religion. Heathen religions had "priests" (medicine men) and they hoodwinked and fooled people for what they could get out of them. A "hierarchy" is just as blameworthy.

THE ROYAL WAY. Church and state have often been connected, and temporal rulers have also become spiritual rulers. For instance the head of the Church of England is the Queen. Nice lady though she is, there is no Scripture warrant for a ruler of a country being the head of a church. Union of church and state is a fearful evil, and one that has produced trouble of all sorts.

THE EPISCOPAL WAY. "Episcopal" Churches are churches ruled by bishops. The New Testament speaks of bishops but they were simple (Baptists) preachers, and not ecclesiastical dignitaries.

THE DENOMINATIONAL WAY. That is the modern Baptist way that has grown up the last few years. Many pastors and many churches consider each Baptist Church as a small fragment of a big thing which they term "The Denomination." The super-government of the "Denomination" which is largely in the hands of leaders that Baptists have no part in selecting, establishes the program which churches and pastors must support without criticism or question. A Baptist Church at Rocky Mount, N.C. withdrew by majority vote from the local association, the state and Southern Baptist Conventions, and they had their church property taken away from them. Baptist Churches are throwing away their liberty, and are rapidly creating a sort of hierarchy. Pastors are afraid to protest for fear it will mean ministerial suicide for them. The situation is such that independent Baptist Churches are springing up. "Bible Baptists" are thriving because of the situation that exists. Unless there is a cessation of the overlordship that is being practiced, more and more, then more churches are going to be lost to Southern Baptists.

WHAT IS THE BIBLE WAY?

The New Testament teaches the complete freedom of the local church. It has one Head -- Christ. (See Ephes. 1:22; 5:24). It is a DEMOCRACY. (See Acts 6:5-6). No general ecclesiastical organization has any right to dictate to a church or to provide its program or to interfere in any way with its affairs. All co-operation with other outside groups must be purely voluntary. Each church has a right to determine the kind and measure of co-operation with other groups. Each group has a right under God to plan its own program and to carry out its own plans. It is a wicked thing to discriminate against a church and to vilify it because it attends to its own business.

THE HOLY SPIRIT SHOULD BE THE LEADER -- not some dominating ecclesiastical force. When a CHURCH IS PASTORLESS that church should prayerfully seek the Lord's guidance in the call of a pastor rather than resort to wire pulling. When a pastor is without a church he should seek the Lord's guidance, instead of looking to the "State Secretary" for a job. The Holy Spirit led the church at Antioch to send out Paul and Barnabas. Let a church of this day send out some missionaries, and that church gets blamed severely for it. No matter what the Holy Spirit leads to do -- all of their work ought to be "under the Board!" The same persons who criticize a modern day church for sending forth a missionary, likewise would oppose the Antioch church in what it did. But read Acts 13:1-3 and see if what happened was not directed by the Lord.

The whole work of a church ought to be Spirit led and directed --not dominated by men who may be directed by selfish rather than divine motives.

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