

The Baptist Examiner

Bro. Halliman's Last Report Before Leaving New Guinea

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 New Birth

ELD. WILLARD WILLIS

Pastor Northland Baptist Church
Abingdon Road
Columbus, Ohio

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3).

Every one wants to go to Heaven, but the verse before us makes it crystal clear that only those who are "born again" will ever reach that blessed place. The rest will abide in the flames of Hell for ever and ever more.

What does our Lord mean by the words "born again"? The word "born" speaks of birth and the word "again" has reference to a second birth. Our first birth occurred when we were born of our parents. The second birth ("born again") occurs when we are born of God. The first birth is physical and the second is spiritual.

Our first birth was of mother and dad and our second birth is of God. Mother and dad did not

ask us if we wanted to be born and neither does God consult us in the second birth ("born again"). One, of course, would be a seven fold fool if God were to consult him and he were to refuse to be "born again."

We may declare that birth excludes any effort on the part of the one being born. This fact is a fact that no one can successfully deny. This fact applies to people, animals, birds, fish and all other creatures. What part, for example, does a baby chicken have to do with its birth? It is true that it pecks its way out of the shell, but it already has life or it wouldn't have a bill to peck with. This fact can also be applied to the believer in Jesus Christ. He repents and believes because the Spirit through the Word has quickened him (made him alive). We may say then that salvation is of the Lord and not the result of our own work even as our first birth was not the result of our own works.

"For by grace are ye saved through faith; and that not of

yourselves: it is the gift of God; not of works, lest any man should boast." (Eph. 2:8,9).

That which we have said thus far is an appeal to our common sense, that is, that birth excludes any effort on the part of the one being born. Let us now appeal to the Scriptures for further proof that the new birth ("born again") is solely the work of God. The first proof we wish to cite is John 5:24 where the new birth is likened to a spiritual resurrection.

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

We learn from this verse that the new birth involves a spiritual resurrection in that the believer has passed from death unto



WILLARD WILLIS

life. We will know that the act of resurrection is not within our own power. It is a definite fact that a dead body cannot resurrect itself and neither can a man or a multitude of men perform a resurrection. Only God can bring the dead to life. Only God can bring into existence that which had no existence. We see then how very foolish it is for any person to try to save himself. One might as well try to build a house of bubbles or twist a rope of sand or fill a bottomless bucket with water.

(Continued on page 7, column 2)

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FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

As this report is being prepared, I have seven more days before leaving the Mission Station on my way to America. I will have been home some time before this appears in TBE. However, I wanted to get a report to you on the work here before I leave.

Soon after coming home from my last mission patrol I decided to make a trip back to America and these past few weeks have been spent mostly in preparation for the trip. As it looks now these last seven days are going to be packed full of last minute details that have to be taken care of. It is especially hard this time in that I am having to assign jobs to various individuals to take care of while I am away.

Things are beginning to take shape with Luke in charge of the Mission Station. This will be a big undertaking for him but he feels that he will be able to take care of the job, and all the preachers feel that they can take care of the churches. Luke will be making several short patrols while I am away to check on the work in the outlying areas. He and I will be in contact while I am away.

The work here has settled down to a more or less steady growth now with a lot of emphasis put upon teaching the churches. There are many rough spots to be smoothed out, but one by one, this is being accomplished. Most

of the preachers now are capable of conducting the business meetings of the church of which they are pastoring. Sometimes I set in on these meetings and give them guidance when needed.

Held Baptizing for Three Churches on May 21

Three of the churches in the Tumbuda Valley have had a few that have been waiting for bap-



FRED T. HALLIMAN

tism for some time and they requested that I come and meet with them on the Sunday of May 23 and baptize for them. Usually each church has baptizings near their own locality. However, upon this occasion they all agreed to meet at a river which was not too far from any one of the churches for the baptizing.

It is about six miles from the Mission Station to where the baptizing took place and so I decided that the walk there and back (Continued on page 5, column 2)

The True Objectives Of Real Bible Evangelism

By JERRY LEDBETTER

Pastor Calvary Baptist Church
Pratt, Kansas

Evangelism is the great objective for which Christ left His church in the world. He told those that made up that first assembly: "Ye shall be witnesses unto me." (Acts 1:8). He said unto them: "As my Father hath sent me, even so send I you." (John 20:21). The record of the early disciples was phenomenal: "Therefore they that were scattered abroad went

also obtain the salvation which is in Christ Jesus with eternal glory." (II Tim. 2:10). "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." (II Tim. 2:21).

The world at large, it is to be feared, associates evangelism with interdenominational union revivals, in which there is much jazzy music, testimonials given by famous worldings, and a high pressure appeal from a polished "evangelist."

It is also to be feared that many good, sound, Biblical Baptists have let these interdenominationalists and "new evangelicals" take over the job of evangelism, while we content ourselves with teaching doctrine to our own select group. We may talk about what Charles Spurgeon did one hundred years ago, but what are we doing today? We may excuse ourselves by saying that we have a great mission program and are supporting missionaries to do our work for us. But will God accept this excuse? Are all the unsaved elect in countries beyond our borders? Are we not responsible for (Continued on page 8, column 2)

everywhere preaching the Word." (Acts 8:4). "Those that have turned the world upside down are come hither also." (Acts 17:6).



JERRY LEDBETTER

No one can reasonably doubt that they did the greatest job of evangelizing their civilization that the world has seen since.

The same Bible teaches both the sovereignty of God and the responsibility of man. God is the One who must save lost, hell-bound, totally depraved sinners. This He does according to an eternal purpose which He Himself has purposed. (Eph. 1:11; 3:11). And yet, God sees fit to use men in this great endeavor. We are His instruments, His tools, His vessels, to get the job done. "Therefore I endure all things for the elect's sake, that they may

shall be imputed, if we believe on him that raised up JESUS OUR LORD from the dead." — Rom. 4:24.

The Lordship of Jesus Christ has always been one of the most precious truths to me in all the Word of God; and I might say throughout the length and breadth, in its entirety and totality, you will find it said that Jesus is our Lord.

I have never had any trouble myself thinking of Jesus as

Lord. To me, He is Lord of all things. Some people, seemingly, have a problem relative to the Lordship of Jesus Christ and what they think about His incarnation and humiliation. I have talked with various preachers who have said it was hard for them to think that Jesus was Lord when they considered His incarnation.

Here is a little babe, just like your babe or mine — a little babe that is born into this world. It is so big, weighs so much, and about all that babe can do is cry. It

The Way Of Cain And His Influence, Even In Church

MILBURN COCKRELL
Mantachie, Mississippi

"Woe unto them! for they have gone the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11).

In the first portion of this verse John calls the persecuting Gnostics the followers of Cain. But just who was Cain? What was his way? Does he have followers in the world today? I want us to consider these vital questions.

Who Is Cain?

From Genesis 4 I see that Cain was the first born of Adam and Eve and the older brother of Abel. The Divine narrative reads: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to

his offering he had not respect." (Gen. 4:1-5).

Both Cain and Abel engaged in religious worship. They equally brought an offering unto the Lord, yet God accepted Abel's and rejected Cain's. Why? First, Cain's offering was rejected because it was bloodless and "without the shedding of blood is no remission" (Heb. 9:22). Second, his offering consisted of the fruit of his own 'oil'; it was the work of his own hands. Third, he brought "the fruit of the ground" which



MILBURN COCKRELL

God had cursed (Gen. 3:17). Abel "brought of the firstlings of his flock and the fat thereof" (Gen. 4:4). To secure this sacrifice that had to be made, blood had to be shed and life taken as was necessary when God clothed Adam and Eve with coats of animal skins. The Divine commentary on this passage is found in Hebrews 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain." Abel was not more excellent, but his offering was more pleasing to God.

What Was His Way?

Cain and Abel represented the two kinds of people in the world that the lost and the saved. Cain is the natural man and Abel the (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LORDSHIP OF JESUS"

Lord. To me, He is Lord of all things. Some people, seemingly, have a problem relative to the Lordship of Jesus Christ and what they think about His incarnation and humiliation. I have talked with various preachers who have said it was hard for them to think that Jesus was Lord when they considered His incarnation.

Here is a little babe, just like your babe or mine — a little babe that is born into this world. It is so big, weighs so much, and about all that babe can do is cry. It

can't speak; it can't make known its wishes vocally other than cry. A babe carried in the arms of its mother. It is hard to see in that babe the Lordship of Jesus.

As I say, a number of preachers have told me that they have failed to see the Lordship of Jesus in His incarnation.

Then, of recent date, one man told me the same thing relative to His humiliation — that is, thinking about the time that Christ was arrested, when He (Continued on page 2, column 2)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Church Organized At Tucson, Arizona

Meeting a need which has been felt for a long time, several of our friends have gotten together in Tucson, Arizona to organize a new church under the leadership



ELD. HILLARY HOWELL

of Elder Hillary Howell. They have a membership to start with of 18 and we are certainly happy for them.

We might add that they have already chosen as their first missionary to support, Brother Fred Halliman and for this we are most grateful. We have heard from Brother Howell and several of the members and all seem to be tremendously enthused over their unity in spirit and doctrine.

We are happy to share one of the letters in full which gives all

the information pertinent to this new work.

Dear Brother Gilpin:

We are happy to inform you that we have organized as Landmark Baptist Church, adopting the Articles of Faith which you have in print as our own. This took place May 14, 1972.

The church called Elder Hillary Howell as interim pastor. At present we are meeting in the homes of the members until the Lord directs us to a more permanent location.

There are six families with a total membership of 18. Brother Jim Redding and his wife are among the members. We are anticipating and working and praying that the Lord will bless in a mighty way and add to the church such as should be saved.

We also want to invite any one in the Tucson area to our services. Any one interested please contact:

Elder Hillary Howell
(602) 793-2275

We covet your prayers for this church; we praise the Lord for His wonderful mercy and grace which in His Sovereign wisdom and purpose He had made known to us in the Gift of His Son through Calvary's Cross.

God bless you!

Erwin "Duke" Deuchle



"Lordship"

(Continued from page one)

was maltreated and mistreated in the courts of Herod and Pilate and other trials through which He passed, and how ultimately through the hands of men He went to Calvary and was crucified. As I say, one preacher told me that in that he failed to see the Lordship of Jesus.

May I say to you, beloved, personally, it may be hard to think of Him in His incarnation and in humiliation as Lord, yet Jesus Christ is Lord of all things.

As He lay there in the manger as a babe in Bethlehem, He was Lord. In His poverty, as He grew up as the foster son of Joseph, He certainly was Lord. In spite of the fact that He worked — in spite of the fact that He doubtlessly helped his foster father in his carpentry shop — in spite of this poverty, He was Lord.

When He came to the time of His death, His shame, and His humiliation, surely He was Lord. In fact, I go back to the very beginning of this world when God spake and a world came into existence. I see Jesus as Lord of that. I look out yonder in the future when someday He is going to be crowned King of kings and Lord of lords and all the world is going to fall prostrate before Him; I see Him as Lord then. In every step that He made in between, including His experience in the manger, His poverty, His

shame, His death and His humiliation, I see Him as Lord of all things.

I

IN SALVATION, HE IS LORD. Paul refers to Him as Jesus, our Lord. Listen:

"As ye have therefore received CHRIST JESUS THE LORD, so walk ye in him."—Col. 2:6.

Paul is writing to these Colossian Christians who have received Christ — those who have been saved, and he says, "As ye have therefore received Christ Jesus the Lord."

I say, beloved, He is Lord of salvation.

Certainly He is Lord in view of the fact that He planned our salvation. We read:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world."—Rev. 17:8.

John is talking about a certain crowd whose names were not written in the book of life, as if to indicate that while there were some whose names were not writ-

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ten in the book of life, there were others whose names were written in the book of life.

I say, beloved, that would tell me that He planned our salvation. I have never seen the book of life. Someday when I stand in His presence, I want to ask my Lord to open that book and let me see my name as He wrote it down — not at the foundation of the world, but before the foundation of the world.

Beloved, I say to you, He planned our salvation. Talk about His being Lord of salvation. Of course He is Lord in view of the fact that He planned it.

He is Lord of our salvation in that He was the one who chose us. Listen:

"Ye have not chosen me, but I HAVE CHOSEN YOU."—John 15:16.

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

You can see, beloved, from these Scriptures that Jesus Christ chose us.

Of recent date, I received some advertising material from a Christian printing company, who thought, I am sure, that they were trying to serve the Lord. They were announcing a series of stickers that you could put on your envelopes when you sent out mail. They said this is a presidential election year and people have their minds on the election, and you ought to buy these stickers to advertise Jesus Christ. One of the stickers they sent as a sample was: "Jesus gets my vote," which was all right if a person wished to use it. A second one they sent showed a ballot, and this one said: "God votes for you, the Devil votes against you, and you cast the deciding vote." Right then, the wastebasket was gaping for that correspondence. I dropped it all into the wastebasket.

No, beloved, you don't cast the deciding vote. God voted for you (Continued on page 3, column 1)

The Great Sin Of Partaking Unworthily Of The Supper

WILL BANG
Raleigh, N. C.

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." — I Cor. 11:27-29.

It is a great sin that is today practiced by many who call themselves Christians.

First of all the Lord's Supper is not a denominational feast. It is a Baptist ordinance. Jesus Christ instituted this ordinance on the eve of His betrayal. Read Matt. 26:14-30. Jesus Christ gave this ordinance to the church that He started during His earthly ministry. Read Matt. 26:19, 20 "And the disciples did as Jesus had appointed them, and they made ready the passover. Now when the even was come, he sat down with the twelve." (Not to say this is when the Church was started, however, the disciples were the first members of the Church that Jesus built).

Because Jesus was a Baptist, and because He started a Baptist Church, His Supper is a Baptist Church ordinance. This then is to be observed only by those who are members of a Baptist Church. (The name Baptist Church qualified of course). If one is truly saved and is a member of a denomination and they partake of the Lord's Supper (unscripturally), even if the elements are correct, they have sinned greatly against the Lord Jesus Christ, because it is impossible for this blessed ordinance to be observed by anyone other than a member of a local Baptist church. The Future Farmers of America have as much right to observe this ordinance as does every denomination and their sin would be no greater. It goes without saying, however, that they have no right at all.

This may bring disagreement from denominations, which is alright. But, it is so unworthy to think that Jesus would wholesale this blessed ordinance. It's not for sale, because Jesus gave it to His Church and instructed them to partake of it in remembrance of Him. If you are saved and it is your desire to observe the Lord's Supper scripturally, you must first become a member of a local Baptist church.

Secondly, it is a great sin to unworthily partake of the Lord's Supper with unBiblical elements. There are only two scriptural

elements: unleavened bread and fermented wine. To use anything else is not a taking of the Lord's Supper, but taking the Lord's name in vain. Your sin would be no greater if you publicly took God's name in vain by wretched conversation than it would be if you publicly used unscriptural, unholy elements in His Supper. Oh God! bemoans this unworthy man as I think of the many times in the past as a Lutheran, then a Methodist, then an Interdenominationalist, then a renegade so-called Baptist wherein I sipped up squares of Wonder Bread and sipped Welch's grape juice. But, praise be to God Almighty who



WILL BANG

ordained that at last I would be a member of a true Baptist church. I thank Him that the order was not reversed.

Brethren, beloved of God, if the Church that you are a member of does not use Biblical elements, please study the Scriptures and see if God will accept anything other than what He has said we should use no matter what it may be. There is only one way a man can be saved. There is only one way a person can be baptized. There is only one way a person can become a member of a true Church of Christ. It is the same with the Lord's Supper. The only Biblical way is the way Jesus did it the first time. That was with the members of the First Baptist Church that He started, and it was with Biblical elements — unleavened bread and pure wine. If you are a member of a church that wears the name Baptist, and they use unholy elements, they and you are both guilty of the body and blood of the Lord.

If a true Baptist Church were ever to go from unleavened bread (Continued on page 4, column 4)

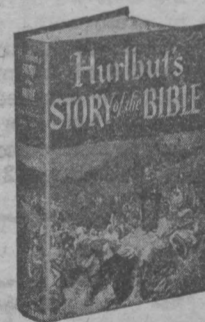
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PAGE TWO

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"Lordship"

(Continued from Page Two)
before the foundation of the world, and that was the deciding vote as far as you are concerned. All the voting that the Devil has ever done, and all the voting that you might ever do, and all the voting that you and the Devil together might do would not be the deciding vote. The deciding vote is, "as he hath chosen us in him before the foundation of the world."

Furthermore, He quickened us as to our salvation. We read:

"And you hath HE QUICKENED, who were dead in trespasses and sins."—Eph. 2:1.

You and I were spiritually dead and God quickened us. He made us alive.

Notice again:

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:12.

Notice, beloved, we were quickened by the Lord Jesus Christ.

Talk about His being Lord of salvation. He planned our salvation. He chose us as the recipients of salvation before the foundation of the world, and when we were born and came to the years of our salvation, He it was who quickened us unto salvation.

He died for us that we might be saved. Listen:

"Christ died for our sins."—I Cor. 15:3.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—I Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

Beloved, you can read it over and over again throughout the entirety of God's Word that Christ died for us. You talk about Him being Lord of salvation. I say He planned our salvation, He chose us as the recipients of salvation, He quickened us unto salvation, and He died on the cross that we might be saved.

Furthermore, He keeps us after He saves us. Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

Beloved, look at salvation in any way that you please; study it from any angle; look at it from the foundation of the world unto the time when we are going to

be glorified yonder in Eternity, and I say to you, it certainly shows us this truth, that so far as salvation is concerned, He is Lord of salvation.

Out yonder, the day is going to come when you and I who have been saved here in this life are going to be glorified in Eternity. What is it going to be like to be glorified? It means that we are going to look like Jesus Christ Himself. All the wrinkles, the scars, and the blemishes that have been brought upon us by sin are going to be removed, and we are going to stand in His presence, after we have been translated, to be transformed to look like the Lord Jesus Christ.

Oh, glorious day it is! And who is it that is responsible for it? I say, beloved, Jesus Christ planned our salvation, He chose us to salvation, He quickened us that we might be saved, He died for us to pay for our sins, He keeps us saved day by day, and He is going to glorify us out yonder in Eternity. Any way that you look at salvation, He is Lord of salvation.

II

IN THE CHURCH, HE IS LORD.

We read:

"For the husband is the head of the wife, even as CHRIST IS THE HEAD OF THE CHURCH; and he is the saviour of the body."—Eph. 5:23.

In other words, He is comparing the home that we live in to the relationship that we have with the Lord Jesus Christ, and he says, "The husband is the head of the wife, even as Christ is the head of the church." Beloved, in the church, He is Lord.

He started the church. Didn't He say to Simon Peter and the other apostles:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Jesus originated the church. He started it. He began it. He it was who brought the church into existence.

Beloved, since He brought the church into existence, certainly He is Lord of His church.

Since He is Lord of His church, He has the right to say who can be a member thereof. I turn to the Word of God and I find certain qualifications and restrictions laid down relative to church membership. It isn't like joining the PTA. It isn't like joining a lodge. It isn't like becoming a member of some fraternal organization. Beloved, the Lord Jesus Christ has the right to say who can be a member of His church.

Not everybody can be a member of His church. Anyone, I suppose, can join these various orders if he knows how to go

about getting in to them, but there are only those who have been saved and redeemed by the blood of the Lord Jesus Christ that can be a member of His church.

I say, beloved, He is Lord of His church. He started it and therefore He has a right to say who can be a member thereof.

He has the right to say who and how to baptize.

I turn to Matthew three and I read that it says that Jesus Himself was baptized by John the Baptist, and when He was baptized, He came up out of the water. Beloved, He gave us an example Himself of how we ought to be baptized.

You will never find in the Bible an instance where they poured water on the head of an individual from a ram's horn. You will never find in the Bible that at any time John the Baptist dipped a cup into the water, swung it over the congregation, and said, "I baptize you," and thereby sprinkled several hundred at one time. Oh, no, beloved! I say to you, He is Lord of

church by Christ Jesus throughout ALL AGES, world without end. Amen."—Eph. 3:21.

Beloved, His church is not going to come to nought. In spite of all the modernism, in spite of all the evolution, in spite of all the higher criticism, in spite of all the evils that are brought into this world, in spite of everything that might hinder the cause of Christ today, thank God, His church will never fail.

I know there are a lot of Baptist churches, so-called, that are going down the drain along with the Protestants and the Romanists. I know there are a lot of so-called churches that never were started by the Lord Jesus Christ. But His church, He is Lord of it. He originated it. He started it. He has a right to say what kind of doctrine it shall have. He has a right to tell that church what to do. Beloved, He is going to keep that church unto the very end of time. He is Lord of His church.

III

IN OUR LIFE'S WORK, HE IS LORD.

Paul says:

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, WE ARE THE LORD'S."—Rom. 14:8.

In other words, Paul is saying that in our life's work, He is Lord.

There is no other man in all the Bible that illustrates this quite as plainly as did the Apostle Paul. As Paul journeyed on the roadway to Damascus, he was stricken down, and he said, "Who art thou, Lord?" as if to say, "Who are you?" The very first thing that Paul did was to call Him Lord. Immediately thereafter, we find the Apostle Paul, great man that he was, standing up and saying:

"Lord, what wilt thou have me to do?"—Acts 9:6.

Here was a man who realized the Lordship of Jesus Christ from the very moment that he was saved. I hear Paul as he says, "Lord, what wilt thou have me to do?" From then on, Paul did what the Lord wanted him to do. I can see him traveling innumerable miles and preaching numberless sermons. I can see him dotting the whole New Testament land with New Testament churches. I can see him as he preached here and there all over the then known world. Why did he do it? Because Jesus was the Lord of his life.

Jesus Himself said:

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. Neither be ye called masters; for one is your Master, even Christ."—Mt. 23:8,10.

Beloved, the Lord Jesus Christ is Lord of our lives. No preacher has any right to be called Lord, Master, Reverend, Doctor, Right Reverend, or any of those titles. Do you know why? Because "one is your Master, even Christ; and all ye are brethren."

Of recent date, I received a letter addressed to the Right Reverend Mr. Gilpin. I am satisfied

that the man that wrote me is as honest as he could be, and that he thought he was addressing me properly. I am sure it was not a joke. I am sure that he was not jesting in any wise at all, but because of my position as editor of THE BAPTIST EXAMINER, he thought that certainly I should be called the Right Reverend Mr. Gilpin.

Beloved, I am not Reverend, Right, nor Left. I am a Baptist preacher. My Jesus is my Head. You and I are brethren on the same level. There is not a member of this church that is any higher than I, and there is not a member of this church that is any lower than I. We are all brethren in the sight of the Lord Jesus Christ. He is Lord of our lives, and He said, "Don't you be called master; one is your Master, even Christ, and all ye are brethren."

I say, beloved, in our lives, He is Lord.

IV

IN HIS RESURRECTION, HE IS LORD.

The Apostle Paul, talking about the Lord Jesus Christ and His resurrection, said:

"And he is the head of the body, the church; who is the beginning, the FIRSTBORN from the dead; that in all things he might have the preeminence."—Col. 1:18.

Notice that He was the firstborn from the dead, that He might have the preeminence. He is Lord of the resurrection.

There is no truth in the Bible that has thrilled my soul quite like the truth of the resurrection. I have been afraid to die all my life. I have been afraid they would put me in the ground before I was really dead. I am afraid to go to the hospital for an operation because I am afraid they will start cutting on me before they get me to sleep. I say to you frankly, I would be afraid to die for fear it would be like, in Mexico, they buried a woman that was not quite dead and she came to in the grave, and died of fright. You could tell it was of fright because of the position of her arms. In Mexico, they bury a person with his arms folded across his heart. I saw the mummified body of that woman in a museum, and her hands were thrown up and there was a look of horror on her face. As I say, I have always been afraid something like that might happen to me.

But there is one thing, beloved, that thrills my heart when I think about death and that is, regardless of what happens to me, there is going to be a resurrection. I thank God for the resurrection of Jesus Christ. To me, it is one of the most marvelous things taught in the Bible—the fact that Jesus came out of that grave as the firstborn of the dead. If the firstborn of the dead got out of the grave, then I know I am going to get out too, some of these days. I am going to experience the resurrection.

I go out to the cemetery quite often for a funeral or just to visit. (Continued on page 6, column 3)

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
GRAHAM**

You Need To Read

**THE
PASTOR'S
DILEMMA**

85c

His church. He has a right to say who shall be a member of His church, and He has a right to say who and how they shall be baptized.

He has the right to say who shall take the Lord's Supper and how the Lord's Supper shall be taken.

He has a right to give us a commission and tell us who is to carry out His commission. He gave His commission to His church, when He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

I say to you, there are multiplied thousands that are running today without having been sent. They are preaching without any commission. He gave His commission to His church. He didn't give it to every "Tom, Dick and Harry." He didn't give it to every organization that claims to be a church today. That commission was given to His church, and to His church alone.

Beloved, He is Lord of His church. He has a right to say who shall be baptized, how you shall be baptized, who shall take the Lord's Supper, and how you shall take the Lord's Supper. He has a right to say who is going to carry on His commission, and how the commission is to be administered.

Jesus Christ is Lord of His church and because of that, nothing of this world can ever destroy His church. Oh, it thrills my soul when I tell you that the church that Jesus built will be here throughout all ages. I read that He said:

"I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it."—Mt. 16:18.

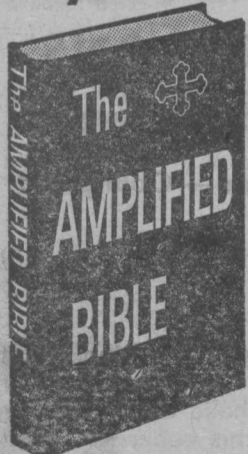
Paul said:
"Unto him be glory in the

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MAY 27, 1972

PAGE THREE

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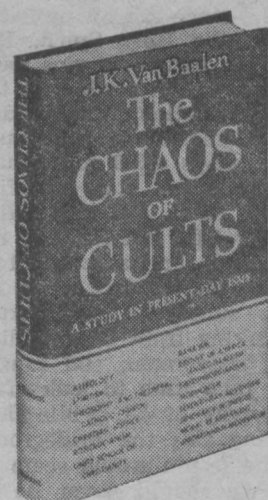
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The Baptist Examiner

FORUM

"Please discuss the ten virgins of Matt. 25: It would seem that all ten were saved. Please advise."

E. G. COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I have heard some rather convincing arguments that set forth these ten virgins as all being saved. And they may be right. The more I study the precious Word the more I realize how little I know about it. And when we come to the five foolish virgins, I simply cannot say they were saved or that they were lost.

However, there are a few things about this parable that keeps me from being fully convinced that they were saved. In the first place, I know of no other parable on the subject of the kingdom of heaven that sets forth all concerned as being saved. In Mt. 13 there were the tares as well as the wheat. There was the leaven that corrupted the whole lump.

And there were the bad fish as well as the good ones. In all His parables on this subject our Lord shows that in this kingdom of heaven there is the false as well as the true. That being true, why would He compare this same kingdom to ten virgins who were all saved?

Then, to me, oil represents the Holy Spirit. And these foolish virgins had no oil. So if they did not have the Holy Spirit they were only professing Christians and this would make our Lord's teachings in this parable consistent with all His other teaching on this subject.

There is still another very serious question that comes into my mind. If these foolish virgins were saved, why does our Lord say to them in verse 12, "I know you not?" I have a very hard time indeed believing that He would tell any of His saints, whether faithful or unfaithful, that He does not know them.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

**RADIO SPEAKER
AND MISSIONARY**

Kings Addition
Baptist Church
South Shore, Ky.



First, I believe that the five foolish virgins represent the religious element, who profess to know Christ and yet who do not possess Him as Saviour. I get this from verse 12. "But He answered and said, verily I say unto you, I know you not." My Lord and Saviour knows all of His people. "My sheep hear my voice, and I know them, and they follow me." (I John 10:27). The Bible teaches us that there will be some at judgment who will claim to be followers, like the five foolish virgins but who will be rejected. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, 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? And then will I profess unto them, I

never knew you: depart from me, ye that work iniquity." (Matthew 7:21-23). We have here examples of great religious leaders, faith healers, and those who seemingly can perform miracles. A person can do many things in the name of Christ, but if he has not received Christ as his personal Saviour he is lost. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12).

This parable is not teaching who will be in the Bride of Christ but that we should be ready for the coming of our Lord.

The wise virgins have oil for their lamps. Their lamps will not go out. Many religious people have a light but since they do not have the power of Christ to keep it burning, it will go out.

We are being taught that we should be constantly ready and watching for the coming of our Lord Jesus. "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matthew 25:13).

We find another lesson here. A person cannot enter into the Kingdom of Heaven on the basis of another person. If one is not ready through Jesus Christ he cannot enter in.

ROY MASON

**RADIO MINISTER
BAPTIST PREACHER**

Aripeka, Florida



The reading of many interpretations of this parable causes me to feel that many people read into the parable more than it actually says. We need always to first of all note two things — the context, and the subject that is being discussed.

First, note the SUBJECT. Jesus was talking about people being on the alert, and watching for His return to this earth.

Second, note the CONTEXT. In the previous chapter (Matt. 24:42), Jesus was emphasizing watchfulness concerning his Coming. He said, "Watch therefore, for ye know not what hour your Lord doth come."

In the latter part of chapter 25: by means of another story, He emphasizes the same thing.

It is very doubtful that every point connected with the parable of the ten virgins was meant to be pressed. Some have said that evidently the foolish virgins were unsaved since they were out of oil, and since the oil probably represents the Holy Spirit. But actually the foolish virgins were not without oil. According to the correct translation, they didn't say "our lamps have gone out," but "our lamps ARE going out."

So, they didn't start out five virgins WITH OIL and five WITHOUT OIL. All ten had oil, but five had carelessly failed to note that they didn't have an adequate supply. This diverted their thinking from the wedding and the bridegroom, and caused them to take time to look after a new supply of oil. While they were doing this the bridegroom came. The lesson would seem to be that we should never be so careless as to let ourselves be lacking in watchfulness concerning our Lord's return.

Of course mere professors are far less likely to be watchful in their attitude than genuinely saved people. I think it is clear from this passage that the five foolish virgins were unsaved. Why? Because this is what the bridegroom

said when they beat upon the door and cried out, "Open unto us." He said, "Verily, I say unto you, I KNOW YOU NOT." I don't think our Lord will ever say that to any person who is saved. Such person's name has been on the Lamb's Book of Life since before the foundation of the world, and hence would certainly not be unknown to Him.

AUSTIN FIELDS

**PASTOR,
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610 High Street
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It is my firm conviction that the five foolish virgins were as much the children of God as were the five wise. The popular interpretation is that the five foolish virgins were nothing more than hypocrites, whose hearts were devoid of divine grace. But, the term "virgin" is not an appropriate figure for an unregenerate person, neither is it appropriate for the child of God who has committed spiritual adultery (unionism with Protestantism). Those who are guilty of spiritual fornication are not worthy to be called virgins.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor. 11:2.

From this verse, we can understand that the church (Baptist) is espoused to Christ as a chaste virgin. Thus, a true Baptist church is a company of virgins, who have pledged their love and affection to the bridegroom (Jesus Christ). They did this by being baptized, partaking of the Lord's supper, professing to take up the cross and to follow Jesus, and to turn their backs upon the world (doctrines of Satan). Taking their lamps, the ten virgins went forth to meet him to whom they were engaged. The action of these ten virgins conveys their earnest desire to meet the Lord. Thus, all ten virgins took lamps to guide their steps to the bridegroom. These lamps, people, do not represent regeneration, rather they represent the Scriptures which are given to the bride to direct her in her bridegroom's field (world) until His return.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119-105.

Further proof of this is that no one takes up regeneration (implanting of divine nature), for it is placed within God's elect by the spirit. Also, the five foolish had lamps, same as the five wise; otherwise, their lamps would not have been said to be going out. The five wise were wise in that they had made provisions (took oil with their lamps) for the coming of the bridegroom.

Oil is a symbol of the Holy Spirit (Comforter — Guide of every true New Testament church — Jn. 16:13). Thus, their lives doctrinally had been under the guidance of the Comforter; whereas, the five foolish had not followed His leadership even though they were members of the Church of Jesus Christ. Their wedding dresses were spotted; their works were as wood, hay and stubble; they had defiled the temple (Baptist Church — body of Christ) of the Holy Spirit. They had not made provisions for the wedding, and may I add that regeneration is definitely not in view, rather a marriage. Please read I Cor. 3:11-17 and Rev. 3:4-5.

When the announcement came, "Behold the bridegroom cometh," all ten virgins arose to meet him. This is the rapture of the saints, and it was not a partial rapture. Though the five foolish were unfaithful, yet they rose with the five wise to meet the bridegroom. It is then that their lamps are trimmed. This is a picture of

the judgment seat of Jesus Christ where we must give an account of the deeds done in the body (Baptist church). Brother you can't trim regeneration.

It was at this time the five foolish learned their lamps were going out, which is the realization their labors were not energized by the Comforter. At the Judgment Seat of Christ, we will know whether our motives were right relative to our service for Jesus Christ.

Knowing their works were in vain, they asked for oil from the five wise. They were rebuked and told to go and buy for themselves, but when they went to buy, they found the stores closed for it was the midnight hour. Brethren, the store is a true Baptist church, which is referred to in Mal. 3 as God's storehouse. This storehouse is the only place where one can secure the oil that is necessary to enter with the bride. The five foolish could not find any stores for the storehouse (church) had been raptured when the bridegroom came.

Upon asking for admittance, the five foolish were told by the bridegroom, "Verily I say unto you, I know you not." He knew them not as His bride. May I remind you once more this parable concerns a marriage and must be interpreted in that light. There are many women that I know, but I can say to all of them with the exception of my bride, "I know you not." So, it is with Jesus. Many will be alive spiritually, but they will not be recognized as His bride. From this answer, may the Holy Spirit enable you to see the importance of being a member, or the virgin of Christ (Baptist church), and your labor to be counted worthy to be a member of the select group which shall reign with Him over the earth.

Supper

(Continued from page two)

and fermented wine to any other type of elements, they would cease to be a Baptist Church and the name Ichabod would be clearly written across the door and the candle stick would be removed. If they are wrong here, they are wrong altogether. My dear friends, this is a very serious thing and not to be considered a light offense of a small error that Jesus will overlook, because you are sincere.

Paul when writing to the Church of the Thessalonians said "Prove all things; hold fast that which is good." (I Thess. 5:21).

If that admonishment was good for that Church, me thinks that it is likewise good that we do the same. Let us prove all things — then hold fast that which is good. Paul when writing to Timothy gave his beloved son in the faith some Holy advice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction in righteousness." (II Tim. 3:16-17).

Now brethren, we can gather from these verses that a study of God's all-inspired Word will instruct one in righteousness and will correct his erroneous conceptions of "what saith the Word of God." I likewise feel that if this was good enough for beloved Timothy, you and I might profit from the same Godly formula. All that has been said about study was said to say no more than this — When you struggle about questions, study to show thyself approved, pray for understanding and wisdom, and if it pleases God to show you truth, then hold fast those things which have been proven.

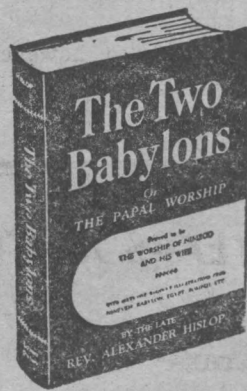
No one anywhere can give you Scriptures to justify their un-Biblical elements when observing the Lord's Supper. If they go to the Scriptures, which they no doubt prefer not, they'll find only that the Lord's Supper is to be observed by Baptists and that with unleavened bread and fermented wine. If they lean on the arm of flesh, which is their normal position, they likewise find no help

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of justification for low-rating the atonement. T. P. Simmons did some study on the subject of fermented or unfermented wine and found the following: Brother Simmons wrote Washington, D. C. and asked them if grapes contained a leavening. "The Bureau of Plant Industry of the U. S. Dept. of Agriculture" said "Grapes naturally contain a leavening agent and that this is present in the juice." (A Systematic Study of Bible Doctrine, Thomas Paul Simmons, Chapter 32 — The Lord's Supper, page 399).

In the book of I Corinthians, we read the following "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump." (I Cor. 5:6).

So, we can clearly see that grape juice is most definitely an unscriptural element to be used in the Lord's Supper. Is fermented wine then likewise unBiblical? Brother Simmons asked another question: What transpires in the process of fermentation? "The leaven is used up in the process of fermentation so that the finished product or wine does not contain any." (A Systematic Study of Bible Doctrine, Thomas Paul Simmons, chapter 32 — The Lord's Supper, page 399). We not only have the eleventh chapter of I Corinthians to confirm the use of fermented wine, but we likewise have I Corinthians 5:6 to testify that it must be unleavened bread as well as unleavened wine. For that small part of God's Word says a little leaven leaveneth the (Continued on page 8, column 5)



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"And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched His garment. For she said, 'If I may touch but His clothes, I shall be whole.' And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, 'Who touched My clothes?' And His disciples said unto Him, 'Thou seest the multitude thronging Thee, and sayest, 'Who touched Me?' And He looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, 'Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.'" — Mark 5:25-34.

This nameless woman of the Gospels has many lessons to teach the women of the Lord's church today. Let us look and see how we can benefit from her story. For truly this is written for our learning. First, let us notice that she is a saved woman. She is not "dead in trespasses and sin," but rather she is sick. Yes, she is alive, but she has a very serious problem. This is a sin that involves her total being as it is shown forth as an issue of blood, and the blood is circulated thru our whole body. She has had this for 12 long years. She has gone to many doctors who have tried every means and still the hemorrhage continues. This woman's malady was like a fountain that continued to pour forth diseased blood. In olden times doctors used to "bleed" a person with a blood problem. They would cut an artery and drain out a lot of the bad blood thinking that the new that was produced would be pure. Not so. It only made the person weaker, and less able to combat the infection.

We see this woman concerned and trying every means available to the flesh to heal herself. But alas, there is no improvement. Instead she is worse. Does this sound like something you have done? It certainly rings a bell with me. So often we try every other means before we take our problem to the Lord. How foolish to waste our time and energy with fleshly answers that will not help and neglect to go immediately to our Saviour. So it was with this woman. She kept getting worse. She probably was at the point of despair. She had

spent all her money and was still desperately ill. But, praise the Lord, we see her faith triumphing. Even as Micah said, "Rejoice not against me, O mine enemy: When I fall I shall arise; When I sit in darkness, the Lord shall be a light unto me." (7:8).

The religious world would tell us that in order to know the Lord's blessing, we have to do this, or that, to put ourselves in "the place of blessing." Yet over and over in the Scriptures we see where man sinks to the depths of sin and despair and the Lord comes to him there and lifts him up and blesses. This woman, conscious of her uncleanness, wanted only to touch the outer hem of His garment. She knew that the utmost extremity of Christ was sufficient to meet her need. Her faith was indeed in the right Person. Immediately at the touch, her faith was rewarded with healing. Truly, He is the great Physician.

Jesus then asks the question, "Who touched Me?" We see in v. 32 that He knew, because He looked around about to see HER that had done this thing. He asked the question to bring the woman to public confession of Himself. And this she did as she knelt at His feet, for the place of His feet is glorious. Then the Lord very tenderly says, "Daughter, go in peace." How much better is the picture of this woman now than when we first saw her. She has been healed. Her faith is strengthened. She has witnessed publicly. She has a reverent fear of the Lord. And she has peace. This last item alone is a treasure worth more than rubies.

This woman no doubt joined the Psalmist in saying, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: But verily God hath heard me; He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me." (Psalm 66:16-20).

Fred T. Halliman

(Continued from page one)

would do me good. I left the Mission Station about nine a.m. and got there before all the churches were ready. One church had eight to baptize, another had five and the other had three. We had a good service at the river and I made it back just in time to hold the late afternoon service here on the Mission Station.

Tanggi Baptist Church Holds Revival Meeting

We have more - or - less had a continuous revival meeting here at the Sovereign Grace Baptist Mission over the past nine years. There has been no real need to have any special meetings, other than what we were already having for every service that I hold is a special attempt to reach the lost, in all these years that I have been here.

I have felt led, however, since the first of the year that the time had come when the churches needed to be taught to carry

out special services in order to try to reach the lost and revive the saved. This past week was our first attempt at holding a revival meeting. In spite of the fact that I am very busy trying to get things ready to leave for home, I elected to hold this first revival.

The services were announced about a week in advance and various groups were holding special prayer services for the meeting. Our first service started off with a great service. We had over 450 in attendance for that first service and there were several professions of faith and a great host of the Christians got right with the Lord and a great revival swept the congregation. I believe it was the greatest service that I have ever attended anywhere.

There were folk saved at every service and the attendance kept building up with each service until on the final service we had over 1,000 people in attendance. Preachers and other saints were weeping for joy as, first of all, they confessed their own sins to the Lord and got revived and then when the Christian folk were right with the Lord we saw hardened sinners coming to the Lord that we had been praying for for years. I make no reservation in saying that this was the greatest revival meeting that I have ever been privileged to attend.

Baptizing Held on the Mission Station, May 28

I did not keep a daily count of the professions that were made

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during the revival meeting and did not know until yesterday until I met the folk at the river where we were to baptize how many there had been. It took me two full hours to conduct the service and baptize the 77 candidates — there were six that I refused to baptize for various reasons. Today, the day after the baptizing our church here on the Mission Station was nearly full for our regular Monday afternoon service. Perhaps we needed a revival worse than I thought we did. This preacher got greatly revived while doing the preaching. Pray for the folk here that this meeting may long live in their hearts.

The Way Of Cain

(Continued from page one)

spiritual man. Abel acknowledged his fallen condition, put his faith in a sacrificial substitute "by which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4). Cain by bringing the offering he did, denied he was a sinful creature and ignored God's demand for expiation by the shedding of blood. He approached God on the grounds of personal worthiness. He worshipped God after his own fashion. He rejected God's revealed will and set up his own defiance.

The real difference between Cain and Abel was their offerings. It was a difference of the blood. Abel believed in salvation by faith in a sacrificial substitute. Cain held to salvation by human merit. Here was the beginning of two streams which empty themselves in Heaven and Hell. The whole religious world is either

going the way of Cain or the way of Abel.

The followers of Cain believe salvation is by moral character and charitable deeds. Those in the way of Abel contend for salvation by faith in the shed blood of Jesus Christ. To one group salvation is by man, to the other "salvation is of the Lord" (Jonah 2:9).

Cain, the founder of the first human religion, was the Devil's patriarch in whom religious persecution began. The origin of all human religions is the opposition of the unrenewed heart to the law of God. The unrenewed heart of a false religionist is not only opposed to God but to the people of God. Genesis 4:8 says: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." I John 3:12 also says: "Not as Cain, who was of that wicked one, and slew his brother."

The spirit of persecution, the spirit of Cain, has been manifest by the children of the Devil toward God's children since the day of righteous Abel. Whenever the followers of Cain have had the power, they have murdered the followers of Abel. False religionists have shed the blood of the saints in all ages. God's children are not murderers! They do not persecute or shed blood! It is the followers of Cain who persecute and shed blood!

Men like Noah and Abraham preserved true religion in the patriarchal age. They taught their children of salvation by faith in the shed blood of the coming Redeemer (Rom. 4). The rest of the world walked in the way of Cain. The nation of Israel had "the oracles of God" committed to her during the old dispensation. She carried on ceremonies which revealed salvation to be from Jehovah through the death of the coming Redeemer. The rest of the world continued to hold that salvation was by good works. But at the time of Christ even Judaism had corrupted itself and gone the way of Cain. Christ came to establish true religion, and once again to reveal that salvation was by the will of God, not the will of man.

Who Are Cain's Followers?

In the sixth century before Christ in India Buddha founded Buddhism. The essence of his religion is that one must cleanse his mind and maintain pure conduct to attain to immortality. He did no more than point his followers to the way of Cain. Presently Buddhism has 350,000,000 adherents in nine countries.

In the same century in China Confucius originated a system of religious teaching. His main teachings were: The nature of man is good. Man possesses free will to make choices. Virtue brings its own reward. He sought the moral cultivation of "the princely man" as the cornerstone of "the good society." The 300,000,000 Confucianists in the world today are going the way of Cain. This religion would be better called confusionism.

There are about 300,000,000 Hindus in the world. The principle idea of this religion is salvation by works or good deeds. These

people are going the way of Cain.

Islam has 350,000,000 adherents in the world. Mohammed originated this religion over 500 years before Christ in Arabia. This religion is also a religion which teaches salvation by good works. Muslims must pray five times a day, give alms, fast and make a pilgrimage to Mecca to obtain salvation. The attitude of Cain is seen in this religion which encourages its followers to "slay the infidel."

Over six hundred years before the birth of Christ Zoroaster invented Zoroastrianism in Iran. Today this religion has 1,000,000 followers who are really followers of Cain. The principle belief of these people is that in the after life the individual will be in Heaven or Hell according to his actions on earth. This is nothing but Cainism or what we call today Arminianism. Actually Arminianism is nothing but paganism under the cloak of Christianity.

Cainism And The Church

In the first century Jesus Christ came to revive and perfect true religion. He did this and afterward committed the preservation of "the faith" to His newly organized church. Christ taught salvation by faith in himself. He taught total depravity of the natural man. He declared: "None is good, save one, that is God" (Luke 18:19). He taught the total inability of the alien sinner to come to Himself for eternal life. He declared in John 6:44: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." He contended that eternal life was the gift of God to fallen man. He said of His sheep or elect: "I give unto them eternal life" (John 10:28). Unlike all the religions of the heathen which teach that the actual cause of salvation depends upon man, Jesus Christ taught that salvation was wholly from God, separate and apart from all human merit. In John, chapter 1, He ascribed the whole of the new birth or regeneration to the power of God, not the power of man. Of the regenerate He said in verse 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The early church contended for this same line of teaching. The very heart of New Testament Christianity is expressed in Ephesians 2:8-9: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." There is not any religious group in all the world who preaches this verse as it is but the Baptists. The Christian religion is to be distinguished from the false religions of the world by contending that salvation is of the Lord. Salvation is not by man's will, words, works or worthiness.

In the second century after Christ the way of Cain began to have acceptance in some of the early churches who were influenced by heathen religions. These apostate churches began to teach a system of conditional salvation which represented the sinner as his own saviour and entitled him to the chief glory for his salvation. (Continued on page 6, column 5)



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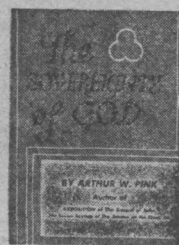
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THE BAPTIST EXAMINER

MAY 27, 1972

PAGE FIVE

The Proper Name For The Church That Jesus Built

By D. B. RAY
(In Mansions Above)

What is the proper name of the true church? The church was not to be known, recognized or identified, in whole or in part by any one denominational name. The voice of the angel said, "Come hither; and I will show thee the bride, the Lamb's wife."—Revelation 21:19. He did not say, come and I will show thee the name of the bride, but the bride herself. She was identified by her characteristic features. The followers of Christ are in the Scriptures called a variety of names, indicating their relation to God, Christ, and each other, etc. They are called the "children of God" because of their relation to God as their Father. But "children of God" is not the proper name of the church. They are called "children of the kingdom" because of their relation to the kingdom of God. But "children of the kingdom" is not the proper name of the church. They are heirs of God because of their relation to God and their anticipated inheritance. But "heirs of God" is not the proper name of the church. They are called "children of promise" but this is not the name of the church. The true people of God are called "the children of Abraham" because of their figurative relation to Abraham as the "father of the faithful." But "children of Abraham" is certainly not the proper name of the church of Christ. They are called "saints" and "the sanctified," frequently in the New Testament, to indicate that they have been set apart from the service of the world to the service of God, yet the term "saints" is not the proper name of the church of Christ. The Mormons call themselves "Latter Day Saints," but this claim does not prove that they are real SAINTS. The Saviour describes His followers as sheep: "My sheep hear my voice." Yet it would sound a little odd for a new denomination to start up and call themselves the Sheep Church! The term sheep has reference to their relation to the Saviour as the Good Shepherd. The followers of Christ were called disciples with special reference to their relation to Him, as the great Teacher, and they as His pupils. Yet Disciples is not the name of the church. To appropriate the term disciples, as the name of the church, is

absurd. They are called brethren, in regard to their relation to Christ as their elder Brother, and to their being spiritually equal in the family of God. Yet to adopt the term Brethren as a church name would be unscriptural and absurd. The disciples were evidently called Christians by their enemies, using it as a term of reproach.

The Saviour said, "Upon this rock I will build my church."—Matthew 16:18. From this, some have come to the conclusion that "my church" should be adopted as the proper name of this institution of Christ on earth. This is absurd, from the fact that "MY CHURCH" simply indicates the relation the church sustains to Christ as its Founder and Head. A man may say, "This is my son," but "my son" is not the proper name for the boy. It only indicates the relation which it sustains to the man. Writing to the disciples in Rome, Paul says: "The churches of Christ salute you."—Romans 16:16. This does not indicate that Paul designed to establish the "Churches of Christ" as the proper name of Christ's organized people. It simply indicates the relation that these churches sustain to Christ. In the letter to the Corinthians, which is addressed, "Unto the church of God which is at Corinth," he says, "For God is not the author of confusion, but of peace as in all the churches of the saints."—I Corinthians 14:33. It would hardly be proper to seize upon the words "churches of the saints" and make them the denominational name for the organized disciples of Christ. The same may be said of Paul's address in which he calls this Corinthian church "the church of God," and applied it to themselves and their denomination. The phrase "Christian Church" is not found in the Bible, either in the Old, or New Testament, and even the terms "Christians" was not adopted by the disciples of Christ, or given by Divine authority, but was simply a name of DERISION which their enemies applied to them. However, we have no objections to the name "Christian" when used in the sense of the followers of Christ.

The true church is described by the apostle as "the house of God, which is the church of the living God, the pillar of the truth."—I Timothy 3:15. Here the term "the

(Continued on page 8, column 4)

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"Lordship"

(Continued from page three)

When I go to the cemetery, I look at those stones and I often say, "Is this the best that God can do?" No, no, beloved, the best is yet to come. Some of these days, those graves are going to burst open. Your dead and my dead are coming out of those graves. Those old cemeteries that are kept so pretty, so green, so spotless, and look so beautiful — those old cemeteries are going to look like they have been plowed with a plow, because the saints of God are going to come out of their graves.

Jesus Christ was the firstborn from the dead, that in Him all things, even in death, He might have the preeminence. Thank God, Jesus Christ is Lord of the resurrection. He has the preeminence. He came out of the grave two thousand years ago.

I think of Paul, a great old preacher. His body is still wherever it was buried. Simon Peter was a great preacher and his body is still wherever it was buried. Some of these days, Simon Peter, Paul, you and I, and all the rest of God's saints that have died, are going to be raised from the grave. But Jesus Christ has the preeminence of the resurrection. He rose two thousand years ago. He is Lord, I say, of the resurrection.

V

IN HIS ETERNAL GLORY, HE IS LORD.

There is a glorious day awaiting all of God's children. A man told me recently that he didn't think we ought to study the book of Revelation, that he didn't think anybody knew enough about it to teach it. He said he had an idea that the book of Revelation was too deep for anybody to understand and we shouldn't try to understand it.

Beloved, if you say that, you will take away a lot of joy and a lot of satisfaction, for when I turn to this book of Revelation I am blessed exceedingly, especially when I read:

"WORTHY IS THE LAMB that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down AND WORSHIPPED HIM THAT LIVETH FOR EVER AND EVER.—Rev. 5:12-14.

Talk about worship, all the saints of God, all the angels of God, and these four beasts all worship Him that liveth forever and ever. In His eternal glory, Jesus Christ is Lord.

CONCLUSION

I go back to the Old Testament and I find a great experience on the part of little Samuel when he came into the presence of the old king, thinking that the king had called him in the nighttime. The king said, "No, not I. You go back and lie down and if the voice speaks to you again, you say, 'Speak, Lord, for thy servant heareth.'" Then we read:

"And Samuel told him every whit, and hid nothing from him. And he said, IT IS THE LORD: let him do what seemeth him good."—I Sam. 3:18.

Beloved, whenever I read this, I realize that Eli believed in the Lord Jesus Christ. When I come to my own experiences, every day I look up into His face and I say, "It is the Lord; let Him do what seemeth good."

Beloved, He is Lord, and you and I should be in a state of submission to Him every day because of the fact that He is Lord.

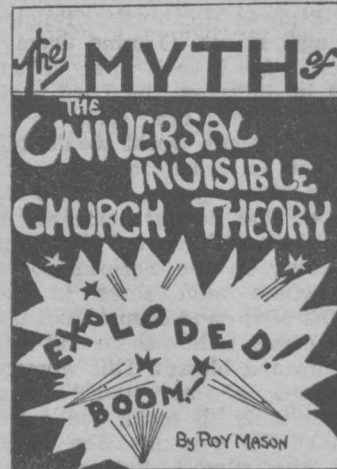
David voiced the same truth

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PAGE SIX

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when he said:

"I WILL BLESS THE LORD, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope."—Psa. 16:7-9.

David is saying, "I set the Lord at my right hand. He is my Lord and because of that, I can't be moved. Because of that, my heart is glad; because of that, my glory rejoiceth; because of that, my flesh shall rest in hope."

There were others who had this same experience. When Mary came to see Elizabeth, Elizabeth said, "The mother of MY LORD."

Mary Magdalene likewise stood there at the grave when the body was not to be found, and she said, "They have taken away MY LORD."

Thomas, on the second day that Jesus appeared to the church after His resurrection, looked at Him, and Jesus said, "Behold my hands." Then Thomas said, "MY LORD and my God."

Is He your Lord today? I ask you, I beg you, I plead with you, as a child of God or as a sinner, pause where you sit this morning and think, Is He your Lord this morning?

Many would say, "Yes, He is my Lord," but He isn't. Many would say, "Yes, He is the Lord of my life," but He isn't the Lord of your life. Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Many will say to me in that day, 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?

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

Jesus is saying that people will stand up in judgment and call

Him Lord who are strangers to Him.

May you see Him as your Saviour, and like Thomas of old, may you say, "My Lord and my God," or like Paul in my text, say, "Jesus my Lord." Be sure that you mean it. Be sure that He is Lord of your life.

May God bless you!

The Way Of Cain

(Continued from page 5)

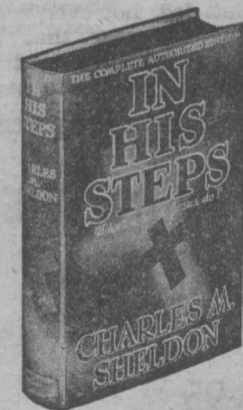
They taught that a man could only be saved if he worked hard for God.

One of the signs of the paganish influence upon these false churches was the belief in baptismal regeneration. They began to look upon baptism, not as a symbol of Christ's burial and resurrection as the New Testament teaches, but as a sacrament which cleansed from sin. They even began to baptize infants like the heathen had been doing for already two thousand years who also believed in baptismal regeneration. These false churches began to call the true churches heretics and dissenters and to persecute them unto death. Apostate Christianity murdered fifty million Anabaptists in the Dark Ages alone. By this these false churches manifested the spirit of Cain the murderer. The real Christians were called during these times Montanists, Novationists, Donatists, Paulicians, Albigenes, Waldenses, Petrobrusians, Henricians, Lollards, Wickliffites, Anabaptists and Baptists. These despised and persecuted people continue to maintain true religion in spite of dungeon, fire or sword.

When Protestantism came along it never cast off the fatal error of Romanism in predicating the salvation of the sinner upon himself instead of God. This Cainism or Arminianism is the very life and soul of popery. It is regrettable that nearly all professed Christians in our day have gone the way of Cain. They teach salvation by a meritorious faith, or by baptism, or by the Lord's Supper, or by some other action on the part of man. Such a religion is in substance the same teaching of Confucius and Buddha. It is pure paganism under the cloak of Christianity.

Many people and churches hold that baptism saves or helps save, but the Word of God knows nothing of it. The doctrine of baptismal regeneration originated among the devil worshippers of ancient Chaldea. Alexander Hislop in his world-famous book, "THE TWO BABYLONS," says on page 137 that the Chaldean priests "led their votaries to believe that if they only passed through the baptismal waters . . . that of itself would make them . . . regenerate." Thus we see that baptismal regeneration is an old belief which goes back thousand of years before Christ to the worshippers of Bacchus, the Babylonian Messiah. Those who hold

(Continued on page 7, column 1)



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The Way Of Cain

(Continued from page 6)

to this system of teaching are not followers of Christ, but of Cain.

Did you know that the Babylonians held the doctrine of justification of works? Those who hold to this teaching today are holding to the way of Cain, yet this is the primary teaching of professed Christendom.

Modern Cainism

The greatest emergence of Cainism in the history of the world is upon the nations. Cainism is a better name for the humanism of our day. Humanism regards man as an evolutionary product with his own unique faculties. It accepts the world as science finds it and rules out all forms of the supernatural. It holds that man has the power and potentiality of solving his own problems, relying on reason and scientific method. He is not determined by God, but free to control his own destiny and the destiny of the world. This is the worst form of Cainism the world has ever known. It will culminate in the worship of man

in the person of Antichrist. This is where the world is headed at an alarming rate of speed.

Dear friend, I have something better to offer you than paganism under the banner of Christianity. I present to you true religion. The way of Abel Abraham, the nation of Israel, Jesus Christ, the Apostles of Christ and the redeemed of all ages. I tell you by the authority of God's Word that your salvation must be of the Lord. It cannot be of your enfeebled will or corrupt, sinful nature. If you could by your own free will produce works which would redeem your soul, then you would not need the grace of God or the regeneration of the Holy Spirit. But the Bible says: "Ye must be born again." If you are ever saved, you must be saved by the free and sovereign grace of God. You are dependent on God for salvation. His Divine grace is absolutely unmerited, indispensable and victorious in the salvation of a sinner. Grace, the free grace of God, does all the work of salvation. It works in the sinner all his good will and all his good works, so that he shall go at last into the Divine presence as a poor, helpless beggar, a poor, lost sinner, saved by grace alone from first to last, and be prepared to give God all the glory of his salvation.

May God the Holy Spirit help me to shout from land to sea, from heaven to hell, to the living saints and the spiritually dead sinner, salvation is not of yourself; it is of the Lord!

The New Birth

(Continued from page one)

A further proof that the new birth ("born again") is entirely the work of God is to be found in II Corinthians 5:17 where the new birth is declared to be a new creation.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

This verse informs us that the new birth involves a new creature or new creature. When a baby is born there is a being in this world that was not here before. He or she are a new creature (new creation). The same is true of the second birth. There is a spiritual being here that was not here before.

It is common knowledge that no man or number of men have the ability to bring into existence that which had no existence. The nail we are trying to drive is that the new birth is entirely of God, since only God can create. Man's works amount to nothing in the realm of creation. This is why Ephesians 2:8 declares that salvation is not of yourselves.

Those who believe that they

have a part in their own salvation must be very proud of themselves in view of the fact that they are performing such a marvellous feat. They, in fact, are superior to me. I'm just a poor fellow who has no ability to create or resurrect and the new birth is both a creation and a resurrection.

Beloved, on the basis of the above, a man or woman who claims to have a part in their own salvation are saying, in essence, that they are equal to God and this is blasphemy.

We find from John 3:8 that the new birth is like the wind.

"The wind bloweth where it listeth (pleaseth), 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."

This verse declares that the wind blows when and where it pleases and no man can prevent it from doing that which it pleases. It is completely outside man's control. It, in other words, is entirely the work of God. This verse (John 3:8) continues to declare, "so is every one that

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is born of the Spirit." This same truth is expressed in dynamic language in John 1:3:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

All of God's works are mysterious and solemn. The same is true of the new birth, since it too is entirely of God. We may say that the new birth is solemn, because it is the dividing line between Heaven and Hell. There is no use for any one to ever hope to go to Heaven without the new birth. You might as well know now that Hell is waiting for all who die without being "born again."

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3).

There are only two classes of people in this world. They are those who have been born again

and those who are lost.

Behold, it becomes obvious from the above that the most important question in one's life is—have I been born again? Those who die without being born again will wish that they had never been born at all. I say this because of that which is recorded in Revelation 20:12-15:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

There are some who have termed the new birth a "turning over of a new leaf." They mean by this that the new birth is a process of reforming one's life. There are others who term it "a change of heart." However, it should be crystal clear from what we have said thus far that neither of these can be a description of the new birth. I say this because, as we have noted, the new birth is both a resurrection and a creation. What can a "change of heart" or the "turning over of a new leaf" possibly have to do with the new birth when it is a resurrection and a creation? A change of heart or the turning over of a new leaf would involve the workmanship of man, however, Ephesians 2:10 declares that our salvation results from a workmanship of The Lord Jesus Christ.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The act of reforming (turning over a new leaf or a change of heart) merely tries to eliminate the evil from the carnal nature (flesh), while the new birth ("born again"), involves the imparting of an entirely new nature.

Why can't those who have not been born again go to Heaven? One reason is because Heaven is a place for spiritual people and all who have not been born again are spiritually dead. This death passed upon Adam and all his children when he sinned in the garden of Eden.

"Wherefore, by one man sin entered into the world and death by sin, and so death passed upon all men, for all have sinned." (Romans 5:12).

A person who has not been born again would be as miserable in Heaven as a fish would be in a flower garden in view of the fact that they would not possess the new nature with which to enjoy Heaven. The fleshly man is not capable of enjoying Heaven no more than a fish is capable of enjoying a flower garden.

I hope, if you are lost, that you are asking, "How can I be born again?" You will find the answer to this question in I John 5:1:

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him."

Being born again is a matter of taking God at His Word and trusting His Son as our personal Saviour. You, perhaps, will understand what I mean if you will consider I John 5:9 with me.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son."

We may declare, on the basis of this verse, that it is a matter of receiving the "witness of God" concerning His Son dying for our sins. It appears, humanly speaking, that no one would have any difficulty believing God, in view of the fact that we are usually always willing to receive the witness of men; that is, we rely on

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that which they say to us. Men inform us of people that we have never seen and we believe them; for example, we believe that there was a man named George Washington because men have witnessed to us regarding him. I say then, that we should have no difficulty believing God, since we are so prone to believe men.

Man has informed us of George Washington and we believe him. What is it that God has informed us of and expects us to believe? He has informed us that His Son, Jesus Christ, died on the cross to save us from our sins, yea, He has informed us that He was buried and rose again for our justification. God, in I John 5:10, declares that we are calling Him a liar if we fail to believe His report.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." (I John 5:10).

There are those who say, "I think I believe on the Lord Jesus Christ, but I am waiting for the witness. I do not have the witness that my sins are forgiven. These poor people are missing the mark. They need to know that the new birth cannot rest its claim to life on feeling, but only on the Word of God. The sinner, when God places His Word within him, will then have the witness within himself so that the witness with himself is the Word of God rather than feeling. Then, if some one asks if you are saved ("born again") you reply, "yes," if asked, "how do you know you are saved?" You reply with all certainty, "because God in His Word has told me so." You see, we do not know we are saved because of our feeling, but because of that which God has declared in His Word. There is feeling, of course, but the feeling is the result of that which we know and what is it that we know? We know that we have passed from death unto life if we have seen ourselves as sinners and trusted God's Son as our Saviour from sin.

There are those who say they are trying to believe God, but (Continued on page 8, column 1)

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The New Birth

(Continued from page seven) they just can't bring themselves to believe Him. Do you believe history books when you read them, or do you try to believe them? Do you have trouble believing that there was a man by the name of Thomas Edison? I'm sure that you believe there was a man by the name of Thomas Edison. You, in other words, have accepted the witness of men. You would call the men of history liars if you only tried to believe them. You, in like manner, are calling God a liar if you don't believe His report relative to His Son Jesus Christ.

I, of course, do not mean to infer, that there is no difference in believing in Christ and believing in Thomas Edison. We are to trust the Lord Jesus Christ. We are to believe that when He died, we died, when He was buried, we were buried and when He arose, we arose in Him, He acted in our behalf, yea, He became us. This is what we are bidden to believe.

"He that believeth on the Son of God hath the witness in him-

self: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." (I John 5:10).

Beloved, the record is that Jesus Christ came to this earth from Heaven; that He lived a perfect life, died on the cross, was buried and rose again so as to save we poor sinners. Do you believe the record? You can be assured that you have been born again if God has made you aware that you are a lost sinner and has pointed you by His Spirit to His Son as your very own personal Saviour from all your sins.

Evangelism

(Continued from page one) getting the gospel to all we can at home as well?

This is not to suggest that we adopt the far-out methods of Arminians and interdenominationalists. Certainly not! But it is merely my intention to stir up all of us to evangelistic activity that will bring glory to God and the good news to many who may not have heard it.

To avoid either extreme of Arminian methodology or do-nothingism, I suggest a study of the Biblical objectives in evangelism.

What These Objectives Are:
(1) Not to make a name for ourselves. God judged the people at Babel because, "They said to one another . . . let us make us a name . . ." (Gen 11:3-4).

If our main object is to draw attention to ourselves, build ourselves up, and promote ourselves, then we will surely earn the disfavor of God. As a matter of fact **nothing** we do as Christians ought to be for self-exaltation. "Thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets." (Matthew 6:5).

Besides that, if our object is self-exaltation, then we will more than likely stoop to unscriptural and unethical means to achieve our ends.

(2) Our objective is not to get decisions without real conversions. Even when our work is done as soundly and Scripturally as we know how, there are still some false professions registered. There was a Judas among the original twelve. In Acts, chapter eight, there was Simon the Magician. He professed faith and was baptized. But the attitude he expressed proved that his heart was not truly converted. "For I perceive that thou art in the gall of bitterness and bond of iniquity." (Acts 8:23).

Even though this matter of false professionism cannot be totally avoided, we can see to it that we do not **deliberately** pressure people into a profession.

I had a visiting preacher with me once who went out calling with me one morning. We led a fellow to the Lord whom I had been witnessing to for some time. He was filled with enthusiasm, and the next place he went, he "took over." He read some verses to this person, which seemed appropriate enough, but then asked this individual to bow her head and pray a prayer after him. He didn't even ask this lady if she wanted to be saved? He just told her to bow her head and say this prayer. The lady looked bewildered and went ahead with it. I believe the poor lady was embarrassed more than anything else. I am sure this preacher was satisfied after leaving there that he had won a soul to Christ. But for some reason I haven't yet been successful in getting her to come to church. Only God knows her heart, of course, but I've wondered about that incident!

Jesus condemned the Pharisees for compassing land and sea to make one proselyte — "Ye make him twofold more the child of hell than yourselves." (Matt. 23:15). Let us see to it that our witnessing is thorough, sensible, Scriptural, and honoring to the Lord.

Then What Is Our Objective?

(1) To rob Satan of those he has blinded. (II Cor. 4:4). The world at large is blinded by the devil. Even the religious world is blinded. So many think that their goodness, their works, their baptism, their commandment keeping will get them to heaven. We need to go forth and preach the message of free grace of a sovereign God. We will not successfully "unblind" all we attempt to reach. But, we will reach **no one** if we do not put forth the effort.

(2) Our objective is to preach Christ Jesus the Lord. (II Cor. 4:5). This is what Peter did at Pentecost "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36). Salvation is not just a "fire escape from hell." As I have heard it said by a good friend of mine, you can get anybody to say that he doesn't want to go to hell; but not so many are ready to turn from sin, be sorry for that sin and turn to the Lord Jesus Christ.

Salvation is a new life from God. The masses are content with the old life they have now. ". . . There is none that seeketh after God" (Romans 3:11). It is only as the blessed Holy Spirit empowers the Word, and effectually draws His own, that sinners turn about face to Christ as Lord.

As we strive toward these objectives, let us adapt ourselves to the job as Paul did. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law . . . To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some" (I Cor. 9:20,22).

We are not to be "gospel parrots," but men whose hearts are filled with love. We are not to go in a nonchalant, take-it-or-leave-it fashion. We are to get along with God and beseech Him to empower us to be obedient in this matter of witnessing. Then we should go in love to the people around us and faithfully tell them the message of the gospel. This we are to do, not depending on our own cleverness or ability for results, but on the mighty Spirit of God.

We are responsible to God as stewards to be faithful. (I Cor. 4:2). We are to stay everlastingly at it, "Whether they will hear or whether they will forbear" (Ezek. 3:11).

Proper Name

(Continued from page 6) house of God" is not intended to be the proper name of the church but it indicated the relation which the church sustains to God as His house. As the ancient temple built under Divine direction, was the "house of God" to the Jews, the spiritual temple, "the church of the living God" is also "the house of God," in which He dwells by the Holy Spirit. Addressing "the church of God" at Corinth, Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Corinthians 3:16. Though the apostle addressed these Corinthian saints as "the church of God" he calls them the temple of God. It is possible that some future reformer, so-called, will become the head and

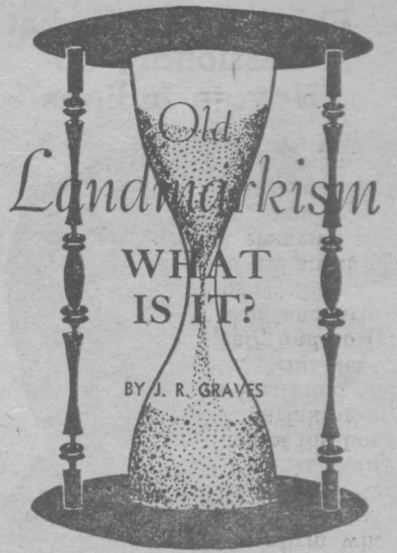
EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

leader of a party who will call themselves "the temple of God" and then assume to force other people, to keep from insulting them, to also call them "the temple of God." While the church is figuratively called "the temple of God," because it is the dwelling place of the Holy Spirit, it will not do to adopt this as a proper name of the church.

His true disciples are mentioned by the Saviour as "elect." Also by the apostle, they are called "God's elect." Yet these expressions indicating their relation to God as His chosen ones, are not designed to be the proper name of His chosen church.

The Bible Name

Finally, we deliberately remark that it is a part of Divine wisdom that neither Jesus Christ nor the apostles enjoined any one proper name by which His church should be called and known during the present dispensation. If the terms "Christian Church," "Church of God," "Saints" or the "Elect" had been given as the proper name of the church, the most heretical sects set up by men, without authority from God, would call themselves by the inspired name and make that an argument why they should be recognized as the true church of God! In fact, those who base an argument for their church claims upon the name which they have assumed themselves, though that



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name may be the most sacred in the Bible, only weaken their claims. Convinced of their inability to support their doctrines of Holy writ, they presume upon the supposed ignorance of the people by calling themselves by a Bible name. Doubtless referring to such claimants to be the true bride of Christ, Isaiah prophesied: "And in that day seven women shall take hold of one man, saying we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." — Isaiah 4:1.

This prophecy points, with unerring certainty, to the gospel dispensation. These "seven women" doubtless designate such religious societies as are fundamentally heretical in doctrine and practice and yet make bold claims to be the bride of Christ, though they themselves know that they were organized in recent times under the wisdom and labors of uninspired men. The "One Man" represents Christ as the God-Man. He does not choose these women. They nominally lay hold upon Him, simply to take away their reproach. They are so independent that they can make their own living. They wear their own apparel—the righteousness of their pretended good works—they eat their own bread, which means they have their own doctrines—salvation by baptism, church membership, or other works of pretended righteousness which they can do. They only desire to be called by the name of Christ to "take away their reproach." They evidently belong to the Babylon family whose maternal ancestor is described, in the seventeenth chapter of Revelation, as "the Mother of Harlots and abominations of the earth."

We are satisfied that all "State Churches" and such other societies as "Mormon Saints," "Seventh Day Adventists," "Christian Scientists," "Jehovah Witnesses" with all such other sects and schisms as deny the Divinity of Christ and His atonement, belong to this Babylon family, indicated by the "seven women" who use the name of Christ. "Seven" being used in the Scriptures to indicate many, without being confined to the literal number.

Supper

(Continued from page 4) whole lump. If we deny the Scriptures and run to Washington, they can only confirm what the Bible has forever said — unleavened bread and fermented wine. Brethren, if you are guilty of the body and blood of the Lord in your unworthy partaking of His Supper, do as Paul told the Church at Corinth. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." (I Cor. 11:28).

Those people who use anything other than Biblical elements and observe the Lord's Supper any place other than a Baptist Church in which they are a member, do so in rank open rebellion to the clear teachings of God's Holy Word.

May the Lord richly bless you all.

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