

The Eternal Ages

"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

WHOLE NUMBER 1706

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

The meaning of the word

We find a play on two Greek words here. The Lord Jesus Christ was pointing out that Peter's name meant "a piece of rock." Then we find He said, "I will build my church upon a huge rock," like the Rock of Gibraltar. It is the business of the Lord's church to preach the gospel of the Lord Jesus Christ. We have many books today pertaining to evangelism. A few years back I read a book on "Let's Build An Evangelistic Church" by Bro. Jack Howells, who is pastor of the First Baptist Church of Hammond, Indiana. After reading this book I could not go along with

The power behind evangelism in the church of the Lord Jesus Christ is the power of the Holy Spirit, and our preaching, our witnessing, is futile if we are not motivated by the power, through the power, and born along by the

**MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT**

Jesus instructed them to wait. Beloved, they waited, and the Spirit did not come because of

I once thought that time would end when the great white throne judgment was completed. I got this idea from the King James (Continued on page 6, column 3)

Yes, the Lord Jesus Christ said, "Ye shall be witnesses unto Me; ye shall evangelize. It is your business to evangelize. I have commissioned you to preach the gospel to every creature, in Je-

(Continued on page 7, column 3)

Lincoln Park, Michigan

Presbyterians began after the time of Jesus Christ. Therefore, they are not N.T. churches. Presbyterians claim to be Protestants. In doing so, they admit they came of Roman Catholics. Their theology and beginning are found in John Calvin and John Knox.



Although both were in many ways upholders of the Truth, neither was completely Scriptural in his views. Jesus Christ founded a church during His earthly ministry. Presbyterians are not that church.

II
Presbyterians baptize babies in opposition to Scriptural baptism. Baptism in the Bible is only for those that believe in Jesus Christ as Saviour. If baptism were for babies, why wasn't Jesus baptized as a baby? Presbyterians and others use O.T. ceremony and circumcision to prove infant

baptism. Nowhere in the Bible is circumcision ever remotely equated with baptism! They say infant baptism dedicates a child to the Lord and yet no such command is given in the Bible.

III

Presbyterians baptize by sprinkling and pouring, neither of which is Scriptural. It is argued by Presbyterians that pouring is typical of the anointing of the Holy Spirit. Says who? Baptism can Scripturally only represent the death, burial and resurrection of Jesus Christ. The Holy Spirit's work of anointing, is typified by oil, not water, and besides no command is ever given to observe the Spirit's work. If this Presbyterian assumption is correct, how about sprinkling? What is it typical of? Immersion alone is Scriptural as baptism (Continued on page 8, column 5)

A Sermon by Pastor John R. Gilpin

"DISOWNED AT LAST"

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."
—Mt. 7:21-23.

Several years ago, I was in Richmond, Virginia, preaching, and on learning that there was a dog show in town, I went to the

About a year later, a man dropped dead on a dance hall
(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Disowned At Last"

(Continued from page one)

floor, and in the providence of God I again was thrown with an individual who knew both him and me. He made this statement: "I'd hate to die and come up on the morning of the resurrection from having died on a ballroom floor."

These individuals about whom I have read weren't being tested at death, nor were they being tested on the morning of the resurrection. Instead, their acts, their deeds, their preaching, their religion, and all that might be said relative to their religious life, was tested — not at death, not on the morning of the resurrection, but was tested at the judgment bar of God. The Word of God says that Jesus said to them, "I never knew you; depart from me, ye that work iniquity."

I

THEY WENT A LONG WAY IN RELIGION.

They said, "Lord, Lord." In other words, they had a Lord-saying profession. Two times in these three verses, there is that expression whereby they called upon Him and said, "Lord, Lord." I say, beloved, they went a long way in religion — far enough that they had an open profession whereby they called Him "Lord," and for emphasis, duplicated the word.

Not only did they have a Lord-saying profession, but they had performed a high-class Christian service.

They weren't immoral rakes. They weren't the scum of the earth. They weren't gamblers and thieves and people of that type. Rather, beloved, they had performed a high-class Christian service.

Especially is that true in view

of the fact that they were preachers of the Word of God. When they made their defense, they said, "Lord, Lord, have we not prophesied in thy name?" or in other words, "We have preached big sermons in your name."

It would seem to us that if a man were a preacher, that that ought to be enough to guarantee his salvation, but not so. Listen:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel: for SATAN himself is transformed into an angel of light.

Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their works."—II Cor. 11:13-15.

These verses tell us that the Devil is an angel of light, and that the Devil has his preachers who are ministers of righteousness.

I would rather imagine that a preacher who is unsaved is the best work that the Devil ever produces. I am sure that a drunkard — one who is in the lowest state so far as drunkenness is concerned, is a poor advertisement for the Devil. It certainly doesn't speak well for the Devil to see a man staggering along the street unable to circumnavigate under his own power. But to see a high-class gentleman, a man who is a man among men, a gentleman among ladies, a man who cares for culture and has a civic pride, is a member of all the clubs in the community — I say, beloved, such an individual is the Devil's best advertisement.

That is what we have in these preachers here. They had gone a long way in religion — far enough that they called Him "Lord, Lord;" far enough that they had a high-class Christian service.

I might go further and say that they had attained remarkable success. Talk about people going a long way in religion. These folk had attained a remarkable success in their religious profession.

The Word of God says that they had been instrumental in casting out demons. The Word of God says that they had done many wonderful works in addition to their preaching. Somehow God had used these unsaved preachers to get demons out of unsaved people, and though they themselves were unsaved preachers, they had done many wonderful works in the Name of the Lord Jesus Christ.

I tell you, beloved, they had obtained a remarkable success in their ministry. They had gone a long way.

They had been diligently orthodox. They had done everything in Christ's Name.

You'll notice that they said, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" In other words, three times they said, "We have done

what we've done in the name of Jesus Christ."

I say, beloved, they were diligently orthodox. You'll not find any crowd of men at the judgment bar of God any more orthodox than these men, for everything that they had done had been done in the name of the Lord Jesus.

In Revelation 2, when the Lord was commending the church at Ephesus, one of the things for which He commended them was the fact that they had done everything in the Name of Christ.

I look at this crowd and I say to you that they had gone a long way in religion. They had said, "Lord, Lord." They had a Lord-saying profession. They had a high-class Christian service. They had attained remarkable success. They had been diligently orthodox.

They weren't gross heretics. They weren't heretical so far as the Word of God was concerned. They weren't immoral folk. The Word of God does not indicate that this crowd of people that were lost were immoral.

Certainly they were not hirelings, because there is no indication that they preached for money, or that they preached just in order to please the congregation. Certainly you do not find anything here that would indicate that they were modernistic. The very fact that they did everything they did in the Name of the Lord Jesus Christ would

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show us that they were not modernists.

I tell you, beloved, when you read this passage of Scripture, you come face to face with the fact that here is a crowd that has gone a long way so far as religion is concerned.

II

THEY KEPT IT UP FOR A LONG TIME.

They had not only gone a long way in religion, but they had kept it up for a long time. They were never silenced by man in all their ministry. They had gone through life. They had died. The morning of the resurrection has passed. They are now standing at the judgment bar of God. They now find that they are unsaved. They have kept up their religion for a long, long time, to the extent that man never silenced them.

In fact, they were never disowned by the Lord Jesus Christ in this life. Look at them. They preached. They cast out demons. They did many wonderful things

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THE BAPTIST EXAMINER
SEPTEMBER 25, 1971

PAGE TWO

To Hold Revival For Carolina Church

Elder Wayne Cox will be in a revival meeting with the Grace Baptist Church, Winston-Salem, North Carolina, October 9 thru the 15th.



ELD. WAYNE COX

Needless to say, in view of our love for Brother Cox and for Pastor Joe Wilson, we would urge all of our friends who live in this area to attend this meeting. It would be a blessing to all who avail themselves of attending. Brother Cox is truly one of God's preachers and Brother Wilson, the pastor, is one of the very best. May God bless their ministry and fellowship together.

in His Name. Not one time did the Lord Jesus Christ ever disown them in this life. I say, beloved, they had kept it up a long time.

If you look at them to see that man had never disowned them, and that God had never silenced them — that man had never spoken contrary to them and neither had they been disowned by the Lord in this life, then this will lead you to see that they expected to enter into the kingdom of God, and they clung to this false hope right up to the very end — to the time that they came to the judgment bar of God.

Life has ended. Death has come. The morning of the resurrection has passed. Thus far, everything is all right so far as they are concerned. But now they are convinced that they are lost as they stand at the judgment bar of God.

I say, beloved, they have gone a long way in religion and they kept it up for a long time.

III

THEY WERE FATALLY MISTAKEN.

They preached to others, but never to themselves. They preached and others heard, but they never preached to hear themselves.

They cast out devils, but the Devil was never cast out of them. They attended to marvels, but

not to the essentials. They wrought miracles and wonders, but they were also workers of iniquity, for Jesus said, "Depart from me, ye that work iniquity."

Oh, can man be more mistaken than these! They had gone a long way in religion. They had kept it up for a long time until they got to the judgment bar of God. There they found that they were fatally mistaken.

While they were casting demons out of others, they should have had demons cast out of them. While they were attending unto the various works and wonders that they did in the Name of Jesus Christ, they should have been careful to investigate and see that they were actually workers of iniquity themselves. I tell you, beloved, they finally realized that they were fatally mistaken.

IV

THEY FOUND THEIR MISTAKES IN A TERRIBLE WAY.

The Lord Jesus Christ looked at them and said, "I never knew you."

He had been omitted. What an oversight! They had omitted and left out the most important One of all. They preached all right. They cast out demons all right. They did many wonderful works in His Name all right. But, beloved, they had omitted Jesus Christ from their lives. He says to them, "I never knew you," and He follows it by saying, "Depart from me, ye that work iniquity." The word for "depart" carries the connotation "depart forever; you'll never see me again."

I say, beloved, they found out their mistakes in a terrible way. They were strangers to the heart of the Lord Jesus Christ. He said, "I never knew you."

They weren't strangers in the church. Everybody knew them as pastor, bishop, elder. I imagine when they went to conventions that they weren't strangers there. They were well recognized by everybody. I am satisfied that this crowd was recognized by the world, but oh, they were strangers to the Lord Jesus Christ, who said to them, "I never knew you."

You say, "Brother Gilpin, the Lord knows everybody." Yes, in a sense He does, but there is a sense also in which He knows His elect very personally. Listen: "For the Lord knoweth the way of the righteous."—Psa. 1:6.

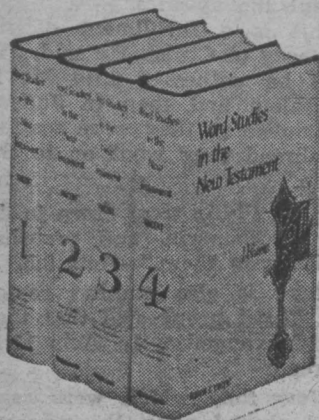
He knows the saints. He knows His elect in a very, very personal way.

Listen again:

"God hath not cast away his people which he foreknew." — Rom. 11:2.

This is talking about the Jews, and He says that the ones He foreknew, He has not cast away.

May I remind you, beloved friends, that these people were strangers to the heart of the Lord Jesus Christ. He said, "I never knew you." He knew that they were absolute strangers to the Son of God. He knows everybody (Continued on page 3, column 5)



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Any Christian may grow gradually so hardened that the sin he once abhorred does not move him at all.

THEODOSIA ERNEST

(Continued from last week)

Those in this country are the descendants of those in Europe, and like them, so far as differing circumstances will permit. From them they receive their ordinances and their

DIAGRAM OF THE PRESBYTERIAN CHURCH

MARKS OF A TRUE CHURCH		MARKS OF THE PRESBYTERIAN CHURCH
1st. It consists only of professed believers in Christ.		It consists of believers and their offsprings, and all persons baptized in infancy. See p. 403.
2d. Its members must have been baptized upon a profession of their faith.		The children of Church members are regarded as members even without baptism at all. P. 403-408.
3d. It is a local organization, and independent of all others.		It is a great confederation, of which each local society is but a part. P. 404.
4th. It has Christ alone for its King and Lawgiver, and recognizes no authority but His above its own.		It is ruled by sessions, by presbyteries, by synods, and a General Assembly. Pp. 405 to 407.
5th. Its members have become such by their own voluntary act.		Its members are most of them born such without their knowledge or consent. P. 408.
6th. It holds as articles of faith the fundamental doctrines of the gospel.		It holds for the most part to all the fundamental doctrines of salvation. P. 408.
7th. It began in the time of Christ, and has continued to the present time.		It is of comparatively modern origin, and came through John Calvin and the Reformers of Geneva out of Rome. The American organization was completed in 1789. P. 409.
8th. It never persecutes for conscience' sake.		In Calvin's day, and afterwards in Europe, it persecuted, but the American organization proper never has. P. 410.
9th. It must not be an apostate Church.		It was apostate in its origin, as coming out of Rome, and has never had the characteristics of a true Church of Christ. See pp. 411-414.

organization, and if they are not true Churches, these cannot be. We need only say of them what we presume their most devoted members will not deny: they not only receive infants as members, but where they have the power, as in Germany and Sweden, compel the parents by force of fines and imprisonments to bring their infants to be made members. They cannot, therefore, endure our first two tests, nor yet the fifth or eighth.

"The local societies are not independent, but each makes a part of a confederacy, which, where it is practicable, is co-extensive with the nation. They have not, therefore, our third mark. And, like the Presbyterians, they are subject to the rule of ecclesiastical assemblies above the local Church, and where it is practicable they are joined to the state, and, like the Church of England, own subjection to the civil power. Christ is not, therefore, their only king and lawgiver. Its confession teaches baptismal regeneration as plainly as the Prayer-book of the Church of England; Wesley's Sermons, or the Discipline. And the body of her communicants in Europe (though not in this country) evidently rely upon a sacramental salvation. It did not begin with Christ, but came out of Rome in the time of Martin Luther. It was, like the Church of England, a persecutor in its very beginning, while Luther himself yet lived, and give direction to its action. And, like those we have examined, though it has not apostatized since it began, it was apostate in its very origin. It has not lost the characteristics of a true Church of Christ, because it never had them. It has from the first been destitute of all the characteristics of a true Church but one: it did at one time hold the fundamental doctrines of the gospel, and many of its members do hold them still . . ."

"I can hardly feel satisfied," said Theodosia, "with the character you have given us of Luther. He may have been led into occasional acts of violence, but that he was a systematic and deliberate persecutor, or that he sanctioned by his precepts or example the claims of those who have since endeavored to compel men to receive his doctrines by the penalties of the civil law, I can hardly believe."

"Luther," said Mr. Courtney, "was a very great and, in some respects, a very good man; and his persecution of others serves to show how very far good men and wise men may go astray from the requirements of God's word, even while they hold and teach that it, and it alone, is to be the guide of every man, both as regards his faith and practice."

"I wish this blot were not upon his name. I wish that neither he nor Calvin had procured the death of others, for doing what they themselves had done and commended; that is, for simply thinking and deciding for themselves in regard to the teachings of the Word concerning their religious faith and practice. We may excuse them if we can, or as we can: but the facts are recorded in letters of blood, and must remain for ever a perpetual monument of the truth that the Churches founded by either one or the other were not and could not be true Churches of Christ; since they both began in blood; and when they had the power to wield the secular sword, did not spare to plunge it to the heart of those who ventured to read the Scriptures for themselves, and differ from their masters."

"But if you doubt about the facts, you will find an admirable summary of them in Luther's case recorded in 'Orchard's History of the Foreign Baptists,' and sustained by references to the most reliable historical authorities:

"Luther had no great objection to the Baptists in his early efforts. He encouraged the Muncer of Notoriety, who was a Baptist minister, and so highly esteemed by Luther as to be named his Absalom. Their united efforts greatly increased persons of the

Baptist persuasion. When the news reached Luther of Carolstadt rebaptizing, (that is, baptizing those that had only received popish baptism), that Muncer had won the hearts of the people, and that the Reformation was going on in his absence; he, on the 6th of March, 1522, flew like lightning from his confinement, at the hazard of his life, and without the advice of his patron, to put a stop to Carolstadt's proceedings. (Maclean's Mosheim, vol. 3, p. 45.) On his return to Wittenburg, he banished Carolstadt, Pelargus, More, Didymus, and others, and only received Melancthon again. (Ivimey.) . . . The success and number of the Baptists exasperated him to the last degree. He became their enemy, notwithstanding all he had said in favor of dipping, (while he contended with Catholics on the sufficiency of the word of God); but now he persecuted them under the name of re-dippers, rebaptizers, or Anabaptists . . . His half measures, his national system, his using the Roman liturgy, his consubstantiation, his infant baptism, without Scripture or example, were disliked by the Baptists. Yea, the Picards or Vaudois hated his system, and he hated all other sects.' (Pp. 344, 345.)

"And again: 'The tones of authority assumed by Luther, and his magisterial conduct towards those who differed from him, made it evident that he would be the head of the Reformers.' (Robinson's Researches, p. 542.) He and his colleagues had now to dispute their way with hosts of Baptists all over Germany, Saxony, Thuringia, Switzerland, and other kingdoms, for several years. Conferences on baptism were held in different kingdoms, which continued from 1516 to 1527. The support which the Baptists had from Luther's writings made the Reformers' efforts of little effect. At Zurich, the (Lutheran) Senate warned the people to desist from the practice of rebaptizing; but all their warnings were in vain. These efforts to check the increase of Baptists being ineffectual, carnal measures were selected. The first edict against Anabaptism was published at Zurich, in 1522, in which there was a penalty of a silver mark set upon all such as should suffer themselves to be baptized, or should withhold baptism from their children. And it was further declared that those who openly opposed this order should be more severely treated. (Ger. Brandt's Hist. Ref., vol. 1, b 2, p. 57). This being insufficient to check immersion, the Senate decreed, like Honorius in 413, that all persons who professed Anabaptism, or harbored the professors of the doctrine, should be punished with death by drowning. (Miln. Ch. Hist., chap. 16. Neal's Hist., vol. 5, p. 127.) It had been death to refuse baptism, and now it was death to be baptized. Such is the weathercock uncertainty of state religion. In defiance of this law, the Baptists persevered in their regular discipline; and some ministers of learned celebrity realized the severity of the sentence. MANY BAPTISTS WERE DROWNED AND BURNT. (Milner, Brandt, Ivimey). These severe measures, which

DIAGRAM OF THE LUTHERAN CHURCH

SIGNS OR MARKS OF A TRUE CHURCH		MARKS OF THE LUTHERAN CHURCH
1st. It consists only of professed believers in Christ.		It consists, so far as practicable, like the Church of England, of the whole population, made members by baptism in their infancy.
2d. Its members must have been baptized upon a profession of their faith in Christ.		Its members have mostly been made in infancy, before they knew there was a Christ.
3d. It is a local organization, and independent of all others.		Each society is but a part of a great ecclesiastical establishment.
4th. It has Christ alone for its King and Lawgiver, and recognizes no authority but his above its own.		It is subject to ecclesiastical judicatories, and in Germany, where it originated, and in Sweden, is connected with the state.
5th. Its members were made such by their own voluntary act.		Its members are made such in infancy, and, where it has the power, by compulsion of the law.
6th. It holds as articles of faith the fundamental doctrines of the gospel.		It once held to salvation by faith alone. Some of its members do so still, but its standards teach baptismal regeneration, and many of its members trust to the sacraments for salvation.
7th. It began in the time of Christ, and has continued to the present time.		It began with Martin Luther, and came out of Rome.
8th. It never persecutes for conscience' sake.		It persecuted even in Luther's day, and in every country where it has the power, it fines and imprisons Baptists to the present day. Pp. 516-422.
9th. It cannot be a Church that has apostatized.		It was, as coming out of Rome, apostate in its origin, and never has had the marks of a true Church.

continued for years, had the consent of the Reformers, which injured greatly the Lutheran cause. (Rob. Res., p. 543). It was the cruel policy of Papacy inflicted by brethren. Wherever the Baptists settled, Luther played the part of a universal bishop, and wrote to princes and senates to engage them to expel such dangerous men."

"But was it not against the so-called madmen or fanatics of Munster, commonly called Anabaptists, that these severe measures were directed? Was it not against the disturbers of the public peace, rather than those who held to adverse sentiments in religion, that these sanguinary measures were directed?"

"Not at all, madam. All this was years before the Munster rising; and consequently could have had no reference to that affair. These laws were passed in 1522. In 1525 there was an insurrection of the peasants, but they were Papists, and not Baptists. In 1529, Erasmus, the friend of Luther, said of the Anabaptist, (that is, those whom we now call Baptists,) 'These persons' (Continued on page 5, column 4 and 5)

"Disowned At Last"

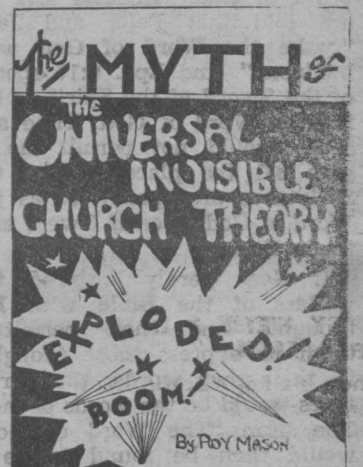
(Continued from page two)

from the point of foreknowledge, but He only knows His elect from the standpoint that He foreknew and chose them before the foundation of the world.

You'll notice that He doesn't say, "I once knew you and you sinned and lost your salvation." He didn't say, "I once knew you, but I don't know you now. He doesn't say, "I once knew you, and you lost your salvation." Instead, He said, "I never knew you."

If there is any one passage of Scripture that proves the security of the saved — how that people, once they are saved, are saved forever — it is this passage, for in it Jesus says to these who were unsaved, "I never knew you." If He had ever known them and they had backslidden, if He had ever known them and they had lost their salvation, He could not say, "I never knew you." If He did, He would have lied. Beloved, my God is not going to lie at the judgment. When He says, "I never knew you," He means exactly what He says. They had never been saved. They were workers, preachers, demon cast-outers, yet unsaved.

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They were religious, but lost, and in a terrible way, they found out their mistake.

As I say, they had gone a long way in religion, they had kept their religion up for a long period of time, and they were fatally mistaken. They found out their mistake in a terrible way when they came to the judgment bar.

Beloved, I believe there's many and many a preacher today standing up before a congregation, without a coat, as your pastor is this evening — I think there's many and many a man who stands before a congregation who comes in this class: religious but lost. Preachers, demon cast-outer, doing many wonderful works, yet strangers to the Lord Jesus Christ.

What a terrible mistake, yet men go on! They don't realize that they are unsaved. They think they are all right. They have no knowledge of spiritual truth, and they think that everything is all right between them and God. When they come down to die, and on the morning of the resurrection and ultimately to the judgment, they find out that they died, were raised, and now judged, unsaved religious professors.

In Matthew 23, Jesus talked to a crowd like that. It was a religious crowd that He had before (Continued on page 4, column 5)

THE BAPTIST EXAMINER
SEPTEMBER 25, 1971

PAGE THREE

The Baptist Examiner FORUM

"What is meant by verbal inspiration, and is this the position of all of the members of the forum?"

E. G.
COOK

701 Cambridge
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According to The Century Dictionary the word "verbal" has a number of different shades of meaning. One is, pertaining to or concerned with words only, rather than ideas, facts, or realities. Another is, dealing with mere words. So, if you believe in a verbal inspiration you believe that the original Bible was the actual words of God. One translation has II Pet. 1:21 saying, "not by the desire of man did prophecy come aforetime, but being carried along by the Holy (Spirit) men spoke words from God."

In I Kings 12:22 we are told that "the Word of God came to Shemaiah." In I Chron. 17:3 "the Word of God came to Nathan." In Lk. 3:2 "the Word of God came unto John." Luke 11:28 speaks of those "that hear the Word of God." In Acts 4:31 we are told that Peter and John "spoke the Word of God with boldness." And Eph. 6:17 speaks of the Sword of the Spirit as being the Word of God. Time and space would not permit me to give all the places where the Scriptures are spoken of as the Word of God, even if I were able to do that.

If God merely inspired the writers of the Bible with His thoughts and then permitted them to express those thoughts in their own words, the Scriptures would be the words of men. The term "The Word of God" would then be found to be a misnomer, that is, it would be a false name. I am fully convinced that the Holy Spirit used the vocabulary, and the style or mannerism of the different writers in giving us the Word of God. But I am doubly convinced that the writer was not left to decide what word to use in giving us this Word of God. I believe with all that is within me that the Bible in its original form was made up of actual words from God's own lips. If I did not believe that, I would refrain from calling it "The Word of God."

The meaning of verbal inspiration is the communication of God to man of truths which he could not have otherwise known. The result is that not only the thoughts, but every word expressed by the writers of the Bible were given to them by the

Lord. Thus, God supernaturally enabled some men to hear His voice, and then relate His words to His (God's) children by the means of writing them so we can read and understand them. Because the Bible is verbally inspired, it is without errors or mistakes; and it could not be mistaken anymore than God, its author, could be in error. Though it (Bible) was written by approximately 40 men over a period of several hundred years, it is only one book. The harmony which exists between its writers testifies to one author. Were their thoughts their own, I am sure there would have been many glaring inconsistencies and errors.

The historical accuracies of the Bible are truly amazing. Its scientific statements are abreast

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of all modern discoveries. The prophecies which have been fulfilled and which are yet to come to pass teach us that the author of the Bible is one who is omniscient (having all knowledge) and omnipotent (all powerful). By bringing to pass what He foreknew was to come to pass, one could only be He who created the worlds and all things therein.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." —Isa. 46:10.

Therefore, my position relative to the Scriptures is, that they were verbally inspired by God, and that those who wrote the Bible could not have written any other words than those which God breathed into them. God has recorded for our learning where one man thought he could change what God had spoken to him and found that it was impossible to change the inspired words of God.

"And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak." —Num. 22:38.

I have come in contact with some who argued that only certain portions of the Bible are verbally inspired. They insisted that the rest came about by the will of man. They then proceeded to point out contradictions, mistakes and errors, but when the contradictions, mistakes and errors

were examined in the light of their context and in harmony with other Scriptures, we find that the mistakes and errors were only in the minds of these who contended that they were not inspired. The case of Balaam testifies to all men that no man could write what God had not spoken to him.

The writers of the Bible tell us that their words were not their own, but were of the Lord. In the Pentateuch, the words "The Lord spake saying," "The word of the Lord," and "The Lord commanded" occurs approximately 400 times, and in the prophets approximately 1300 times. This weight of evidence witnesses to the fact that the Bible is verbally inspired and that it not only contains the words of God, but is from its beginning to its ending the words of our sovereign God.

In II Tim. 3:16, we find the purpose for the Scriptures, which is to instruct, reprove, and correct us. But if the whole is not verbally inspired, then how could it instruct, reprove and correct us, and who is to be judge as to what God hath said and the words of men?

The apostles Paul and Peter have written that their words were not of themselves; rather they received it from Heaven and spoken as they were moved by the Holy Spirit. Read Gal. 1:10-12 and II Pet. 1:20-21. The Apostle John, under inspiration, warns us concerning adding to, or taking away from, the words of this book. Read Rev. 22:18-19. Thus, my answer is I believe in the verbal inspiration of the Bible, and as I read each word, I receive it as the voice of my Heavenly Father, and I believe as I read His words, that they are to be followed and obeyed.



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First, let me say that I cannot speak for the other members of the forum. I believe, however, that in this particular question I can be reasonably sure that we all will agree.

In II Tim. 3:16 we have the verse that tells us exactly what the Bible teaches as to the inspiration of God's Word. "All scripture is given by inspiration of God . . ." The word inspiration actually is a word that means God breathed.

Matthew speaks of it in chapter 1:22. "Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet, saying . . ." The book of Hebrews begins with the declaration that God inspired the words of the prophets. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets." We see, also, that Peter preached of it. "Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." (Acts 1:16) We hear him as he tells us of this very thing in the book that he wrote under inspiration. "For the prophesy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21).

The Old Testament teaches this as well, let me quote an example "The Spirit of the Lord spake by me, and His word was in my tongue." (II Sam. 23:2).

Let me remind you that a Sovereign God can and does work

all things according to His will. He purposely gave us the different books written in different style for our learning. As He inspired the men to write, He also inspired the words, but He inspired them to write in their own style and manner.

We need to be reminded that the inspiration was in the Hebrew and Greek language and not the English. We have a translation of the Bible. As a result we have some words that were transliterated rather than translated, such as baptize and church. We also have some words that have a different meaning now than when it was translated. This must be kept in consideration when we study the Word of God. This is why Paul said: "For I am not ashamed of the gospel of Christ . . ." (Rom. 11:6).

ROY
MASON

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Those who believe in verbal inspiration, believe that the very WORDS of Scripture, as they came from God, are inspired. "In-breathed" of God, is the way it is put in the Greek. This is backed up by scores of instances in the Bible where we are told that God spoke certain words to certain persons. In one instance it says, "God spake all these WORDS."

"But," says the objector, "undoubtedly the different writers exhibited personal characteristics. John's style is different, for instance, from that of Paul." That is perfectly true and it is no real argument against verbal inspiration. Suppose a master musician who expertly plays half a dozen musical instruments. The music as it comes from the piano, the violin, or the harp, is the playing of the same musician, but the music bears the characteristic of the particular instrument that is being played. So with the message of God. It is inspired of Him, but it bears the characteristics of the human instrument whom he chooses to express himself.

The idea, common to the liberalistic seminaries; to the writing of the pseudo-scholars; and to

the preacher trained in the modernist school, is that God did not inspire the very words of Scripture, but only the general thought contained in them. The more extreme of this abominable bunch throw out the story of creation, the flood, etc. and make these to be mere myths. There is no valid view of inspiration other than that the Bible is verbally inspired. The various other views are in the nature of Satan's bunk!

Do all of the members of the forum believe in verbal inspiration? It will surprise some of you to know that we of the forum never get together and discuss questions. We live hundreds of miles apart, and have never consulted and "cooked up" the answer to any of the questions. Since we have never gotten together and talked about inspiration, I don't know what the other members believe. I will make a bold guess however, and that is to the effect that all believe in the verbal inspiration of the Bible.

"Disowned At Last"

(Continued from page three)

Him. He says that they were strong on their works. They were teachers of the law. They had great religious creeds and oaths that they swore by. They were tithe-payers. They had the outside of their life scrupulously clean. There were all these good things to be said about them, yet Jesus said:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" —Mt. 23:33.

Literally, Jesus said, "You look like a bunch of snakes to me. How are you going to keep out of Hell?"

Religious, but lost! Unsaved religious professors.

The Lord Jesus tells us of a group like this in Luke 18:9-14 when He tells about two men who went to church. One of them was a Pharisee, and the other was a Publican.

The Word of God says that the Pharisee stood off by himself and told the Lord how good he was fasting weekly, and how he paid his tithes, and all the good things that he could think of. He might as well have said, "Lord, taste me and see how sweet I am."

Finally, this Pharisee ended his prayer by casting aspersions at the poor old publican who was (Continued on page 5, column 2)

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—Christ

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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"MARTHA - MARTHA"

'Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.'—Luke 10:38-42.

"Martha — Martha." Can't you hear the tenderness in the Lord's voice as He speaks quietly to Martha? Martha — Martha, thou art so busy. Busy with the household chores. Busy with serving of food. Martha — Martha, these are not the important things. Labour not for the meat which perisheth. I have meat that ye know not of.

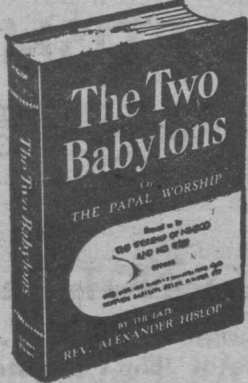
Martha seems to be an industrious woman. Very efficient. Later, when her brother died, we see Martha rushing out to meet Jesus — questioning Him about His delay in coming to them when they needed Him. But we see Mary sitting inside the house — waiting until the Lord calls for her.

Let's take a closer look at Martha in this present situation. No doubt the day started as any other. There is cleaning to do. Food to prepare. Water to bring

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in. Perhaps she is even hurrying so she will have a little time to visit with the neighbor woman at the well. Then, unexpectedly, she gets company. And not just anyone. But it's the LORD! No wonder she is scurrying about tidying up this, and straightening up that. Heading for the kitchen to check the food supply. Her mind racing ahead, anticipating the grand meal she will prepare for Jesus and His disciples. Aren't we told to be good homemakers? Aren't we instructed to be hospitable?

The answer is evident when we contrast these two women. Let's look a little closer at Mary for just a moment. Just part of a sentence but what a wealth of information. "... a sister called Mary, which also sat at Jesus' feet, and heard His word." We see Mary at the feet of Jesus. This is the place of subjection. The place of learning. The place of adoration and worship. She HEARD His word. She had hearing ears. She heard HIS word. Not man's word, but the WORD OF GOD. There is another word in this sentence that is significant. "... which ALSO sat at Jesus' feet, and heard His word." Mary did not neglect her responsibilities. But she ALSO sat at Jesus' feet, and heard His word. Martha — Martha, thou art troubled about many things but Mary has chosen that good part.

How many times have we postponed our Bible reading or prayer till a later time because of the pressure of home responsibilities? Then we'll miss a day or two. Sometimes more. Martha — Martha! The fact of so many duties demands strength from us that we can ONLY get at the feet of Jesus. Martha — Martha, Mary hath chosen the good part.

"The Lord is my portion (part), saith my soul; therefore will I hope in Him."—(Lam. 3:24).

"Disowned At Last"

(Continued from page 4)

standing off to one side, when he said, "Lord, I am thankful that I am not like this publican."

The Word of God says concerning this publican that he would not so much as lift up his eyes since he felt so guilty in the sight of God. He felt his sins so greatly, and was so weighted and broken with his sins that he wouldn't even look up. Rather, he smote on his breast and said, "God, be merciful to me a sinner."

The Word of God says that this man, the sinner, went down to his house justified, but the other man went down condemned. A good man went to Hell; a bad man went to Heaven. The bad man went to Heaven because he was justified by the Lord Jesus Christ; the good man went to Hell because he went there depending upon himself and his good works.

As I say, there's many and many a man who is religious but lost.

One of the good preachers of the days gone by was J. B. De Guno, who was an evangelist. I think he was, without doubt, one of the soundest evangelists that I ever heard preach. He plowed a deep Gospel furrow. He preached the great doctrines of grace, and he showed men where they stood in the sight of God.

A little while before his death, I heard him say that nineteen preachers had been saved as a result of his ministry when he had been invited to their churches to preach for them. In other words, nineteen different men had invited him to hold a revival for them, and they themselves were saved when he came and held the meeting.

Knowing J. B. DeGuno, I am satisfied that no man would have invited him to hold a revival meeting unless he, himself, were a very strong individual in the Word of God. But I heard him say that nineteen of those men were saved as a result of his meetings in a church where they had invited him to hold evange-

listic services.

Beloved, I say to you, a man can be religious and still be lost. Oh, what a blessing it is for him to learn — what a blessing it is for him to find out before he comes to the judgment bar of God.

Right here in Ashland, I preached for a Baptist church one Sunday night years ago. I preached on the judgment, and I tried to the best of my ability to show this truth, that nobody is saved except on the basis that Jesus has paid for all of your sins — past, present and future.

I think the majority of preachers make it appear that Jesus died for your past sins and left you to keep yourself from there on in. That's Methodism; that's Holy Rollerism; that's Campbellism; that's the doctrine of the world. The majority of the religions of the world say, "Jesus died for all your past sins. You keep yourself from now on." Beloved, if that be true, if that is what you have, you are a lost man, a lost woman.

That night, as I preached in that Baptist church, I tried to emphasize this fact. I preached on the judgment, and I tried to emphasize this truth, that Jesus Christ saves us; He saves us from our past sin, our present sins, and our future sins — all of our sin is laid on Jesus Christ.

Oh, what a blessing it is to know that the man that is saved has the assurance that every sin is already laid on Jesus Christ, and is already paid for by the blood of the Lord Jesus Christ!

As I finished my sermon that night, when we stood up to sing a closing song, an old gentleman seated just next to the front seat stood there and shook to the extent that the bench in front of him rocked backwards and forwards.

After the service was over, I said to the pastor, "This man, somehow the Lord got hold of him tonight. Do you suppose he is lost?" The pastor said, "Oh, no, Brother Gilpin, not that man! He has been a Baptist for forty-five years, and he has been a Baptist deacon for the past forty years. He is a charter member of this church. He has been Sunday School superintendent. He is one of our praying members. He has never missed a night of coming to prayer meeting."

I said to him, "There is one thing certain, something happened in his life tonight that never happened before."

I went on home. The next night when I got back to the services, the pastor met me at the door and said, "You remember our conversation last night about the old brother?" He said, "Well, he got me out of bed at 4:00 o'clock this morning to tell me that he had never been saved until last night; that up to that time he had thought that Jesus died for his past sins and it was up to him to keep himself saved from there on in. Last night he saw the truth that Christ's death paid for all sins — past sins, present sins, future sins. They were all laid on Jesus Christ." He said, "He got me out of bed at 4:00 o'clock in the morning to tell me that he was saved."

I said, "Pastor, where is your praying church member now?"

I say to you, it is wonderful when an unsaved church member finds out that he is unsaved before the judgment. It is a terrible thing to be fatally mistaken about this matter and not know it until you leave this life, yet these individuals, as they stood at the judgment bar of God, pled and begged with the Almighty that they might enter into Heaven on the basis that they had been preachers, had cast out demons, and had been workers. They had done everything in His Name. They had had a Lord-saying profession, but Jesus said, "I never knew you." They were (Continued on page 8, column 1)

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SEPTEMBER 25, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

are worthy of greater commendation than others, on account of the harmlessness of their lives; but they are oppressed by all other sects.' And it was not till 1535 that the famous rising at Munster occurred. The disturbances began two years before, (see Orchard, p. 361,) between Lutherans and Papists; and 'while things were in this confused state, some persons of a fanatical character came into Munster, who gave out that they were messengers from heaven, invested with a Divine commission to lay the foundations of a new government, a holy and spiritual empire, and destroy and overturn all temporal rule and authority, all human and political institutions.'

"These were the people who are called Anabaptists by the historians of those times; and whose excesses and fanatical proceedings were the occasion of great distress to the Baptists in the succeeding years, and of much reproach to the denomination even to the present time; and yet it does not appear that they had more than one single article of faith or practice in common with those with whom they have been so generally confounded. They were no more Baptists than the Mormons of our day are Baptists. The Mormons immerse those whom they receive into their community, and the Baptists immerse those whom they receive; yet the Mormons and the Baptists are very far from being the same people. So it was with these madmen of Munster: they baptized anew all who came from other sects to them, and so do Baptists rebaptize, if infant sprinkling is to be counted baptism; but here the resemblance ceases. They were for repeating even adult baptisms, not performed among them; yea, that which was administered among themselves when they removed from one society to another; nay, even in the same community when an excommunicated person was received again. Besides, if what is reported of them is true, as it may be, their baptism was performed by sprinkling, which we cannot allow to be true baptism. It is said that when a community of them was satisfied with the person's faith and conversation who proposed himself for baptism, the pastor took water into his hand and sprinkled it on the head of him who was to be baptized, using these words: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*' See *Ivimey*, vol. I, p. 15.

"But whether these madmen were Baptists or not, it was not against them that these bloody laws were passed, at the request of Luther; for they were made, and many by their authority were drowned and burnt, before the disturbances at Munster had been dreamed of. And under similar laws, our brethren are liable today to suffer persecution in every nation where the Lutheran Church by union with the state has power to persecute."

DIAGRAM OF THE CONGREGATIONAL CHURCHES

MARKS OF A TRUE CHURCH OF CHRIST.		MARKS OF THE CONGREGATIONAL CHURCHES.
1st. It consists only of professed believers in Christ.		They consist in part of the baptized children of believers.
2d. Its members must have been baptized upon a profession of their faith.		If sprinkling or pouring is not baptism, they have not been baptized at all, and if at all, not on profession, but in their infancy.
3d. It is a local organization, and independent of all others.		Each Church controls its own affairs, and makes no part of any ecclesiastical establishment.
4th. It has Christ alone for its King and Lawgiver, and owns no authority but his above its own.		It is not responsible to any Lord but Christ, and knows no laws but his.
5th. Its members have become such by their own voluntary act.		Its members were mostly made such before they could know what was done to them.
6th. It holds as articles of faith the fundamental doctrines of the gospel.		Some do hold the true doctrines, and some have Unitarianism, and some sacramental salvation, baptismal regeneration, etc.
7th. It began in the time of Christ, and has continued ever since.		The Church which began with Christ had no infant or involuntary members. These, therefore, cannot be examples of it.
8th. It never persecutes for conscience' sake.		Some of them have persecuted, most of them never had the power, and now would have no disposition to do it.
9th. No apostate Church can be a true Church of Christ.		They were apostate in their origin, having never had all the characteristics essential to a true Church.

"But what do you say to the so-called CONGREGATIONAL CHURCHES, which are scattered throughout our country?" asked the Rev. Mr. Stiptain. "Do they come up to your high standard, or rather down to your low standard?"

"They come nearer to it than any we have examined," said Mr. Courtney, "but yet they are not true Churches. In so far as they make members of little babes, they cannot have our first, second, or fifth mark. They have the third and fourth, and some of them the sixth, though many hold to a sort of sacramental salvation; and some have fallen into Unitarianism, and denied the Lord that bought them.

"Consisting, as they do, of professed believers, and their children, they are not full examples of the Church founded by Christ, for the first Churches, as we have seen, were not composed of such materials; and, therefore, they have not the seventh.

"Some of them, in the early settlement of New England, were bitter persecutors of the Baptists and the Quakers; and they, at least, had not the eighth. And as they all received their baptism and ordinances from the hands of those who had no other than the ordinances of the apostate Roman Church, and, moreover, have none of them had all the characteristics of a true Church at any period of their existence we will be obliged to count them as we have the other claimants, as apostate in (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

their very origin."

"It seems to me," said the Rev. Mr. Stiptain, "that you have now wound yourselves up so completely in the web of your own tests, that you can never get out. You have already cut off almost all that claim to be the Church of Christ, and unchurched almost the whole of Christendom; and if you apply your rules, and require that a true Church shall be in all respects what those tests call for, you will cut off every other; and it must follow that Christ has now no Church on earth, and never has had since the great Roman apostasy. The Greek Church, and the Armenian, can, of course, expect no more favor than the Roman Catholic and the English, and not quite so much as the Presbyterian, and the Methodist, and Lutheran."

"As they do not belong to this country," replied Mr. Courtney, "we will not need specifically to consider their claims, except we should fail to find any example of a true Church here."

"You are not hopeless then? Well, I trust you may succeed; but, for my own part, I can see no prospect of your doing so. It is time for us to return home; but if you will all come over to my house on Monday, I will gladly do what I can to help you look, and would like to be present at the finding," said the Rev. Mr. Stiptain.

"If you will go to meeting with us tomorrow," said Theodosia, "perhaps we may be able to show it to you."

"I cannot do that, as I must attend my own appointment; but we expect you all to dine with us on Monday, and tell us what you have seen. If it is a Church which has all your marks, I am almost willing to promise to join it myself."

This was on Saturday evening. The Doctor had been accustomed to go into the city upon the Sabbath to the Episcopal church; but, in compliment to his guests, he had ascertained that it was the time of the regular monthly meeting at a little Baptist meeting-house not far from his residence, and had determined to go there.

The services had already begun, and they were singing the first hymn when our party arrived. After singing, the pastor read a portion of the Scriptures in a plain and simple manner, and then offered an extemporaneous prayer in a subdued and earnest voice, which showed by its natural and beseeching tones that he was in solemn earnest, as he pleaded with God that he and his people might not only be led to know but heartily to do the will of God as made known to us in His most blessed word.

Then, after another hymn had been read and sung, not
(Continued on page 8, column 4 and 5)

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The Eternal Ages

(Continued from page one)

translation of Rev. 10:6 where we see the expression "that there should be time no longer." I assumed that if there was to come when time would cease to be, the ideal time for that to take place would be at the end of the white throne judgment. And certainly the Greek word CHRONOS that is found here in Rev. 10:6 means time. But it also means delay. So the translator must be governed by the context as to which word to use in any given Scripture. I have checked some nine or ten other translations and they all say "that here should be no more delay," or words to that effect. So if you

will continue out beyond the earth. Many people seem to think great white throne judgment? Surely we must admit that so long as we have day and night, months, etc., we will have time because that is what time consists of. In Rev. 22:2 we see that there are to be months connected with the trees in the Holy City. These trees are to bear fruit every month of the year. Someone may say that this will be true only during the millennium, but I am persuaded that it has to do with the whole eternal state.

In Isa. 60:11 and in Jer. 33:20 I see that which seems to indicate that day and night will continue throughout the eternal ages. Rev. 14:10-11 seems to make it more sure that day and night will continue in the ages after the white throne judgment, because that is when the torment of the wicked will begin. But when we come to Rev. 20:10 I am completely sold on the idea that day and night will continue for ever and ever. There we are told that old Satan "shall be tormented day and night for ever and ever. All the translations that I know of put it for ever and ever. The Greek expression here is EIS TOUS AIONAS TON AIONON and it means unto the ages of the ages, or for ever and ever, or for evermore. And either way you say it, it has no end to it. So I contend that day and night will continue unto the ages of the ages, or forevermore which ever way you wish to say it. And so long as you have day and night you have time. So the sun and the moon will still be needed to rule over the day and over the night.

But who will be around to need the day and the night? The saints of these ages will be in their glorified bodies and will have no need of the day and night. And the wicked who are cast into outer darkness will not be able to derive any benefit from day and night. So it would seem that only a people living in the flesh as we are today could get any benefit from the day and the night. But does the Bible have anything to say about a people living in the flesh in that new earth?

Maybe we should consider some things about that new

earth. Many people seem to think that this earth will be completely destroyed after the white throne judgment. In fact, our translation says in II Pet. 3:10 that "the earth also and the works that are therein shall be burned up." And when something is burned up there is nothing left except a pile of ashes. But the Wuest translation says, "The earth with all that is in it will be laid bare." This word "bare" means not covered. So Wuest is saying that this old earth is to be uncovered. The A.S.V. translated in 1901 has a footnote which says, "The most ancient manuscripts read 'discovered.'" So can we not say that when this old earth has been laid bare of all traces of sin, the original earth that existed before Adam fell will be discovered?

In Psa. 102:26 we are told that the earth will perish. But in II Pet. 2:12 we are told that the wicked shall utterly perish in their own corruption. We know the wicked will not cease to exist, so why should we think the earth will? In this same verse we are told that the earth shall be changed like a vesture. But in I Cor. 15:51 and in Phil. 3:21 we find that we are to be changed. Certainly this does not mean that we will cease to exist but rather it means we will just begin to really exist. So I believe it will be with this earth. David speaks in Psa. 104:5 of God as the one who laid the foundation of the earth that it should not be removed forever. So it would seem that this earth will be with us for ever.

In our translation John says in Rev. 21:1, "I saw a new heaven and a new earth, but Wuest says, 'I saw a heaven new in quality and an earth new in quality.'" To be sure this earth must become new in quality. It must be completely fumigated. All traces of sin must be eradicated. Then upon that new earth in quality I believe there will be a people living in the flesh.

In Deut. 7:9 we see that God is to keep covenant with His people to a thousand generations. But I am persuaded that from Adam to the end of the millennium will be only about 7,000
(Continued on page 7, column 1)

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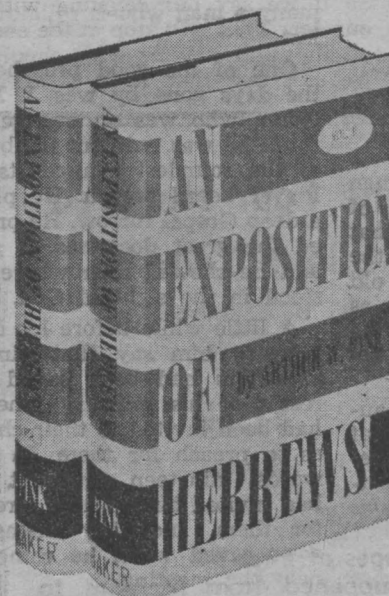
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study the context here I believe you will be forced to agree that this angel is saying that there is to be no more delay in making known the mysteries of God that have been spoken by the prophets. These mysteries have been hidden in God throughout the centuries of time, but now there is to be no more delay in making them known. To use the word time here simply does not make sense when you stop to consider the fact that the subject under consideration is the making known the mysteries that were spoken by the prophets.

So when I came to see this truth, I came to think of eternity as a state or condition rather than an age. For the angels it has always been eternity with them. They have never been affected by time, but rather they were given eternal bodies to begin with. For us who have been saved by God's amazing grace, eternity will begin when our Lord comes for us and we are given those wonderful glorified bodies (Phil. 3:21). But for those who are left behind when that time comes it will still be time with them just as it is now. For the lost, eternity will begin at the time of the great white throne judgment when they are raised from the dead (Rev. 20:5) and are given indestructible bodies. For anything to be eternal it must be indestructible. So eternity does not begin for them until they have bodies that can never be burned up.

So, in the light of all this, is there proof in the Bible that time



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PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



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The Eternal Ages

(Continued from page 6)

years, and this could never be a thousand generations by any means. In Mt. 1:17 we see there were only 42 generations from Abraham to Christ. And in Gen. 5 and in Gen. 11:10-26 it is easy to see that there were only 20 generations from Adam to Abraham. So that makes only 62 generations from Adam to Christ. And that being true, I am persuaded that God will keep covenant with His people to a thousand generations in the new earth.

So now may we look into the Book to see if we can find a people who will bear generations during that time. We know that we who are His glorified people will be as the angels of heaven (Luke 20:35-36) and, therefore, we will not bear generations. But, in Gen. 48:3-4 Jacob says that God will give the land of Canaan to his seed for an everlasting possession. In Jno. 3:16, Jno. 3:36 and in other places we are told that we are given everlasting life. Now I do not want anybody tinkering with my everlasting life, so why should I tinker with the Jew's everlasting possession? To be sure we have no trouble seeing that our everlasting life will never come to an end, but when we say that the

Jew's possession of the land of Canaan will never come to an end, some one will say we are setting forth some new doctrine. If it is in the Bible, it's not new. Maybe it's just new to us. Then in Ezek. 37:25 we are told that "They shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt: and they shall dwell therein, even they, and their children, and their children's children forever." According to the Scriptures God gave the Jews the land of Canaan as an everlasting possession, and they are to dwell in their everlasting possession for ever. I must admit that I do not understand all this. I must admit that it is contrary to my thinking along this line for many, many years, but I must also admit that according to the Scriptures the Jews are to live in the land of Canaan for ever. I am unable to see any end to their living in that land.

I realize there are other things in the Bible that seem to contradict this view. In I Cor. 15:25-26 we see that Christ is to reign until He puts all His enemies under His feet. And we are told that the last enemy to be put under His feet will be death. Then in Rev. 21:4 we are told that there shall be no more death. But if you notice here, the context shows that the Holy City is under consideration. So can it be possible that it is in the Holy City that there is to be no more death? As I see it as of this moment we must either say that the Jews everlasting possession does not really mean everlasting, or else say that the expression "there shall be no more death" applies to our Lord's glorified saints.

For many years after I was saved I had the idea that we would spend eternity up in the third heaven with God. But after a close study of Rev. 21:3 and 22:3 I have come to see that God will spend eternity on the earth with men. When this old earth has been cleansed of all traces of sin, and has been given its original status it will be a veritable Garden of Eden. And with our Lord dwelling upon it, what more could we ask for? As the title of a song we used to hear says, "Where Jesus is will be heaven for me." Just to be in His blessed presence will be heaven for those who have been saved by His marvelous and amazing grace.

For many years I had no trouble with Rev. 5:10 which tells us that we are to reign upon the earth, nor with Rev. 20:6 where we are told that we are to reign with Him for a thousand years. To believe those two Scriptures posed no problem for me. But when I finally saw in Rev. 22:5 that we are to reign for ever and ever, I was forced to change some of my theological assumptions. This "for ever and ever" is from EIS TOUS AIONAS TON AIONON which is the same identical expression found in Rev. 20:10. So if we say our reigning with our dear Lord will stop at the end of the millennium, why should we not say that Satan's being

tormented in the lake of fire will also come to an end?

I am unable to see our Lord telling us that we are to reign for ever and ever unless we are to have somebody to reign over. Certainly there will be subjects for us to reign over. We have seen that the Jews are to live in the land of Canaan for ever. But we also see in Mt. 19:28 that the twelve apostles are to reign over the twelve tribes of Israel. However, in Rev. 21:24 we see the nations walking in the light of the Holy City, and the kings of the earth bringing their glory into it. I once thought that this would take place during the millennium, but if you notice, this verse 24 comes after John saw the new earth in verse 1. Since the Jews are to live in the land of Canaan in the new earth who can say that the rest of the earth will not be occupied as well? And as we reign over the nations can it be that we will dispense the light from the Holy City just as our Lord was the light of the world in Jno. 8:12 and 9:5? He did not take the place of the sun

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as a physical light, but rather He was the spiritual light of the world.

So, if our Lord wants to have Gentile nations in the new earth, and to have us reign over them and dispense that glorious light from Him in the Holy City to them, it's strictly His business. It just may be that He does not want to retire and go on social security when the white throne judgment is over.

I trust that no one will think that I am trying to set forth some fanatical doctrine. My Lord in heaven knows that I have no desire to expound some new, fanatical doctrine, but rather He knows that I have a burning desire to contend for all of His precious Word to the best of my ability.

Evangelism

(Continued from page one)

Jerusalem, in Judea, in Samaria, and then to the uttermost parts of the earth."

We see the zeal of the infant church of the Lord Jesus Christ in Acts 8:4:

"Therefore they that were scattered abroad went every where preaching the Word."—Acts 8:4.

They were evangelistic, and I believe the Holy Spirit was motivating what they were doing. The reason they saw so many souls saved and so many things happening in their day was because they were completely yielded to the power of the Holy Spirit. I believe that every child of God must have the Spirit of God within him.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His."—Romans 8:9.

I ask you, how much does the spirit have of us? Are we yielded to the Holy Spirit? Are we sanctified, dedicated and consecrated unto the Holy Spirit? I believe

that this is the problem with our churches today; we are not yielded to the Holy Spirit, we might not see the souls saved that they saw in their day, but I say this: we would be doing more in the way of evangelism if we were yielded to the Spirit.

In Acts 8:14 we have proof that the business of the church of the Lord Jesus Christ is evangelism:

"Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John."—Acts 8:14.

The church that the Lord Jesus Christ started there in Jerusalem sent two apostles to look at the people and at the work that had been done in Samaria. This was the business of the church. There is no other organization that can assume this responsibility. It was given by the Lord unto His church. He said unto Peter: "I give unto you the keys of the kingdom," not to him as an individual, but He was speaking of His church.

We find also the One that is to direct evangelism. Notice in Acts 8:26 and 29:

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. Then the Spirit said unto Philip, Go near, and join thyself to this chariot."—Acts 8:26,29.

We know the story of the eunuch reading from the Book of Isaiah, and when Philip asked him, "Understandest thou what thou readest?" And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Acts 8:30, 31.

Beloved, it was the business of Philip to preach the gospel unto this individual. That was the reason the angel of the Lord spoke to Philip in the first place. He was not out there on a vacation; he was not there to rest from the revival they were having in Samaria. He was out there by the instruction of the angel of the Lord to evangelize. We find that when he asked the man, "Understandest thou what thou readest?" he said, "How can I, except some man should guide me?"

God could use anything to evangelize, but He has purposed and He has decreed to use us to evangelize—those who have been saved by His marvelous grace—those He has commissioned to go out and preach the wonderful Word of God. Now I don't believe that Philip just stopped preaching with the death, burial, and resurrection of the Lord Jesus Christ, and that for the forgiveness of sins, but I believe he spoke something about the ordinances, because when they came to that body of water, he said:

"See, here is water; what doth hinder me to be baptized?" — Acts 8:36.

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." — (Continued on page 8, column 1)

Eld. Fred T. Halliman Missionary To New Guinea



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Acts 8:37, 38.

What happened when they came out of the water? The Bible says that when they came out of the water the same Spirit caught Philip away. Verse 40 tells where Philip went:

"But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Caesarea."

I want you to notice that there was no let-up of this evangelism. These apostles and disciples believed it was their responsibility and business to evangelize.

I believe with all my heart in the quickening of the Holy Spirit. I do not believe that any man can come unto Christ except the Father which has sent Him draw that person. I believe that a man cannot come—yea, he will not come. Yes, beloved, I believe in the quickening of the Holy Spirit, but at the same time I believe that it is my responsibility to preach the gospel of the Lord Jesus Christ.

I said unto a New Testament Baptist Church not long ago that there was only two things that I am certain about, and those two things are that I am saved and that God has called me to preach. I do not understand everything in a chronological order. I don't understand the working of the Holy Spirit. Jesus said unto Nicodemus:

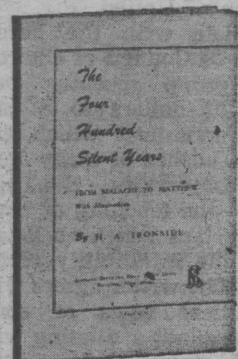
"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." — (Continued on page 8, column 1)

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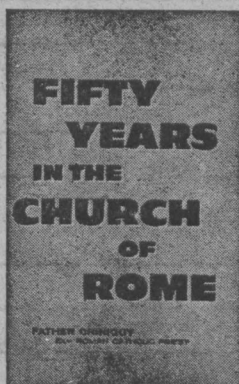
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PAGE SEVEN

"Disowned At Last"

(Continued from page 5)
disowned by the Lord, at last.
God help you that that might not be true of you. May you believe on Him, trust Him, receive Him, and depend upon Him to save you from all your sins, and then come out on God's side and say so. The Bible says, "Let the redeemed of the Lord say so." If He has saved you, then profess your faith in Him just now.
May God bless you!



Evangelism

(Continued from page seven)
born of the Spirit."—John 3:8.
I don't understand the work of the Spirit, but I'll tell you what I do understand. I understand what Jesus Christ has told me to do and called me to do. That is to preach the gospel of the Christ and then when God, through the work of the Holy Spirit, wills to quicken someone then that is His business, but it is mine to preach the gospel.

We find that Philip was preaching; we find the Spirit was working. We find the evangelist preaching the Word of God and then we find the elect of God involved, that is, the eunuch.

Paul, after his conversion, was an evangelist. Listen to Acts 9:15:

"But the Lord said unto him, go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." — Acts 9:15.

Notice also in the 20th and

22nd verse of the same chapter: "And straightway he preached Christ in the synagogues, that he is the Son of God. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

Here is a man that had not been saved but for a short while, but when God revealed unto him that it was his business to evangelize, the Scripture says that "straightway he preached Christ in the synagogue, that He is the Son of God." Don't you know the effect it had upon the Christian people in the city of Damascus to hear about a man who was such a great blasphemer and persecutor of the Lord Jesus Christ, and then God saved this individual and he is found there in Damascus preaching Christ, that He is the Son of God? Immediately he did this, and I believe that the motivation behind the Apostle Paul preaching there in the city was the power of the Holy Spirit. Without Him we are working in vain.

Then I want you to notice, that it is the Spirit that directs evangelism. Oftentimes we come upon people and we say to ourselves, "Should I witness to this individual?" Then we say, "Lord, if it is Your will, empower me, or give me the grace that I need to speak to this individual," and then we speak to them. But I want you to notice, there are some people we cannot speak to or even some regions that we cannot go into at a specific time.

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after

they were come to Musia, they assayed to go into Bithynia; but the Spirit suffered them not."—Acts 16:6-7.

We may not understand the leadership of the Holy Spirit but we are to follow it and the teaching of God's Holy Word. A lot of times the Lord restrains us for His own reasons.

Notice the results of evangelism in Acts 4:4:

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand."—Acts 4:4.

Beloved, this is the result of evangelism.

Again in Acts 6:7 we read:

"And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."—Acts 6:7.

In this specific verse the preaching of the Word of God was a prerequisite unto the multiplication of the disciples. When the Word of God had increased, when it had spread abroad, then the number of the disciples

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multiplied in Jerusalem greatly.

The lost were bearing a good testimony pertaining to the infant church of the Lord Jesus Christ as evidenced in Acts 5:28: "Saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."—Acts 5:28.

That was a wonderful testimony that they had filled Jerusalem with their doctrine. It was not their doctrine — it was the doctrine of the Lord Jesus Christ, but they were saying that it was their doctrine.

I would to God that we Missionary Baptists today could have that testimony, that we had filled my town and that we had filled this town, and all these other places with the doctrine of the Lord Jesus Christ. I would not be ashamed of this testimony.

In Acts 18:9-10 we have an incentive for evangelism:

"Then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."—Acts 18:9-10.

This is an incentive to any Christian people to preach the gospel, being confident that the Lord has much people in this world to be preached to, and much people to be saved. I believe that it was elect people. It was the people to be saved, not people that had already been saved, because he had just arrived in Corinth.

We read in Acts 10, that the Spirit was not working separate from, but in conjunction with, the Word of God. In verse 3 we find the angel of the Lord speaking to Cornelius. The angel of the Lord directed Cornelius to call for Peter. We find that when Peter had the vision on the housetop and he was about ready to go down, the Spirit spake unto him. Now notice, the angel spake unto Cornelius: the Spirit spake unto Peter, and Peter went as he was directed; and we find the Bible saying in Acts 10:42:

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10:42.

Now listen to verse 44:

"While Peter yet spake these

Theodosia Ernest

(Continued from page six)

by a choir, but by the whole congregation, he commenced his sermon.

Up to this time, the attention of Dr. Thinkwell had been somewhat distracted by the contrast which the rude and simple building, the uncarpeted aisles, the uncushioned and unpainted pews, or rather benches, and the unfashionable and cheap attire of most of the hearers, presented to the luxurious and tasteful adornments of his city church. Nor was the contrast less striking between the free and natural outpourings of the heart in earnest and simple words of praise and prayer, and the artistic musical parade, and the formal reading to God a select portion of the Prayer-book.

But from the moment that the preacher announced his text there was no more wandering of his mind. There was a strange fascination in the tones of his low yet most intensely earnest voice, and in the gaze of his large eyes — which, instead of being fixed upon his manuscript, seemed to be looking right into the very souls of those who sat before him — that at once enchained all his faculties in an attitude of undivided attention. The subject, too, was one in which, just at this time, he could not but feel a most absorbing interest:

AVOIDABLE IGNORANCE IS NO EXCUSE FOR ERROR
OR FOR SIN

"There is a way which seemeth right unto man, but the end thereof are the ways of death."—Prov. XIV 12.

The preacher began by saying, "It is a common opinion, that it matters little what a man believes, if he is only sincere; and that it is of not much consequence what he does, so that he does what he *thinks* to be right. But such is not the teaching of the word of God; and however plausible it may seem at the first glance, it has no more foundation in reason than it has in Scripture. Reason as well as revelation requires right faith, right opinions, and right conduct, since ignorance will no more excuse a man, or procure for him an exemption from punishment, if he break the *natural* laws of God, than if he violate his *moral* obligations. To illustrate this, take an event in common life.

"A merchant was about to venture on a distant voyage. He had been reared on the land, and knew but little of the perils of the sea. His mind had been engaged in other studies, and he knew little of the art of navigation, or of the qualities and capabilities of ships. He trusted to his *agent* to purchase and equip the vessel, and to employ the officers and crew. He sent on board his precious freight, designed for traffic in the distant lands; and when all was ready, one lovely summer day he went on board himself, and a fair and gentle breeze wafted them quickly out to sea. O, it was delightful to sit upon the vessel's deck, and gaze abroad far as the eye could reach upon the bright expanse of waters; to mark the ripple of the waves, and watch the parting foam about the prow which told how fast they were progressing towards their destined port. O, it was grand to watch the setting sun sink slowly down until he almost rested his glowing cheek upon the placid ocean, sending across its surface the gorgeous yellow light which, mingling with the waters, caused them to resemble that wonderful vision of the Revelation, 'a sea of glass mingled with gold.'

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

words, the Holy Ghost fell on all them which heard the Word." then shall we have a Biblical revival of evangelism.

The Spirit was not operating apart from, but in conjunction with, the preaching of the Word of God. Now I know these were Gentiles: I realize and am well aware of that, but I still find in that specific verse, the Spirit operating in such an order.

In closing I would like to say this: We need a Biblical revival of evangelism. I want you to notice in Acts 4 how this may come about. I believe (it may not be a whole church, it may be just a few individuals, or one individual) but we can have a revival of, or a Biblical revival of evangelism.

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy Word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy Holy Child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness."—Acts 4:29-31.

I am not implying that this is going to be done, but I am saying this: in verse 31 when they had prayed, "the place was shaken where they were assembled together and they were all filled with the Holy Spirit and they spake the Word of God with boldness."

The only time we are going to have a Biblical revival of evangelism is when we really pray, and when we come to the place where we are truly yielded to the Holy Spirit. Then and only now.

Presbyterians

(Continued from page one)
IV

Presbyterians have an unscriptural form of church government. Presbyterian church government is not democratic. Church affairs are run by a board; however, at this time even the boards are given instructions from a denominational hierarchy. In the Bible the local assemblies were democratic. They were not run by any boards or outside authorities.

V

Presbyterians, in the main, are rank liberals. United Presbyterians affiliate with the heresy bound, World Council of Churches. This group recently gave thousands of dollars to a card carrying Communist which was against the wishes of many individual Presbyterians. Evolution is a part of the teaching of United Presbyterians which no longer believe in the infallibility of the Scriptures. The writer agrees with many political views of some Presbyterians, not affiliating with the United group, such as Carl McIntire and R. J. Rushdoony. However, Presbyterian theology leaves much to be desired.

Although they claim to believe in a sovereign God, Presbyterians deny God's sovereignty by disobeying His commands in the above mentioned matters. The cold deadness of Presbyterian worship further verifies this fact. Many other heresies could be cited, but these will suffice for the Holy Spirit. Then and only now.

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Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

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