

## Capital Experience With Other Baptist In Capitol City

By JOE WILSON  
Winston-Salem, N. C.

As everyone knows, North Carolina is the greatest State in the Union.

(Ed. Note:

Sorry, Bro. Wilson, but Bro. John Reynolds of Henderson, Texas wishes to deny this. So does R. Lawrence Crawford in California, Wayne Cox in Tennessee, and Austin Fields in Ohio. Of course, I know you are all wrong for Kentucky is the greatest. Incidentally, I hope you get to Heaven, but if you don't, I hope you get as far as Kentucky on the way).

Raleigh is the capitol of this great and noble state. Recently, it has been my privilege to have some wonderful, spiritual experiences relative to this city.

About two months ago, I received through Brother Gilpin, a letter from a Will Bang of Raleigh. This letter related to my articles about John R. Rice. I immediately contacted Brother Bang and invited him to come and visit with me, and we would have some fellowship around the things of the Lord. Learning that this brother believed that God had called him to preach, I invited him to speak for us on this visit. Well, one never knows what might develop from a simple contact. Mighty things have certainly grown from this one.

Mr. and Mrs. Bang and a Mr. and Mrs. Hugh Upchurch visited



JOE WILSON

with us on the last weekend in July. We had a wonderful time of fellowship with these dear people in our home, and it was very good to have them visit Grace Baptist Church. These folk were all members of a church near Raleigh. They were highly dissatisfied with the situation as it existed in the church there. These men are strong believers in the doctrines of Grace, and in the truths about the Lord's church.

It was their opinion that the church they were in, did not practice according to the doctrines of Grace and Church doctrine. They objected to what they considered "Arminian" practices in the church. The bus ministry of the church with its "give-aways" to attract riders was highly objectionable to them. They objected to many of the policies and practices of the church. This had become so unbearable that Mr. Bang had already determined and stated his intention to leave the church there.

So it was that Will and Judy Bang presented themselves for membership in our church at that time, and were received on the promise of a letter. Brother Bang felt at that time that he and his wife, Judy, would stand alone in this step they had taken, and for awhile, it seemed that way. Our church gave Will Bang authority to have services in the area, hoping to be able to start a mission there. Will and his family constituted the total number (Continued on page 2, column 4)

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# The Baptist Examiner

Baptist Is Our Middle Name

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

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## THE REAL DISSENTERS

By MILBURN COCKRELL  
Dorsey, Mississippi

(Continued from last issue)

### SIXTEENTH CENTURY

The Waldenses of Piedmont published a confession of faith in 1532 which reveals their continued belief in election and predestination. Article 2 reads: "All those that have been and shall be saved, have been elected of God, before the Foundation of the world." Article 3: "It is impossible that those that are appointed to salvation, should not be saved. Article 4: "Whosoever upholds Free-will denieth absolute predestination, and the Grace of God.

### SEVENTEENTH CENTURY

The churches of Piedmont again published a confession in 1655. Article 11 says: "That God, saves from that corruption and condemnation those whom he has chosen from the foundation of the world, not for any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son; passing by all the rest, according to the irreprehensible reason of his free will and justice." (See "The Churches of the Valley of Piedmont" by Moreland for this information).

In another part of the world Baptists hit a cold trail. In Holland Arminian Baptists were born. They had John Smyth as their father and the Separatist Church as their mother. This was the actual beginning of the real dissenters. While John Smith was a member of the Separatist Church of Amsterdam, he published a work against infant baptism and in favor of believer's baptism. His church excluded him for heresy. This caused Smyth and his followers to form a new church. "They were on good terms with the Dutch Baptists, but would not receive their baptism, lest this should recognize them as a true Church; for they believed that the true churches of Christ had perished. Besides, Smyth did not believe with them in the unlawfulness of a Christian to serve as a magistrate, nor on the freedom of the will and the distinctive points of Calvinism, he being an Arminian, which points he considered vital" (History of the Baptists by Armitage, p. 453).

John Smyth renounced church succession and church authority in baptism. He baptized Thomas Helwys and about forty others and formed the first General Baptist Church in the world. Smyth

Helwys and his followers returned to London, England, at the peril of their lives and "formed the first general Baptist Church there, 1612-14" (Ibid, p. 454). The reader will bear in mind that the name "General Baptist" means



MILBURN COCKRELL

the Baptists who believe in the general or universal atonement of Christ — that Christ died for all the sins of all of Adam's race.

With the aforementioned information at hand, we see that there were Baptists in Holland at the time of Smyth and Helwys who were not Arminian in doctrine. Second, they believe as sovereign grace Baptists today. They were in no sense "free-willers." Third, John Smyth is the founder of the Arminian Baptists. He is as much

### Did You Forget?



We depend most heavily upon our Thanksgiving offering to carry on our work through the year. Two weeks ago we inserted a postage free envelope in each paper. Please use this envelope, and don't let us down especially at this season of the year.

"papa" Smyth to them as Alexander Campbell is "papa" Campbell to the Campbellites. Convention Baptists who point so much to Smyth being the founder of the Baptists are correct if they mean the Arminian Baptists of which they are a part. Smyth is not the founder of sovereign grace Baptists. Our succession goes back to the first century. As to the fake founder of the Baptists, John Smyth, I can only say to them that they are welcome to their founder. I do not want him for he is too young and too heretical for me.

Seven churches in London put forth this confession of faith in 1644. The title page of this confession reads: "The Confession of Faith of those churches which are commonly (though falsely) called ANABAPTISTS." It has on it the names of two famous Baptists of that day John Spilsbery and William Kiffin. The latter part of Article III says: "And touching his creature man, God had in Christ before the foundation of the world, according to the good pleasure of his will, foreordained some men to eternal life through Jesus Christ, to the praise and glory of his grace, leaving the rest in their sins to their just condemnation, to the praise of his Justice" (Baptist Confessions of Faith, pp. 156-157).

Article V reads: "All mankind being thus fallen, and become altogether dead in sins and trespasses, and subject to the eternal wrath of the great God by transgression; yet the elect, which God hath loved with an everlasting love, are redeemed, quickened, and saved, not by themselves, neither by their own works, lest any man should boast himself, but wholly and only by God of his free grace and mercy . . ." (Ibid, p. 158).

In 1655 fourteen particular Baptist churches put forth what was called the Midland Association Confession in England. Article 5 declares: "That God elected and chose, in His eternal counsel, some persons to life and salvation, before the foundation of the world, whom accordingly He doth and will effectually call, and whom He doth so call, He will certainly keep by His power, through faith to salvation . . ." Article 7 discloses: "Jesus Christ . . . gave Himself for the elect, to redeem them to God by His blood." (Ibid, p. 198).

The General Assembly of General Baptists met in London in March 1660 and adopted the Standard Confession. It is mildly (Continued on page 3, column 1)

## What The Bible Teaches Concerning Our Prayer Life

(PREACHED AT 1970 CONFERENCE  
OF CALVARY BAPTIST CHURCH)

ELD. W. W. WILKERSON  
Tampa, Florida

(Read Matthew 6:1-13).

To me, this section of the Bible is a most precious section. I enjoy studying the Bible and observing patterns that in turn prove to be keys to help us to understand not only the passage we have under consideration, but other passages as well. In this particular section of the Bible that teaches us somewhat regarding prayer, I find that there is a pattern involved in the number three. To me, things reveal themselves in this text and content, in groups of threes.

I know there is much said regarding numerology, and numerous ones have varying ideas as to what number one, and number two, and number three mean, but when we see these things in groups of threes, I think the number three has this connotation — the idea of depth.

The number three carries with it the idea of dimension or depth. I might illustrate this by calling to your attention that a photograph usually has two dimensions, length and width. But if you should observe a three-dimension photograph, it has not only length and width, but depth.

There are many passages of Scripture that bless us that have length and breadth, but this passage and other passages that



ELD. W. W. WILKERSON

carry the pattern of threes in it, has depth, and this is one such passage. It is a three-dimension passage of Scripture.

We observe that three things are under consideration regarding these pious Jews. Alms-giving is under consideration. Praying is under consideration. He tells them that in regard to their alms-giving and praying, that they need to be very careful. So this passage of Scripture carries the connotation of threes that opens doors to understanding.

Thus prayer, to me, is the attitude of a believer's heart, formed into words, which may be spoken or unspoken, and in these words he expresses to God his adoration, confession, supplication, and thanksgiving.

### WHO CAN PRAY?

I raise the question: who can pray? It might be that someone will say, "Are you indicating that not everyone can pray? Could it be that you believe that some can't pray?" I stand here to affirm that **not everyone can pray**. In fact, most folk with whom we have to do, cannot pray.

In the Scriptures, we read that only those who have responded to the Gospel of Jesus Christ by receiving Christ as their Saviour, can pray. Only those have the quality to pray. Unless you know the Lord Jesus Christ in the full pardon of your sins and unless you know Him as your Saviour, then I say that you cannot pray. (Continued on page 7, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "The Place The Word Of God Should Have In Our Lives"

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."—John 8:37.

If you will start at Genesis and read through the entire Bible, you will find that the Bible indicates that the Word of God is to become an intimate part of us. We have hints as to this over and over again, that the Bible is to become an intimate part of us. Not only is it to be an influence about us, but it is to become a part of us. Listen:

"Thy word have I hid in mine heart, that I might not sin against thee."—Psa. 119:11.

Here is a verse which would indicate that the Word of God is to become a part of us. We are to hide it in our hearts. In other words, the Bible isn't just an influence about us; the Bible is to become veritably a part of us.

Notice again: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."—Rom. 10:8.

This is saying that the Word of God not only is to be a part of us, in our mouths, but down in our hearts. It is to become an intimate part of us.

The Apostle Paul says the same thing, but with different wording, when he says:

"Let the word of Christ dwell in you richly in all wisdom."—Col. 3:16.

Not just the fact that the Word of God is to be on your library table at home, and not just the (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "Place . . . Word"

(Continued from page one)

fact that you bring a Bible under your arm when you come to the house of God, but the Word of God is to dwell in you. It is to be inside of us — an intimate part of everyone of us.

In the book of Hebrews, we find the Apostle Paul talking about these folk who were undoubtedly saved people, and he says concerning them:

"And have tasted the good word of God."—Heb. 6:5.

The Word of God had become a part of them. They had tasted; they may not have eaten as much of it as they should have. It may be that they hadn't been on a Bible diet as much as they ought to have been, but at least they had tasted the good Word of God.

Listen again:

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word."—James 1:21.

You know what grafting is — when you take a limb or branch off one tree and graft it on to another, and as it grows, it becomes a part of the second tree.

Sometime ago, I saw a tree at Stark Brothers Nursery. They had experimented with it. They had started with one tree, and it had five different kinds of fruit growing on that one tree, apples, pears, peaches, cherries, plums — all growing on that one tree. Why? By being grafted.

James says that the Word of God is to be grafted into us.

Beloved, you can't read these five verses that I have just read without realizing that the Bible indicates that the Word of God is to become an intimate part of us. It isn't enough to go to church. It isn't enough to fellowship with God's people. It isn't enough to have a Bible, as I say, on your table at home. It isn't enough even to read that Bible once every day. Rather, the Bible is to become a part of us — engrafted into us to the extent that

the Bible, you, and I are part and parcel of each other.

I

IN JESUS' DAY, THIS CROWD HAD NO PLACE FOR THE WORD OF GOD.

You'll notice that Jesus said to them, "My word hath no place in you."

Here was a crowd of people who were religious professors beyond any shadow of a doubt. They boasted of the fact that they were Abraham's children. They took pride in saying, "We are descendants of Abraham. Religiously, we are the followers of Abraham. We are Jews — strict Jews." Though they were religious professors, Jesus said to them, "My word hath no place in you."

I say then, even in Jesus' day, here was a crowd of people that had no place for the Word of God within their lives.

Beloved, that has been true all through the ages gone by — people that are religious, but lost; people that are church members, but not members of the kingdom of God; people who are professing to be saved, but not possessing the Lord Jesus Christ as their Saviour. I am thoroughly convinced as I deal with people, that the majority of church members today are just exactly like this crowd that Jesus speaks of, when He says, "My word hath no place in you."

If the Word of God has a place in a man's life, do you mean to tell me that that man would absent himself from the house of God Sunday after Sunday, Wednesday after Wednesday, and revival meeting after revival meeting?

If the Word of God had a place in a man's life, do you mean to tell me that that man would refuse to bring his tithe to the Lord, and would refuse to bring his offerings unto the Lord?

If the Word of God has a place in a man's life, would you tell me that a man would reject and rebel against the doctrines of baptism and the Lord's Supper?

If the Word of God has a place in a man's life, would you tell me that a man would rebel against any portion of the Word of God?

I remember years ago, a man who was a member of this church met a fellow on the street. This man who is a member of our church was thoroughly sold on the idea of the security of the saved. It meant much to him. When he was talking to this man who was a Campbellite, this man said, "I'd like to know if it is in the Bible." The man who is a member of our church said, "My pastor can tell you where it is," and he took him by the arm and led him to where I was. When I took the Word of God and told this Campbellite what the Bible says about the security of the saved, and read him two or three verses, he got so furiously mad that he turned around and stomped out, and said, "I don't care what the Bible says, I don't believe it."

I tell you, beloved, anybody who takes that attitude proves that the Bible has no place in that individual's life.

Jesus had this to contend with in His day, and it has been that way down through the years.

## THANK GOD FOR THIS LETTER FROM BRO. FRED PHELPS

Dear Brother Gilpin:

We have just received our copy of TBE wherein you published the article relative to our fight with the Kansas Attorney General. Thank you for this fine assistance.

To date we are winning this fight. On November 2, the Board



FRED W. PHELPS

of Tax Appeals ruled in our favor and ordered the church property removed from the tax rolls of the county and all our money refunded. Enclosed is a copy of the order.

On November 9, the Juvenile Court of Riley County, Kansas, ruled in our favor, finding that the children were not miscreant, that they were selling candy for a genuine religious organization, and that to proceed against them was invidious discrimination and in violation of their constitutional rights as guaranteed to them by the Fourteenth Amendment. All the cases against the children and their mother were dismissed. Enclosed is a copy of the Journal Entry in that case.

If we can get a little more help in Washington we believe that the back of the Kansas Attorney General will be broken in this malicious attack upon our church.

Sincerely,

FRED W. PHELPS  
Pastor

There's a multitude of professors today of whom it could be said that they are just like the crowd that Jesus was dealing with — the Word of God has no place in their lives.

In fact, that was true in the Old Testament. Listen:

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."—Jer. 5:31.

Here was a crowd that had some false preachers. They had priests that were carrying on the work, but they were doing their work falsely. Jeremiah says concerning them, "And my people love to have it so."

We have another reference showing how in Isaiah's day it was thus, that people just didn't want the Word of God. Listen:

"See not; and to the prophets. Prophecy not unto us right things, speak unto us smooth things, prophecy deceits."—Isa. 30:10.

Beloved, there are a lot of church members today that all they want is something smooth — something that will tickle their ears — something that will make them feel good; something that will make them go home from the house of God thinking they are pretty good people, without going away realizing what "no-good critters" they are in the sight of Almighty God.

I tell you, beloved, if you leave (Continued on page 3, column 4)

## Capitol City

(Continued from page one)

present at the first meeting. Hugh Upchurch and his wife could not be satisfied any longer where they were. So they left and began to visit around different churches looking for a place to go. They did not want to come this far (120 miles) for a church home, and did not, at first, desire to get involved in starting a new work in the Raleigh area.

Let me pause to say that, to my knowledge, (and I feel sure I would know it) there is no church in the Raleigh area that believes, stands for, and practices as Grace Baptist Church does. There is no church between here and there that does this. Now, beloved, I will be most happy to be corrected in this statement, if it is false. I will be delighted to meet with the pastor and men of any church, at my expense, who believe I have made a false statement in this. We will discuss the matter thoroughly. We will look at the ministry of that church and its pulpit. We will look at the men they have for special services. We will look at what they support outside their own church. We will look at the promotional practices of the church. And if, when we have examined all this, we learn there is a church that believes, teaches, stands for, and practices as Grace Baptist Church does, I will gladly ask Brother Gilpin to print a retraction for me. I know whereof I speak.

Now, let me say that I believe that Grace Baptist Church is Scriptural in all these things. Believing this, I must, of necessity, believe that other churches should act likewise, and I believe that there should be churches like this in every part of the world. I will add that I will do all in my power to lead Grace Baptist Church to authorize churches in any place where folk are interested in standing as we stand here.

Next came Mr. Titus Dickerson and his family. He was fired as to his job in the church in Raleigh, and his wife left her full-time job as secretary in the church. They too objected to the practices of this organization. Well, by now or a little before, these men had become dissatisfied with their baptism. They did not believe the organization of which they were members was Scripturally organized. Differing stories have been told as to this matter. But, at any rate, they desired to be received into our church by baptism. Their story is that the church they were members of was started by a convention official without any other authority. Well, if this is true, Grace Baptist Church could not, and would not, accept such baptism. Be that as it may, I make it a practice that when folk are not satisfied with their baptism, and ask baptism into our church, I ask that our church receive them in this way. Brethren, baptism is so important that we should be completely satisfied that we have Scriptural baptism.

We have received four members now. Three by baptism, and one by statement (she was baptized in a different church). Grace

Baptist Church now authorized me to baptize others who desired membership in our church, and organize them into a mission of Grace Baptist Church. What a joy it was to visit with these fine people. They were meeting in the living room of Mr. Dickerson. It was rumored that they were meeting in an unscriptural way. Brethren, what could be more Scriptural than meeting in a home under the authority of one of the Lord's true churches? There were over thirty people present that morning. The offering was near two hundred dollars. The attention and attitude of the people was a joy to behold. I preached on "The Authority of the Church." I insisted that all of the Lord's work is under the authority of His churches. I told them what we would demand of them as a mission under our authority. That when we organized them into a church, we would take our hands off, and never, in any way, seek to exercise authority over them. But that while they were our members, and under our authority, they would do as we expected them to. Of course there was no problem here. This is what these people wanted. This is why they were taking this step. I emphasized Scriptural missions and urged that they support such.

After the service, we went out to a lake and I baptized eight more into our church. What a blessing it was! Then, back to Mr. Dickersons' and the service organizing them into a mission. It was a blessed hour when I uttered the words, "Upon the authority of Grace Baptist Church, I declare that you are a mission of said church." Our church granted this mission the right to have business meetings, to handle their own finances, with all this being subject to the approval of Grace Baptist Church.

Now, it was the first week in November, and I was to have another memorable week in my life of service for the Lord. I went to preach a week for this mission. It was truly a wonderful week. The attendance was excellent. The attention and spiritual response to the messages were all that any preacher could ask. I preached much on Grace and Church Truth. These folk had great appetite for these truths. One night, as I preached on Psa. 110:3, "A Chosen People, An Irresistible Power, And An Appointed Time," the folk were so receptive to these truths, the men were expressing their agreement. Finally, Will said to Hugh, "We better quit this, or he'll preach all night." It is truly a spiritual delight to preach to folk who are receptive and responsive to the truth.

We had a very good meeting. I had great fellowship with these folk during this time. During the meeting the mission was enabled to move into a building which they will be using for some time. The last Sunday of the meeting came. It was a cold day. Seven folk had come for baptism into Grace Baptist Church. The Baptistist was an open lake. I won't say that we did not feel the cold. I will say that it was not as bad as I expected. I will say that it (Continued on page 8, column 4)

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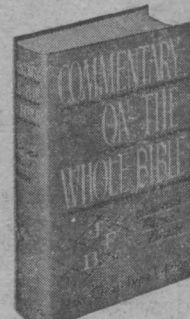
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THE BAPTIST EXAMINER

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PAGE TWO



## "Real Dissenters"

(Continued from Page One)

Arminian, yet contains some statements that modern Arminian Baptists would reject. Article VIII states: "That God hath even before the foundation of the world chosen (or elected) to eternal life, such as believe . . . that the purpose of God according to election, was not the least arising from foreseen faith in, or works of righteousness done by the creature, but only from the mercy, goodness, and compassion dwelling in God, and so it is of him that calleth . . ." (Ibid, p. 227). One would wonder if the General Baptists of 1660 believed this much, then where were the Baptists who believed God elected men on the basis of foreseen faith? If they were in existence, where were they? Does this not make some Arminian Baptists dissenters of dissenters?

The Second London Confession was put forth by about one hundred particular Baptists in England and Wales. Chapter III, Article 3 reads: "By the decree of God, for the manifestation of his glory some men and angels are predestinated, or fore-ordained to Eternal Life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice" (Ibid, p. 254).

In 1678 the General Baptists published their "Orthodox Creed." Practically no Arminian Baptist of today could have accepted their articles on "Predestination and Election" (IX), "The Covenants" (XVI), "Original Sin" (XV), "Perseverance" (XXXVI), and some others. Modern Arminian Baptists of today would have called even these Arminian Baptists of this century "hardshells," though they were the moderates of their day. I ask again where did the modern Arminian Baptists in conventions and associations come from? Who are not only dissenters but dissenters of dissenters? Is such information as I have given not the reason why some Arminian Baptists are trying as hard to destroy books on Baptist history as the Catholics did the Bible?

The oldest Baptist Church in America organized by Doctor John Clarke in Newport, R.I., in 1638, was no Arminian Baptist church. Armitage says: "The Church has always been Calvinistic" (History of the Baptists, p. 673). He further relates: "In 1730 Comer, an earlier successor of Clarke says that this body maintained 'the doctrine of efficacious grace . . .'" (Ibid, p. 671). This was nearly a hundred years after its establishment. Christian quotes Bicknell concerning Doctor Clarke's doctrinal views by saying: "In theology Dr. Clarke accepted and taught the doctrines of the Particular or Calvinistic Baptists, in opposition to Arminian Baptists" (A History of the Baptists, Vol. II, p. 43).

The oldest Baptist Church in the South, the First Baptist Church of Charleston, South Car-

olina, was a particular Baptist church. This church was organized by William Screven from the Baptist church at Somerton in Somersetshire, England. He was one of the signers of the Somerset Confession in 1656 which was predestinarian in nature. Twenty-five years later we find him at Kittery, on the Piscataqua River in Maine engaged in religious meetings in his home. Persecution drove him to Charleston about the close of 1682 where he organized the First Baptist Church of Charleston. Riley says of this pastor and congregation: "Screven and his followers at Charleston were Particular Baptists, or Calvinists, who held rigidly to the doctrines of predestination and particular election" (A History of the Baptists in the Southern States East of the Mississippi, p. 24). He later comments by saying: "Philadelphia and Charleston became great centers of Calvinistic influence" (Ibid).

### EIGHTEENTH CENTURY

The oldest Baptist Association in America was a particular Baptist Association. The Philadelphia Association adopted the Second London Confession with minor changes in 1742. You may recall that I have already made reference to the great London confession of 1677 and of its predestinarian contents. Lumpkin says of the Philadelphia Association: "This Association became the pattern for numerous other Calvinistic Baptist Associations" (Baptist Confessions of Faith, p. 348).

"It is equally as true and may as evidently be deduced from the word of truth, that foreseen good works are not the cause of our election to salvation. One end of our election was to bring us to love and practical holiness; and therefore good works, or holiness of life could not have been the reason of the eternal purpose to recover us to the divine image and favor. The purpose of election stands not of works, but of Him that calleth (Rom. 9:11). All the grace of the Spirit, and all our acts of true religion and virtue are to be considered as effects of the unconditional and eternal counsel of God in Christ" (Minutes of Philadelphia Association, p. 263).

During this century some say that Andrew Fuller did the same work that Campbellites claim Alexander Campbell did. Fuller, they say, restored the Baptist church to its historical truth of Arminianism. This is foolish in the light of history and in the light of Fuller's moderate predestinarian views. But for the benefit of some critics I will answer their foolishness by a noted authority. Benedict says: "They were Calvinistic and Hyper-Calvinistic in Fuller's day, and before. This means they believed and taught that the atonement of Christ was special and particular, and that Christ died for the elect only. The idea of a general atonement belonged to the General Baptists before Fuller's day and not to the original Baptist church" (Fifty Years Among the Baptists, p. 20).

## THE MINISTER'S WIFE

You may sing of your heroes of war and of peace  
Your soldiers of fortune or strife;  
When the tumult shall die, and the shouting shall cease,  
Let me sing of the minister's wife.

You may laud to the skies all the learned and wise,  
The servants with dignities rife;  
My heart says amen, but I take up my pen  
In praise of the minister's wife.

Oh, the minister's wife is a cook and a clerk;  
A dressmaker, mother and nurse;  
A wonderful teacher, a maid-of-all-work,  
And a player and singer, of course!

She must listen, with nerves that are raw to the quick  
To heartaches and troubles galore;  
She must welcome the stranger, and visit the sick,  
Wearing dresses her sister once wore.

She must work with the Aid, and the junior Hi-Y;  
She must help with the Sunday school stunts;  
Be a leader in missions, or tell us all why;  
And not miss a prayer meeting once!

She must comfort her husband when Monday's are blue  
And smooth out his trials — and coats;  
Be ready to move every twelvemonth or two  
When he shepherds new sheep, (and new goats).

And whether the weather be cloudy or bright;  
In season or out — all the while.  
If her heart it be heavy, or if it be light —  
She must smile, smile, smile!

Oh, sing of the noble, the great, and the good,  
Whom you meet in the course of your life;  
I take up the strain, be it here understood,  
In praise of the minister's wife!

—Author unknown

### NINETEENTH CENTURY

There is abundant evidence of particular Baptists all over most of America in this period. I have this information before me as I write this. But space would fail me to give it all. I shall now limit my remarks to my own native state, Mississippi, with which I am most familiar. The oldest association in Mississippi of Baptist churches was organized in July 1807. Article 3 reads: "We believe . . . in the total depravity of human nature; and in man's inability to restore himself to the favor of God." Article 4 states: "We believe in the everlasting love of God to his people; in eternal unconditional election of a definite number of the human family to grace and glory." Article 6: "We believe all those chosen in Christ, before the foundation of the world, are in time effectually called, regenerated, converted and sanctified; and are kept by the power of God, through faith unto salvation." Article 7: "We believe . . . the man Christ Jesus . . . redeemed the elect from under the curse of the law . . ."

Were the views expressed above the views of all the Baptists in Mississippi at this time and before? "It will be necessary, here, to take some notice of Dr. James Mullen, a Baptist preacher, who moved into the territory about 1797. The Doctor preached and contended for the general atonement system, which was so contrary to regular Baptist doctrine, and the articles of faith on which the Baptist churches in the territory had been constituted, that he was unable to obtain membership" (Griffin's History of Mississippi Primitive Baptists p. 64). Did you get this information? Just a little over a hundred years ago in our state an Arminian Baptist preacher could not even get membership in a Baptist church! I ask once again just who are the real dissenters? Who has departed from the faith of the old Baptist forefathers? Not sovereign grace Baptists? Not sovereigns to this happened in other states that I cannot for space sake mention.

Men may scornfully call sovereign grace Baptist "Augustinians," "Calvinists" "Hyper-Cal-

vinists," or "Hardshells," but we have Baptist antiquity on our side. We are not dissenters or innovationists. We are not guilty of heterodoxy. We are walking in the old paths that Baptists have walked in for nearly two thousand years. The greatest Baptist theologians, historians, missionaries and revivalists were predestinarians to the core.

Brother Charles Spurgeon so well said: "I love to proclaim these strong old doctrines, what are called by nickname Calvinism, but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian, or a believer in the doctrine of free-will, I should have to walk for centuries all alone. Here and there a heretic, of no very honorable character, might rise up and call me brother. But taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren. I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God's own church" (The New Park Street Pulpit, Vol. I, p. 313).

### "Place . . . Word"

(Continued from page two)  
this building this morning thinking that you are a pretty good sort of person, that I, as your speaker, am an absolute failure. I want you to go out of this house feeling that you are a miserable

wretch in the sight of God; that you are a depraved human being; that you are so depraved that nothing but the grace of God can be of any value as far as your life is concerned.

I say to you, it is just like it was in Jesus' day; just like it was in Jeremiah's day; just like it was in Isaiah's day.

There is another man in the Bible that tells us what it is going to be like today. Listen:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." —Amos 8:11,12.

Does that sound like a revival meeting in the last days? Far from it. Instead, it says that men are going to seek for the Word of God. They'll go from sea to sea. They'll go from the north to the south. They shall seek for the Word of God, and shall not find it.

I tell you, beloved, in the days of the Lord Jesus Christ, here was a crowd of people who were religious professors, but they had no place for the Word of God within their lives. It was that way in the days of Jeremiah. It was that way in the days of Isaiah. Amos says that in the end of time it will be that way all over the world; men will go from north to south, and from east to west, unable to find the Word of God.

Brother, sister, listen, if you have the opportunity and the privilege of hearing a preacher that preaches the Word of God, stick mighty close to Him, because the day is coming when such preachers will be few and far between, and when it will be impossible for you to hear the Word of God. There will be a famine for the Word of Truth. As Jesus said, "My word hath no place in them."

### II

#### WHAT PLACE SHOULD THE WORD OF GOD HAVE?

Certainly, beloved, it should have an inside place. It ought to be in our thoughts; it ought to be a part of our memory; it ought to be a part of our conscience; it ought to be a part of our affections.

I am saying to you, the Word of God ought to have an inside place as far as we are concerned. Thoughts, memory, conscience, affections, ought all be motivated, controlled, and ruled by the Word of God.

We read:

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." —Jer. 15:16.

Notice, he said, "I found the Word: I found the Book, and I ate it. I absorbed the Word of God that is the inner part of me. My thoughts, my affections, my memory, my conscience turned to the Bible, to such an extent that it became a part of me, and it was a joy and rejoicing of my heart."

So I say, first of all, the place that the Word of God ought to have is an inside place. It ought to be within us, affecting us day by day. (Continued on page 6, column 1)

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## The Baptist Examiner FORUM

"Would you continue to work in a church where the resurrection (rising again of the body from the grave) of the saints is declared a 'tradition of men,' and where a doctrine is permitted to be taught of the annihilation of the body (the body was not redeemed by Christ) wherein at death the soul enters a 'new body' from heaven? Please comment."

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



No, I would not want to identify myself with a church that denied some of the plain teachings of the Bible. Those who deny the resurrection, voice the old heresy of the Sadducees. (See Matt. 22:23).

Paul condemned some at Corinth who held this heresy (I Cor. 15:12). He declared that if there is no resurrection, then Christ was not raised from the dead. (I Cor. 15:13): "If there be no resurrection of the dead, THEN IS CHRIST NOT RISEN."

The teaching that the body is annihilated is unscriptural "hooey." In I Cor. 15:35 Paul gives an extended discussion of the resurrection of the body. It is erroneous to say that Christ did not redeem the body. His redemption includes all of us, and that is one reason why the body shall be called forth from the grave. No doubt one reason why God shall raise the body to immortality is to show Satan that he cannot have his way with any part of us. Satan would at least be the victor over the body if it were allowed to perish.

As noted in answer to a previous question, Paul in 2 Cor. 5:1-5, speaks as if those who die are given some medium of expression during the intermediate state. ("If so be that being clothed we shall not be found naked.") I am reminded of the man on a visit to Florida who stopped to briefly visit a friend. The friend wanted him to go on a fishing expedition but the man had only his good clothes. The friend clothed him with a temporary fishing suit, and the trip was taken. Does God clothe his people who die in some sort of temporary "garment" until the resurrection? Or is it a "body" that merges with the glorified resurrection body? I wish I knew. God has not seen fit to give us a lot of details, but he has given us detailed information to the effect that the body shall be raised incorruptible.



JAMES  
HOBBS

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RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.

No, I could not work in such a church. The fact of the resurrection is the very basis of all of our hope.

If Christ did not raise from the dead, we could not believe the Bible. "Therefore my heart is glad and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:9-10). This verse would not be true, and if one verse is

not true we cannot believe the Bible to be God's Word.

If Christ did not raise from the dead, the words of Christ would not be true. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40).

If Christ did not raise from the dead, we are of all men most miserable. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If, in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:16-19).

Without the resurrection our faith is vain and therefore we have no hope. How could we work in a church that destroys all of our hope by not believing this most precious and important part of our salvation?

The Bible teaches us about this. We are told not to have anything to do with false teachers. Paul speaks of dishonourable vessels in II Timothy 2:19 and 20. He then says "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use and prepared unto every good work."

Since they are teaching this false doctrine of annihilation, you are associating with those who are accursed. "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. 1:8).

E. G.  
COOK

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



It would appear that the church under consideration is under the domination of modern day Sadducees. And our Lord tells us in Mt. 16:12 to beware of the leaven (doctrine) of the Sadducees. Any one who denies a doctrine that is taught in such profusion as the doctrine of the resurrection is taught will also deny other doctrines as well. And, furthermore, he will not contend for any doctrine that is taught in the Bible. I am persuaded that a person would do less hurt to his spiritual condition if he remained at home and read a comic book than to attend such a church. If I were in such a church as this one and should by any chance receive a morsel of spiritual food. I would not be in any condition to digest it.

According to I Cor. 15:13-14 the resurrection is the foundation of the gospel. In verse 13 we read, "But if there be no resurrection of the dead then is Christ not risen." So the person who denies the resurrection of the saints also denies that Christ rose from the dead. And a church that proclaims such "stuff" as that set forth in our question does not proclaim the gospel of Jesus Christ. I can only assume that it proclaims the social gospel. And, whereas, the gospel of Jesus Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16), the social gospel is the power of the devil

unto every one that accepts it.

For any one to teach that Christ did not redeem our bodies is to show forth his gross ignorance of the Scriptures, or else his wilful denial of them. In Rom. 8:23 we read, "even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body." On the cross our Lord potentially redeemed our body, but the actual redemption awaits His coming for us at which time He "shall change our vile body that it may be fashioned like unto His glorious body," Phil. 3:21. And since He is going to change our vile body, it goes without saying that He will raise that vile body from the grave. In Jno. 5:28-29 we are told that "all that are in the graves shall hear His voice, And shall come forth." I could never work in a church that taught such Bible-denying doctrines as the ones set forth in our question.

AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
CHURCH  
610 High Street  
Coal Grove,  
Ohio



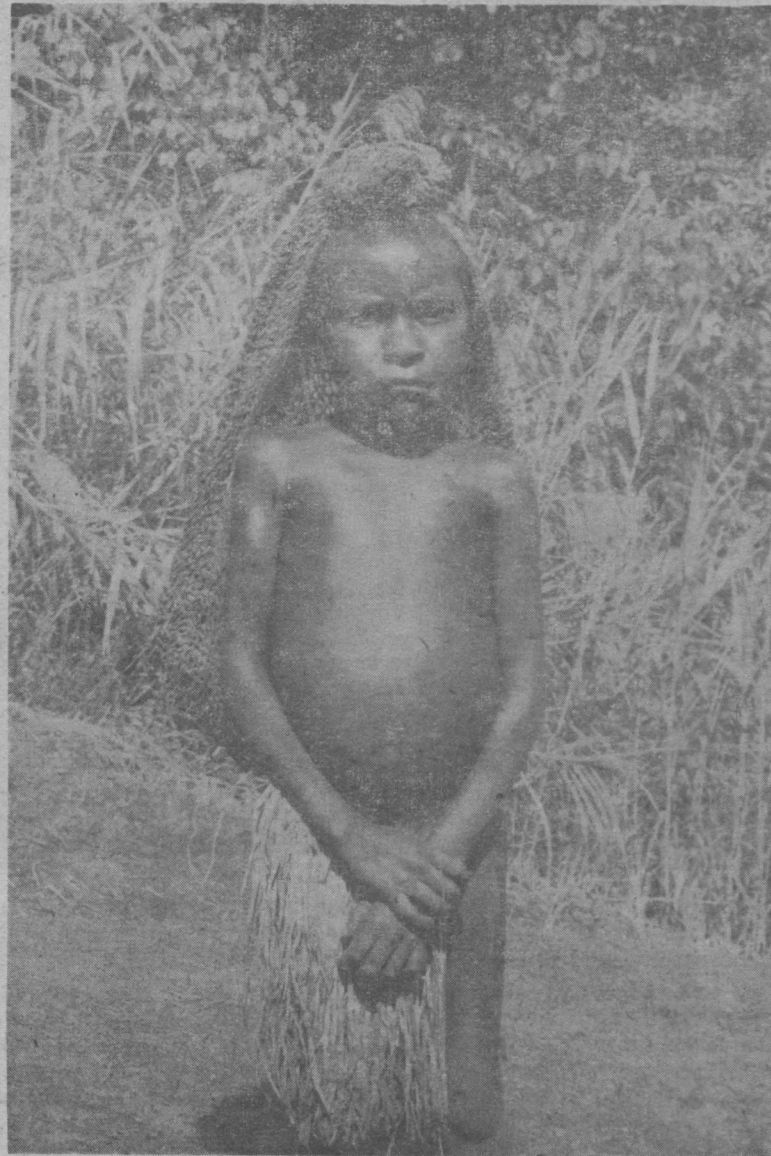
No, I would not continue to work in a church where the literal resurrection of our physical bodies is considered false, and where annihilation of our physical bodies is taught as the truth. The Scriptures, in a very forceable and pointed manner, teach that the bodies of the saints shall be resurrected even as they (Scriptures) teach the physical resurrection of Christ.

"Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, Peace be unto you. And when he had so said he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." John 20:19-20.

In these verses we learn that our Lord attended the church service of the First Baptist Church on Sunday evening after his resurrection at which time He showed the church His hands and side. Brethren, the hands and side were not of the soul; rather they were of the same physical body which was buried three days and nights before. It was not another body from Heaven, but it was the same one He laboured, suffered, and sorrowed in, while in this world. The Holy Spirit having explained to us the literal resurrection of the body of Jesus reveals that our bodies are to be fashioned like

## New Guinea Photo Story

This will conclude my pictures for a while. Tomorrow morning I leave for another patrol. This time I will be going to various places and probably will include the Strickland River area before I return. I hope to be able to have a photo story of this trip as well as a general report on it for you when I get back. The length of the patrol at this point is undecided.



In this series we have a portrait parade. The first one is of a little girl about 8 years old. This little girl is a typical picture of both Huli and Duna girls of her age. This girl is a Duna girl and lives in the Auwi-Pori Valley area. She does not do much work in the gardens as yet — her main task is to care for the pigs and smaller children. While these girls remain with their mother until they have reached womanhood (they begin to mature at a very early age here, 12-15 years), most of them are already married off to a man at this age and some of them have been purchased by the age of 3 and 4.

unto His.

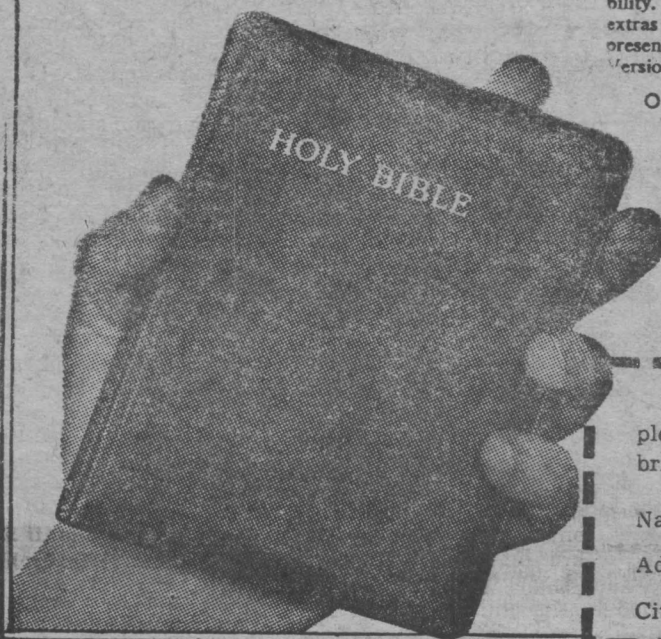
"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20-21.

It is very evident from these

two verses that we (saints) are to have bodies like our Saviour's body. Then to determine what our bodies shall consist of, let us examine by the Scriptures the glorious body of Jesus. In examining His resurrected body, we come to this conclusion that it consisted of flesh and bones, but no blood for His blood was poured out at the bottom of the Al-

(Continued on page 5, column 1)

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### "RELIGIOUS BUT LOST"

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—Acts 16:13-15.

Lydia has a message for the women of our day. It is a glorious message but it is also a message of warning. Let's get better acquainted with her and perhaps we will see a little of ourselves in her. Lydia was a prosperous business woman — probably a widow, carrying on her husband's work. Her clientele is the wealthier people of her time, for only the very rich could afford the richly dyed cloths of purple. She lives in Thyatira. Probably her business was located here, as it is said that the water of Thyatira was especially conducive to the dyeing process. She also had a home in Philippi. Since Philippi is a Roman colony it would be a good market for her material. So we might call Lydia a traveling saleswoman. She is traveling with her household. This would include any children she may have had, and it is certain to include servants. A woman never travels alone in the East. Lydia is not only a wealthy business woman but she is also very religious. Although she was a Gentile, she had accepted the Jewish faith for we are told that she worshipped God. She was faithful and when it was time for the women's prayer service, there she was. Yes, Lydia was religious, but she was lost.

Luke and Paul and perhaps others, went to this prayer meeting also. Paul was doing the preaching. Then we see a glorious thing happen. The Lord opened Lydia's heart. She listened to the Word of God, and gave heed to what Paul was preaching. This is salvation in action. I'm quite sure she was not aware of her lost condition until the Lord opened her heart. We can't help but wonder if there aren't a lot of Lydias in the church today. Women that are faithful to the services, very religious, yet they may indeed be lost.

Notice how Lydia is changed. (I Cor. 5:17): "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

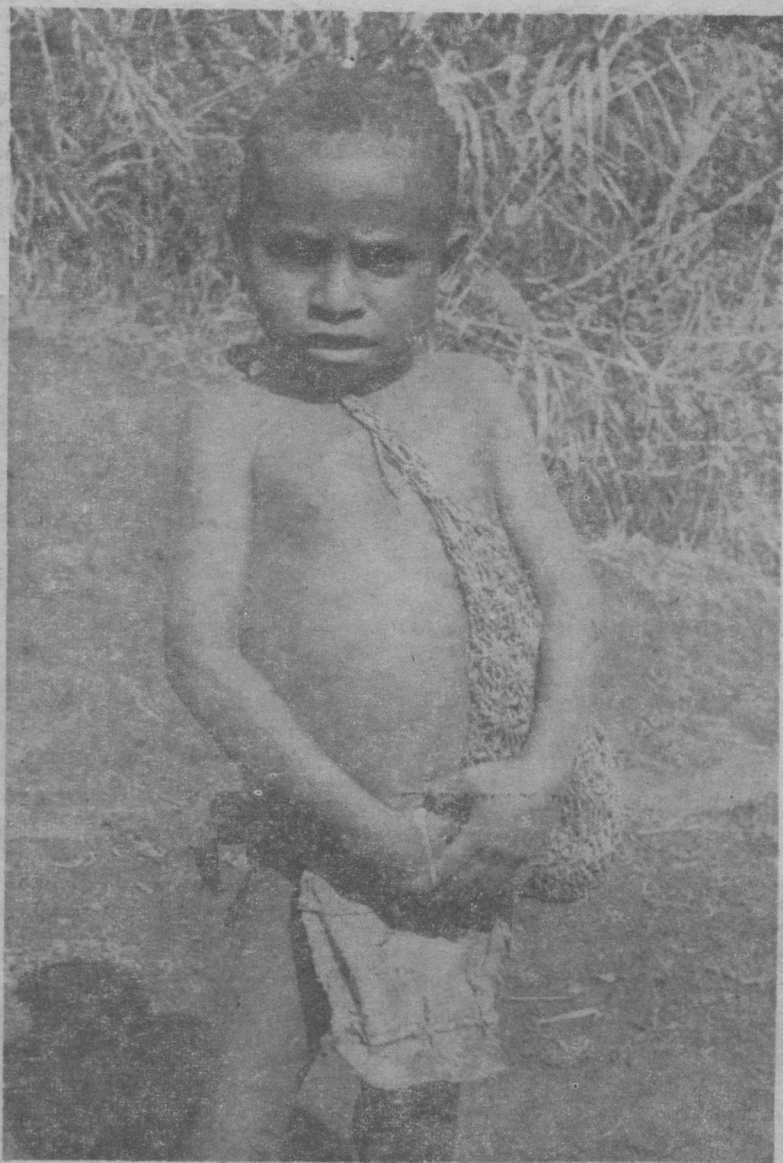
She wants to be baptized and right away she opens her home to the disciples. She insists that they all come and stay in her home. This is no small task. It will cost her something. More than money, it will cost of her time and energy and work. But you see, she had a love for the brethren. A love that she hadn't had before. (I John 3:14): "We know that we have passed from death unto life, because we love the brethren."

And she wouldn't take "no" for an answer. I rather imagine she wanted to hear more of this new found Saviour, Jesus Christ. And I'm sure when the men were talking about spiritual things she (Continued on page 8, column 3)

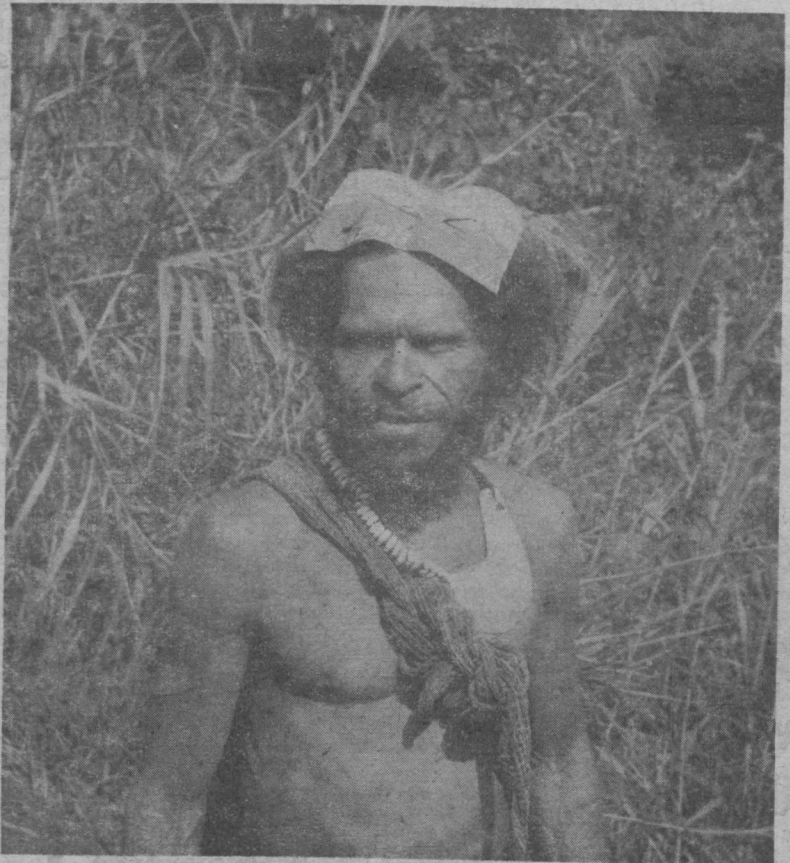
THE BAPTIST EXAMINER

NOVEMBER 13, 1971

PAGE FIVE



This little boy is also about average for either the Huli or Duna tribes. This is a Duna boy and is about 7 years old. The little boys have a life of ease compared to the girls. They do very little until they have reached the age where they can work in the gardens and build houses. Many of them by the time they have reached the age of 10 have left the watchcare of their mother and are either living with an older brother, their father or in some cases have their own house. They usually marry at a very early age. Some are already proud fathers at the age of 15.



This fellow lives in the Duna area but is half Huli. He would be representative of the average Huli or Duna man that you would find in the bush. His head is decorated with a wrapper from a can of fish, a brand from Japan called "Seagift."

### The Forum

(Continued from page 4)  
tar (cross).

"Behold my hands and my feet that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Luke 24:29.

We also find that His body was capable of eating and drinking of material food for we read:

"And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24:42-43.

By further examination, we discover that the glorious body of Christ could be seen and han-

dled. In fact he was seen of over 500 brethren at one time. The first church gathered with Him ere He ascended. They saw the body of their shepherd lifted from off the earth to go to the Father's house. They also heard the two witnesses say, "This same Jesus which is taken up from you into Heaven, shall so come in like manner as you have seen Him go into heaven." He left personally (in the flesh) and He will return in the same body. When I enter the open door into glory, I expect to see Jesus in the same body he was crucified in and bearing the same marks that he showed to His church.

(Continued on page 8, column 1)



This fellow is a typical Duna man. He is full Duna and has all the features of the Duna people. While to the casual observer he would look the same as the Huli man to those of us that are accustomed to seeing folk from both tribes there are outstanding features that distinguish them. This fellow was not specially dressed for this picture. While this picture was made in late June and this is mid October he would look the same today as he did then.



This fellow is also a Duna man and is more of the reserved type of fellow than the previous one. Insofar as it could be said of the Duna men, this fellow would be a home type man, having two wives and up to four children and a very respectable man of his community. He would be the type of fellow that would spend hours counselling young boys about manhood. These fellows are never without reach of a new hat. All they have to do is to reach down and get a handful of vines, give them a twirl around their head and they are set for the day.



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## "Place . . . Word"

(Continued from page three)

The Word of God should have a place of honor. We ought to give the Word of God attention.

When a man starts to read from the Word of God, you ought to give attention. I don't believe you have any business to walk in and sit down when the Word of God is being read. If I were to go to church and the preacher was reading from the Bible. I would wait until he finished before I'd walk in and sit down. I'll tell you why.

Shouldn't you revere the Word of God more than you do the preacher? You wouldn't walk in and sit down if the preacher were praying. Well, that is just man talking to God. If the preacher is reading from the Word of God that is God speaking.

I contend, beloved, you ought not hold the Bible in any place except one of honor, and when it is being read, remember that it is the Word of God. Give it attention. Give it reverence. Give to obedience.

Jesus said:

"He that is of God heareth God's words."—John 8:47.

I tell you, the man who isn't willing to hear the Word of God just proves that he is not of God. If he is of God, he wants to hear the Bible. He wants what the Bible has to say.

I have mentioned this before, but I refer to it again because it illustrates so fully what I am saying.

Several years ago at a church building here in Ashland, the pastor barely referred, one night, to the doctrine of election. A deacon got up, got his wife by the arm, and two children, and, seemingly, made as much noise as he could getting out of the building. As he went out, he slammed the door, and said he didn't want his children to hear it that "damnable doctrine."

He was a business man here in town. I knew him well. When I saw him two or three days later, I reminded him of what I had heard that he had done. I said, "How could you take that attitude when the Word of God was being read to you to prove the truth of election?" He said, "I don't care what the Bible says, I don't believe it."

I tell you, beloved, the Word of God is to have a place of honor, and a place of attention. We ought to give it attention, and reverence, and obedience, and whatever it says, we ought to accept it.

You might not like it. You may not agree with it. It might not suit your fancy. It could be that what the preacher says about it will cut you to the quick. But before I would dare to say that I don't care what the Bible says, I'd go home and get on my knees and say, "Lord God, teach me what the Book says. I want to know what the Book says — nothing else."

The Word of God ought to have a place of trust. God is the Author of it, and as the Author of the Bible, God certainly is to be trusted.

We read:

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.

What God wrote this Bible? The God that cannot lie. Beloved, if the God that cannot lie wrote this Bible, we ought to give it a place of trust so far as our lives are concerned.

I say also that we ought to give the Word of God a place of love.

I wonder sometimes how much God's people love it. When I think about the fact that you don't read it, and when I remember the fact that you pass it by building. As he went out, he day by day and fail to read it, slammed the door, and said he I wonder, how much do you love that "damnable doctrine."

We ought to love the Bible.

To think that the God of the universe — the God that spoke Heaven and earth into existence — to think that that God thought enough of His elect children that He would write a book composed of 66 books, teaching one system of morals, one way of salvation, one code of ethics, without any kind of contradiction from beginning to end — to think that a God would write a book like that, I tell you, you ought to love it. He wrote it for you, and He wrote it for me. I tell you, we ought to really love a Bible like that.

Job talks about how he loved it. The book of Job, as you know, is the first book that was ever written in the Bible. If the law had been given, Bildad, Eliphaz, Elihu, and Zophar would have shot Job through and through with the law. They would have said, "The law says thus . . ." "The law says thus . . ." and they would have quoted the law to him all the way through. The fact that they never quoted the law proves that the book of Job was written before the law was ever given.

Go back before the days of Moses, before the law was given from Sinai. Job loved this Bible. He didn't have what you and I have today. He didn't have nearly what we have today, but he had part of it, and he loved it. Listen to what Job has to say about it:

"I have esteemed the words of his mouth more than my necessary food."—Job 23:12.

Do you love the Bible like that? Do you love it more than you do your food? How many meals do you miss during the week? How many days do you miss reading the Bible. Job said, "I have esteemed the words of his mouth more than my necessary food."

I tell you, beloved, the Word of God ought to have an inside place in your life. It ought to have a place of honor, a place of trust, and certainly I would say with Job, it ought to have a place of love. We ought to love it.

## III

WHY THE WORD OF GOD HAS NO PLACE IN THE LIVES OF MANY FOLK.

Some people come to church and bring their Bibles; some people don't. Some people read their Bibles every day; some people don't. Some people even study their Bibles; some people don't.

I know one layman that spends five hours every day studying his Bible, and he has for the last twenty-odd years. He is the treasurer of the church of which he is a member.

I ask, why is it that so many people have no place for the Bible? I'll give you the answer.

Some people say, "I am just too busy. I just don't have time to read my Bible." I tell you, beloved, you have some business that the Lord didn't put you in, because God never put anybody in a business that would make him so busy he didn't have time to read the Bible.

I'll tell you why you don't read your Bible. I'll tell you why it doesn't have a place in your life. Beloved, you are fond of sin. You are greedy of gain. You have need of a change of heart. You have a lost nature. You are

too cultured in the flesh to yield to the Lord Jesus Christ. The reason why people don't read their Bibles is because they need a change of nature.

Why would a man want to read a book that is so contrary to his nature? A man just isn't going to want to read a book that condemns him for everything that he does. He just isn't going to enjoy a book that condemns him for what he does.

Jesus said:

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" — John 5:44.

Beloved, you can't seek the honor that comes from God when you are seeking the honor that comes from others.

I say to you, if you don't love the Bible, if the Bible doesn't have a place in your life, if you don't give it first place in your life, what you need is regeneration — a change of heart — a change of nature — a change of disposition that will cause you to give the Bible first place in your life.

## IV

WHAT WILL COME OF THE WORD HAVING NO PLACE IN YOUR LIFE.

Jesus said:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." — John 12:48.

What is it going to be like when you, as an unsaved man, come to the judgment bar of God? Regardless of what church you have been a member of, or who is the pastor; irrespective of what kind of baptism you have had, or whether you have had none; regardless of your religious background and affiliation, what is it going to be like when you come to the judgment bar of God? The Bible says "that the same shall judge him in the last day."

You won't be judged on the basis that you were a member of Calvary Baptist Church of Ashland, Kentucky. You won't be judged on the basis that I am your pastor. You are not going to be judged on the basis that you have gone to church occasionally and put a quarter in the offering when you had to. You

are not going to be judged on that basis, but you are going to be judged on the basis of the Word of God. It is either give the Word of God first place in your life now, or meet the Word of God, to be judged by it, at the judgment.

## CONCLUSION

In closing, I say that God's Word is going to last forever. Listen:

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

If the Word of God is going to last, if you are a Christian, you ought to stand up for it. I haven't any use for a man who says he is a Christian, that won't take his stand for the Book. I believe if a man is a child of God, he ought to stand up and let the world know that he is a child of God and that he is standing for the Book.

We read:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should EARNESTLY CONTEND for the faith which was once delivered unto the saints."—Jude 1:3.

Notice, Jude is saying that you are to earnestly contend for the faith.

The football gridiron offers a good illustration of this word "contend." The first team you see is contending for a goal. The other team is contending for a goal. When a fellow gets the ball and starts running down across the field, and hits one of the opponents, and knocks the wind out of him and breaks two or three ribs; he doesn't stop and say, "I am sorry," or "Forgive me for this." Beloved, he is contending for the goal.

I tell you, if some heretic gets in my way, and I run over the top of him, and I embarrass him, I am not going to pause and say, "Brother, I am sorry I did this."

Rather, I am going to continue to contend for the Word of God.

There is a school at Campbells-ville, Kentucky, that has a young man in it who wrote an article sometime ago whereby he said that "Alice in Wonderland" was to be judged on the basis that more wonderful and should be read more than the Bible, and when he referred to Criswell, who (Continued on page 7, column 1)

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PAGE SIX

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### "Place . . . Word"

(Continued from page 6)  
is pastor of a church in Texas, who believes in the verbal plenary inspiration of the Scriptures, he said it was anything but what a child of God ought to accept.

When I talked to the President of Campbellsville College, the school where this young man goes, he said, "I believe in verbal plenary inspiration, but we don't say anything about what our students or our faculty believe!"

I tell you, beloved, if I believed in the verbal plenary inspiration of the Word of God, I'd stand up for it and shout to the high heavens that I believed it, even if I had students and faculty members that don't believe it.

I believe God's Word ought to have a place in our lives that is a tremendously important place, and that we ought to stand for it, and contend for it, until the Lord Jesus Christ comes back again.

Beloved, that is my message. I have finished. It is now in God's hands. On the morning of the judgment, I am perfectly willing to meet the Lord and the message that I have preached to you this morning.

If there is an unsaved person

here, I say to you, someday you'll meet the Word of God at the judgment, and you are going to be judged out of it. Every word of this Book is going to be the basis of your judgment. Your life is going to be compared with this Book. May God help you to bring your life into harmony with the Word of God today, and the only way you can do it is by trusting the shed blood of the Lord Jesus Christ. I tell you, there is only one way of salvation. God only has one purpose as to salvation, and that was His Son dying for our sins.

May the Lord bless you and enable you to trust Him. May you trust His shed blood today and be saved, and then take your stand for the Lord Jesus Christ. May God bless you!

## Prayer

(Continued from page one)

However, there are many who have responded to the Gospel of the Lord Jesus Christ and have been saved, yet they cannot pray. I am saying that all of the unsaved are on the outside of true prayer, and further, **many of the saved are on the outside of true prayer.** They cannot pray in the truest sense.

David tells us in Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me."

If one would make a study of the original word that is translated "iniquity," it might surprise you somewhat to realize how broad and how wide, is its scope. I believe that many of us who are saved, are guilty of iniquity. Many times we are guilty of iniquity, and like David said, "If I regard iniquity in my heart, the Lord will not hear me."

If God will not hear His own dear child, of whom David is one, because He regards iniquity in his heart, then who is he that wishes to affirm that God will hear others pray? If God will not hear His own dear saved ones pray who hold iniquity in their hearts, needless to say He is not going to hear the unsaved pray.

In John 9, when Jesus healed and saved this blind man, He was excommunicated from the synagogue. Jesus revealed Himself unto him, and this man testified of the deity of his Saviour, the Lord Jesus Christ. In that conversation, this saved man said:

**"Now we know that GOD HEARETH NOT SINNERS: but if any man be a worshipper of God, and doeth his will, him he heareth."**

I believe that this is a fact. This is just not taking a conversation between this saved healed blind man and the Jews to whom he was speaking, but I believe that this is a statement of fact, that God hears not sinners when they pray.

No doubt this man remembered times when he thought he was praying, but now he realizes

that it is a fact that he wasn't praying at all. He says, "Now I know, because I have been saved. My Saviour has made me alive and put within me His spirit, and now I know what true prayer is."

When we consider the question, who can pray, then I say that lost persons cannot pray, and saved persons who regard iniquity in their hearts cannot pray.

Then there are others of the saved group who may not hold iniquity in their hearts, but they have hindrances of all kinds that will keep them from praying.

The Bible teaches that an **unforgiving spirit** will hinder your prayers. If you are one who has an unforgiving spirit, then you are going to have difficulty praying. Many of the brothers and sisters that I know, seem to have that kind of spirit — an unforgiving spirit, and if this prevails, then they cannot pray. Their prayer is hindered.

**Stinginess** will hinder you in prayer.

Someone says, "You must be talking about the tithe, because you would consider it to be stingy not to tithe." Let me tell you, not to tithe is not stinginess, it is even worse. You are a robber. You have stolen from the Lord. You have taken God's money. But I am talking about the fact that you are a tightwad, and you are not willing to share your

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material gain and prosperity with others.

It just might be that because you are stingy, this is a hindrance to you praying. I say to you, don't be stingy, but be liberal, and share what you have with others.

### HOW CAN WE PRAY?

I think there are two things in my text regarding how we can pray.

First of all, there is **preparation for prayer.** Many think they can pray anytime, like the drop of a hat. You can't pray anytime you want to. There is preparation for prayer, and we need to take praying more seriously. Prayer is one of the most important things we do. It is one of the greatest Christian privileges which we have, and we need to take it more seriously. Prayer requires preparation.

Luke 11:1-4 says: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

Notice, Luke says that the disciples came to Jesus and said, "Lord, teach us to pray." I think we have neglected to ask the Lord for this leading, "Lord,

teach us to pray." We need to learn how to pray.

We need to be taught how to pray, so that we might pray effectively and efficiently. From what I hear from most people, they think that the virtue is in how long you pray.

In regard to preparation for prayer, the pattern reveals that the prayer ought to be brief. Most people think that you ought to pray a long time, and pray for everybody and everything. Jesus didn't pray for everybody and everything, and the pattern He gives us is that we should be able, and should be pointed and precise in our praying, and pray briefly.

I think the most beautiful and effective prayers in the Bible are those that are brief. The thief on the cross said, "Lord, remember me when thou comest into thy kingdom." What a great prayer, and what a great answer that he got! "Today shalt thou be with me in paradise."

The Canaanitish woman who had the daughter whom she was very much concerned for, said, "Lord, help me," and she got her answer.

I say then that we need to be precise and pointed, and in view of the pattern for praying, it ought to be brief.

Jesus said, "When thou prayest, thou shalt not be as the hypocrites are." In other words, do not be hypocritical in your praying.

God, then, wants us to be sincere in our praying.

Then He said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." God, then, wants us to pray in secret.

When we consider the Lord Jesus Christ, who is teaching this, He spent most of His time outdoors. I don't recall anytime where He went into a house, and into some backroom, and found a closet and prayed.

I don't deny that this is a good thing, to get off to yourself and pray, but I believe in the preparation for prayer. He is telling us, "Don't be like the hypocrites, but be sincere in your praying. Look to Me; pray to Me. Don't be concerned about all those on your right and on your left."

He is saying, "Pray in secret." In my heart there is a closet. I can enter into that closet and shut the door and pray. This, to me, is praying in secret.

In other passages regarding the subject of prayer, prayer is used to edify one another and to edify the church. So we can't conclude that every time we pray, we run off to ourselves and shut the door and don't let anyone hear us. Praying in secret is to go into your heart and shut the door and pray to God, and when you do that, you can be sure that the others about you will be edified. They'll be pleased when you pray in this manner of preparation.

Not only did Jesus say to pray in sincerity, and pray in secrecy, but He said, "Pray in simplicity."

I believe that when He says, "Do not use vain repetition," that involves a good many things.

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Surely it involves repeating yourself.

Some folk pray as if God were hard of hearing, and they have to call His Name about ten or twelve times in the course of their praying. I believe that He is saying to pray simply, and in praying simply, He doesn't want us to memorize a long list of phrases and terms. There are those whom I know, when I call on them to pray, I can recite with them, from memory, 90 per cent of what they are going to say. That is not praying, as a true prayer should be prayed.

In the pattern, He says, "Pray to your Father who is in Heaven." True prayer, then, is addressed to God the Father.

While true prayer is addressed to God the Father, every true prayer should be in the Name of the Son, Jesus Christ.

John 14:13,14:

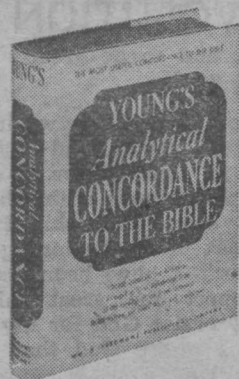
**"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."**

John 15:16:

**"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."**

While this passage gives us some of the pattern, we have other passages which tell us that true prayer is addressed to the Father in the Name of the Son, Jesus Christ. (Continued on page 8, column 3)

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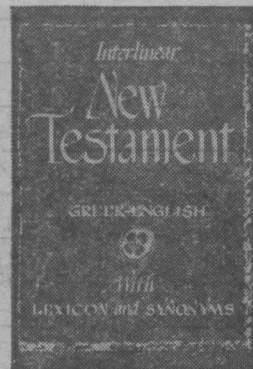
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## The Forum

(Continued from page 5)

Our vile bodies are to be fashioned like unto His body, thus we shall be flesh and bones, but it will not have blood for our blood is taken out when the body is changed into a spiritual body. At the rapture, we shall be changed in the twinkling of an eye our Adamic blood removed, and then this same body (flesh and bones) in which I laboured, which I presented as a living sacrifice, which was persecuted, shall be lifted off the earth and taken to glory, at which time my body shall be fashioned like unto His glorious body. Because of the glorious truth, I could not in consistency of spirit and truth work with those who deny it,

calling it tradition.

Concerning the annihilation of the body, our Brother Job did not believe or teach that his body was to be annihilated, rather he tells us these words:

**"And though after the skin worms destroy this body, yet IN MY FLESH shall I see God."** Job 19:26.

At the resurrection of Jesus, the Holy Spirit tells us that many bodies of the saints arose and went into the city appearing in those resurrected bodies.

**"And the graves were opened; and many bodies of the saints which slept arose. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many."** Matt. 27:52-53.

Proof cannot be more conclu-

sive than the passages I have referred to. To add further proof would you please read I Cor. 15: 35-46. Our souls do not enter into another body, rather they shall be housed in our redeemed body. These answers are the reasons why I could not under any circumstances continue to work in a church where the resurrection is denied.

## Adam's Rib

(Continued from page five)

was listening to every word. So often we see the Lydias of today wanting to talk about babies, recipes, clothes — anything except the Word of the Lord. What's wrong with us, anyway? Why isn't it stimulating to the women of our churches to discuss the Scriptures with each other? Why is there no joy in this for us? Is it possible that some of us are "religious but lost?"

Paul, Luke and the others that were with them stayed at Lydia's house. We don't know how long. Then they got in trouble with the civil authorities and were thrown in jail. After the earthquake and conversion of the jailer, we read in verse 40, "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed."

Lydia perseveres in the faith. It almost seems as if there may have been a church in her house. One thing we know for sure — that was the first place Paul and Luke went when they got out of jail. I can't imagine these fellows wanting to be around folk whose conversation is made up of worldly things, can you?

Can we see ourselves in Lydia? Are we faithful and enjoy prayer? Have we really attended to the Word? That is, given ourselves wholly over to it? Are we hospitable and love to have the Lord's servants in our home? Does it thrill our soul to share the Word of God with other women? If not — why not? Is it possible that some of us, like Lydia, are religious but lost? If this is true, may it please the Lord to open each of our hearts that we, too, may attend to the things of Christ. May the Lord bless you.

## Prayer

(Continued from page seven) Father, and it is in the Name of the Son, the Lord Jesus Christ. But then, in between, what takes place?

We don't have enough sense to pray. The Bible tells us thus. We need to lean and depend upon the Spirit of God in the matter of prayer, acknowledge our love for God first, and looking to Heaven, and addressing God in Heaven, and the leaning upon the Spirit of God to help us.

Romans 8:26,27:

**"Likewise the Spirit also HELPETH OUR INFIRMITIES: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."**

The Spirit of God helps us in praying. We need to depend upon the Spirit of God. Don't lean upon your own ability, your own ingenuity, and your own intelligence, but lean upon the Spirit of God in true prayer.

I say then, address your prayer to the Father which is in Heaven, close it in the Name of the Lord Jesus Christ, and then lean upon the Spirit of God.

## III

### RESULTS

Might we expect results when

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PAGE EIGHT

we pray in this manner? We certainly can. Sometimes we pray and the Lord says, "No."

James 4:2,3:

**"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."**

So sometimes we ask amiss and God has to tell us, "No."

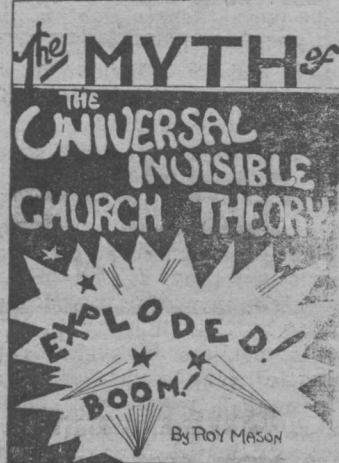
Then sometimes God gives us an answer, but it is not the answer we want. He gives us an answer, but it is not a negative answer.

The Apostle Paul had a thorn in the flesh and he prayed for that thorn to be removed. God didn't remove that thorn, but God answered his prayer. God said to him, "My grace is sufficient for thee."

Many times, though it is God's pleasure to say, "Yes" to our petition and our prayers, if our prayers are in fact true prayers. I trust through reminding you of these passages of Scripture that you will realize the importance of prayer, the value of prayer, the preparation of prayer, and the procedure of prayer, and that it will help us to realize blessings and benefits from this study on prayer.

There are some things for which we should pray. What are some of them? I think that we

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should pray for Calvary Baptist Church of Ashland, Kentucky, that God would continue to bless her, that He shall use her, in turn, to bless us, as He does each Labor Day weekend. I think we should pray for the pastor of that church, Brother Gilpin, and for his family and his responsibility. Thank God for Brother Gilpin, for Calvary Baptist Church, and for the ministry of Calvary Baptist Church to the finest missionaries in the world who go out from that church. More than that, we should pray for the truest to the Word of God publication in the world, THE BAPTIST EXAMINER, published by that church.

My brother, my sister, among the many things of which it is our responsibility to pray, let us not neglect these in our prayer, and come back next year and see how God has so wonderfully heard us and blessed us through our prayers.

## Capitol City

(Continued from page two)

was truly a blessed experience and a wonderful privilege to act under the authority of Grace Baptist Church, and baptize these folk into our church. I did so appreciate their determination to take a stand for what they believed in.

Now we have 19 members of our church who are a mission in Raleigh. Soon, God willing, we will organize them into a church. I sincerely believe that there is going to be a great church in Ra-

leigh — a sound church, a strong church, and a church that believes and practices what their, then to be Mother, practices in Winston-Salem. These people are faithful. They are sound. They are strong. They are good givers. The offerings are averaging about one hundred and seventy-five dollars a week. They have already voted to give a fourth of all offerings to missions — Scriptural missions.

As of now, they are giving \$50 a month to The Baptist Examiner. They raised it to this from \$25.00 since the meeting. Oh, I praise God for this. TBE is the greatest single mission work in the world today. I believe in and support TBE. I urge others to do likewise. I praise God that I have been able to influence another regular support for TBE. Brother pastors, you who say you believe in the truths taught in TBE, you who say that TBE is a blessing to you and your church, why don't you, oh! why don't you lead your churches to give regularly to the support of TBE? Let this little mission in Raleigh provoke you by their example to "go and do likewise." The mission is giving \$25 monthly to the support of our dear Brother Halliman and \$20 monthly to support Brother Burket. Now, brethren, is not this a wonderful testimony? Should I not be grateful to God for the privilege of having a part in this matter? I tell you I am. I praise God for the wonderful privilege that has been mine. Grace Baptist Church and its pastor has been used of God in getting a strong, sound work started in Raleigh. We have been used in raising up support for great mission works. Truly we praise God for all this.

Now, brethren, you know that all this has not come about without opposition. I think that I have been under more pressure, and more persecution over this than any one thing in all my ministry. You know that these dear folk are under pressure. Breaking off old ties is never easy. They have been under much persecution. Many lies have been told about all this. It was told that I went to Raleigh and split a church. That's a lie. It was told that TBE got in the church and split it. That may not be a lie. TBE would split most so-called churches today. If a few folk in most churches would get hold of TBE, and come to believe the Scriptural truths it stands for, and be willing to stand for them, surely, it would split the churches. Well, praise God. These truths and the practice of them are worth splitting over. I ask the readers of TBE to be much in prayer for these folk and this work in Raleigh. Others are attending regularly who will soon, I believe, be with this work. Pray for Will Bang. He is an untrained rookie — a young man, just called to the ministry — and he is suddenly on the front line where the battle is hot and heavy. Surely, he needs our prayers as he leads in this work. Dear folk are involved here. Hearts are involved. Please pray much that these folk will be enabled to go through the storm, to stand true to their convictions, and to be greatly used in God's work.

For my part, I am willing to lose a few friends, and bear reproach in this matter. I have gained new friends with whom I can have sweet fellowship. I have had a part in the beginning of a great work. I have been used to get support for great mission works. I praise God for my new friends. I praise God that soon, there will be a sister church in Raleigh. It will be the closest church with which we can have full and complete fellowship. I believe that here will be a church that stands strong and true. I believe that here will be a church supporting sound mission work. Here will be a church that solid churches can have fellowship with. A church that will open its doors to sound preachers for special services. So I praise God for all this. Please pray for this work. God bless you all.

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Address \_\_\_\_\_  
Zip \_\_\_\_\_
5. Name \_\_\_\_\_  
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6. Name \_\_\_\_\_  
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7. Name \_\_\_\_\_  
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8. Name \_\_\_\_\_  
Address \_\_\_\_\_  
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9. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
10. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs  
Your Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

GIVE US READERS  
We Will Give Them The Truth