

# The Baptist Examiner

**Baptist Is Our Middle Name**

*Paid Circulation In All States And In Many Foreign Countries*

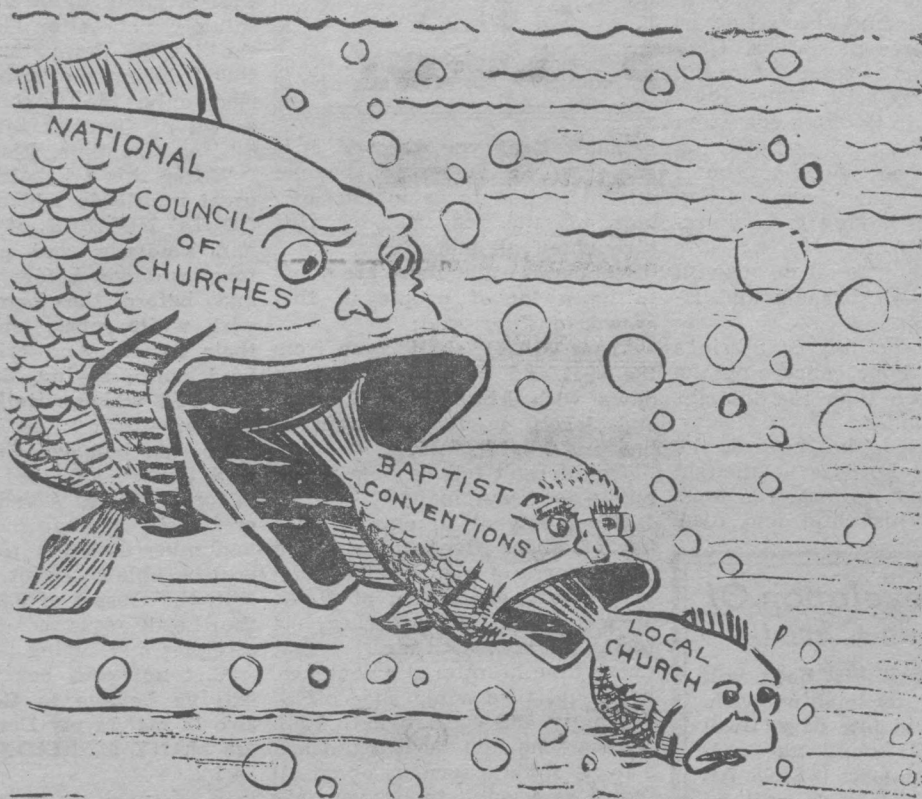
*"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20*

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WHOLE NUMBER 1743

## GOD PITY THE POOR LOCAL CHURCH



The above was taken from the "Southern Baptist Free Press," High Point, North Carolina.

It certainly illustrates the religious conditions in our nation. The National Council of Churches' whale has its mouth wide open, to swallow up the conventions, that shall in turn swallow the local church. Truly, today the local church has already been swallowed up by the conventions, and the conventions by the national council of churches, which in turn has been swallowed by the World Council of Churches, which in turn shall be swallowed by the Roman Catholic whore of Revelation 17.

This is one paper (TBE) that

believes in church independence, separation and autonomy. It has been our contention since the paper was born and certainly today more than ever before.

There are so many mission boards and conventions in existence, and these have truly swallowed the local church, so that the local church has no control in any wise over mission affairs. All that the local church can do is contribute its funds.

A good example of this is found in the un-Baptistic, unscriptural group with headquarters in Detroit called Baptist Faith Missions. Incidentally, they are not Baptistic and it is hypoc-

risy to use the word "Faith" since every missionary goes out with a guaranteed salary. This group was never organized by any church, nor group of churches. A group of heretical preachers met together, and decided to bring such into existence. One said, "I will be president;" another said, "I will be secretary;" another said, "I will be treasurer." This was the way it began, and to this day not one word as to the mission work has ever been referred to a local church for action. Incidentally, all the local church can do is contribute its funds and allow the big "O" to direct the activities of the group. When new directors are needed, they do not call upon the churches to elect such, but rather the Board of Directors elect their own successors.

This is the most un-Baptistic and unscriptural organization I know of today. The hierarchy of the Catholics, and the organization of Southern Baptists doesn't begin to compare with the manner whereby Baptist Faith Missions has completely evaded the Scriptures. All that any individual or local church has to say about the work of Baptist Faith Missions is to give the money. The control of the work is entirely in the hands of the self-elected autocrats, comprising the unscriptural board of this un-Baptistic organization.

May God deliver us!!

## Cam'ellite Rebukes All Who Oppose Musical Instruments

The following article was written by a man who is in one of the Campbellite church's branches. His article clearly exposes the position of his brethren who oppose musical instruments.

In the May 8, 1956, FIRM FOUNDATION (non-instrument journal) a writer appraises conditions in the non-instrument Church of Christ as follows:

"When I began preaching twenty years and more ago several divisions among disciples were already mature and full grown. Since then they have multiplied on every hand and among every so-called fellowship. They came now with such rapidity that we are made dizzy by the spectacle."

Ira Y. Rice, Jr., writing in the January 10, 1957, issue of the GOSPEL ADVOCATE (non-instrument) says:

"I care not what phase of church function you bring up, from anti-women-teachers to anti-teaching - the Bible in classes to anti-more-than-one-container in-the-Lord's-supper to anti-Bible colleges to anti-special-songs to anti-orphan-homes to anti-standing-up-when-you-pray to anti-paid-teachers to anti-this or anti-that — you name the function, and we in the churches of Christ (anti-instruments) can name a faction that has risen up among us during the past one

hundred years contending it had to be done just one way to the exclusion of all other ways."

J. L. Hines, writing in the AMERICAN CHRISTIAN REVIEW, says he last counted 26 separate factions within the anti-instrument group.

This lamentable condition is the logical result stemming from the un-Scriptural division from brethren who employed a musical in-

(Continued on page 6, column 2)

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Mt. 8:11,12.

I don't know of any subject that ought to call forth from you a greater listening than the message that I have announced. I don't know of any subject that could be announced from this pul-

pit that ought to demand of you, from the very beginning, your best from the standpoint of hearing. Some of these days you and I are going to die, unless the Lord Jesus comes before that time. If we live and He doesn't soon come, then each of us is going to die; and when we die to this world, we will be alive to another world. When you leave this world, you are going into one of two places. Every person within this house is going either into a Devil's Hell or an angel's Para-

## Here's How God Makes All Work Together For Good

ELD. WILLARD WILLIS

Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

Romans 8:28

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

We may say, first of all, that the power of God is working for the good of all of those who love God. This fact is shown clearly in Deuteronomy 33:27 where we read, "underneath are the everlasting arms." You will recall that these were the arms that upheld Daniel when he was in the den of lions. They upheld Jonah when he was in the belly of the whale, Joseph down in Egypt and the three Hebrew children when they were in the fiery furnace.

God's arms are almighty arms and the fact that they are underneath us declares why it is that a very weak Christian is able to endure affliction and even to rejoice in the midst of affliction.

"And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (II Cor. 12:9).

We have seen God's power displayed again and again in behalf of His children, yea, we

have observed as it worked for their good. God, by His power, healed the Leper, raised Lazarus from the dead, calmed the wind and angry waves, plus a host of other things. One writer, when speaking of God's power, said, "No prayer is too hard for Him to answer. There is no need too great for Him to supply. There is no passion too strong for Him to subdue. There is no temptation



WILLARD WILLIS

too powerful for Him to deliver us from and no misery too deep for Him to relieve." We may say, then, with all assurance, that God's power truly does work for the good of those who love Him.

"The Lord is the strength of my life; of whom shall I be afraid." (Psa. 27:1).

"Now unto Him that is able to do exceeding abundantly above

(Continued on page 5, column 2)

## A Scriptural Study As To The Priesthood Of Christ

RICHARD E. FARNHAM  
Noblesville, Indiana

"Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful High Priest in all things pertaining to God, to make reconciliation for the sins of the people." — Heb. 2:17.

A number of places in the Scriptures our Lord is called our High Priest. Just as the Aaronic priesthood served in the Old Testament, the Scriptures tell us that another priesthood arose which was better than the old and the High Priest was none other than our Saviour, Jesus Christ.

Christ was declared a "Priest forever after the order of Melchisedec." Christ was our High Priest in His substitutionary atonement for our sins. He carried out His priestly office when He cleansed His people's sins with His own blood. He died in our room and stead that we might not die and He was resurrected the third day that we might have eternal life.

Heb. 3:1 tells us to consider the High Priest of our profession, Christ Jesus, and then in Heb. 5:6 He is declared a High Priest

forever after the order of Melchisedec. These are deep matters for in verse 11 of this chapter it says, "Of whom (the High Priest) we have many things to say, and hard to be uttered, seeing ye are dull of hearing." The book of Hebrews explains to us about the transfer of the Aaronic priesthood to Christ and the Levitical priesthood to the Church.

I am convinced that the Scriptures teach us that Melchisedec was a pre-appearing of Christ. Many hold otherwise, believing



RICHARD FARNHAM

that he was a type of Christ. Some of the infallible proofs that he was Christ to my satisfaction are: He is called the King of Righteousness and the King of Peace. Certainly these are terms used to describe our Lord. Then He is without father, without mother, having neither beginning of days nor end of life. The Scripture says He is like unto the Son of God in v. 3. (Compare Dan. 3:25 which uses almost the same wording and most are agreed that this is speaking of Christ). Then in v. 4 He was considered greater than Abraham. Brethren, Abraham was the greatest man who lived in that day. He was and is the father of the faithful. To me this is proof that Abraham gave his tithe to the Lord Jesus Christ. (Continued on page 8, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "HEAVEN AND HELL"

pit that ought to demand of you, from the very beginning, your best from the standpoint of hearing. Some of these days you and I are going to die, unless the Lord Jesus comes before that time. If we live and He doesn't soon come, then each of us is going to die; and when we die to this world, we will be alive to another world. When you leave this world, you are going into one of two places. Every person within this house is going either into a Devil's Hell or an angel's Para-

Now, beloved, when you realize the fact that you are only going to live in this world, at best, about seventy years, and then are going to die, to live forever in either a Devil's Hell or an angel's Paradise — when you realize that, it ought to cause a sense of solemnity — it ought to cause a solemn hush to fall upon your soul; it ought to be the means of causing everyone of you to listen most carefully to what I (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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## OLD COPIES OF TBE NEEDED

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The ones needed are: August 26, 1961, August 27, 1960, July 3, 1965, December 18, 1965, September 9, 1967.

In the event that anyone has one or more of these copies and you can spare the same, please send it to us marked to the attention of Connie Hilburn.



## "Heaven And Hell"

(Continued from Page One)  
have to say.

I

THIS FIRST VERSE THAT I HAVE READ SPEAKS ABOUT HEAVEN, FOR JESUS SAYS:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." — Mt. 8:11.

Here, first of all, is a wonderful promise — a promise of rest for the people of God.

I am speaking primarily this morning to those of you who labor from day to day. You know what it is to become tired physically. You know how you rejoice for the rest that comes after the day's work is done. I speak also to those of you who know what it is to labor in the kingdom of God. You know what it is to become tired and discouraged and worried and burdened and blue. I speak to those of you who know what it is to have difficulties within this life. Beloved, I rejoice in view of the fact that I can tell you of a time of rest that is awaiting the people of God, when you are going to sit down with Abraham and Isaac and Jacob in the kingdom of God.

Several years ago I visited a woman in this town who was liv-

ing in very dire straits. The place of her habitat was a basement, and a very poor one at that. I called upon that dear soul and tried to talk to her about the Lord Jesus in surroundings of the direst of poverty, and I remember that Sunday afternoon as I talked with her, that she said, "But tell me, Brother Gilpin, what kind of an appeal does your Gospel have for a person who lives in surroundings like this?"

Somehow, the Lord always gives me, seemingly, the right answer at the right time. I never plan in advance what I am going to say to anybody, but rather I depend upon Jesus to give me the answer for the right question at the right time. When that dear soul that day asked me that question, immediately the Lord reminded me of this verse of Scripture. I turned to God's Word and I read it. There wasn't a chair in that woman's home. I sat that afternoon on a nail keg as I talked with her. For a table, she had a large wooden box turned upside down, and as I recall, there was not even one single chair within that house. She sensed her poverty; she sensed her need of material things; she realized how poor she was, and she said: "What kind of an appeal does your Gospel have for one in such surroundings as I?"

Beloved, my Gospel, the Gospel of my Jesus, has an appeal for every individual within this world, and especially an appeal for that person who works, for that person who labors, for that individual who hasn't an easy chair in which to rest, for this text tells us about a time when we are going to come to the end of the way — at the end of life's little day, when we are going to sit down with Abraham and Isaac and Jacob in the kingdom of God.

I remember as I talked with that dear soul that afternoon, thirty-odd years ago, that I said to her, "My sister, here is the most wonderful promise in all the Word of God for you. Here is the most marvelous promise that I can give you — the promise that some day you are going to have a place where you can sit down in celestial company and rest at the end of life's little day."

I find myself, as I grow older, becoming more tired as the result of my day's labor. I find my body is not quite as strong as it once was. I find, beloved, that even the rest that I get doesn't satisfy me physically as it once did. I say to you this morning, frankly I can rejoice in the promise of this text. I can rejoice because of the blessedness that comes through this promise. Here is the most marvelous promise for the individual who is tired physically, tired spiritually, tired mentally, who is tired of the trials and the problems of this life — a promise, a glorious promise, that some day you are going to sit down and rest with Abraham and Isaac and Jacob in the kingdom of Heaven.

Notice also, beloved, you are going to be in good company when the day comes. It doesn't say that you are going to have to sit with the vilest of characters. It doesn't say that you are going

to sit down surrounded by individuals whose company you would not enjoy, but rather, you are going to sit down in good company — you are going to sit down in company of a celestial nature, with Abraham and Isaac and Jacob, in the kingdom of Heaven.

Heaven, to me, is more than a place — it is a place of reunion. It is a place of recognition, but more than that, it is a place of cognition. I'll not only recognize those whom I have known in this life, but I likewise, will recognize and know those whom I have never known in this life before. This text tells me that I am going to sit down with Abraham and Isaac and Jacob. I never saw those three patriarchs. They lived hundreds of years before the birth of my Christ. They lived back yonder in the long ago when the Old Testament was being written. I never saw them, but I am going to know them one day without even having to be introduced to them, for this text says that I am going to sit down with these three — Abraham and Isaac and Jacob.

I know of nothing that brings to me more hope concerning the joy of Heaven than the thought of recognition.

David fasted, he prayed, he besought the Lord as he thought about his baby that was sick. Then when his child had died,

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he arose and shaved and changed his apparel and ate. He didn't fast; he didn't pray any longer. The servants didn't understand it and they said, "Why is it that while your child lived, you fasted and prayed, and now that the child has died, you eat and you no longer fast and pray?" David said, in substance, "Then was I hopeful that the Lord would spare him, and I fasted and I prayed, thinking peradventure the Lord would spare the life of the child. Now that he has gone, he can't come back to me, but I shall go to him."

The Apostle Paul wrote to the church at Corinth and told the church that in that day when we stand before the Lord, that we are going to know the saints of God that have gone on before, for he said:

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN." — I Cor. 13:11,12.

Paul is saying that we are going to know others, just like they will know us.

Do I speak to someone this morning who has lost a mother or a father, or a brother or a sister, or a child? Let me remind you that if that loved one died in Christ, someday you are going to see that one, and know that one, just like that one is going to see and know you.

Ah, beloved, we are going to be in good company when that day comes. We are going to be in the company of Abraham and Isaac and Jacob. We will be in the company of all those whom we have known and loved within this world. We will be in the company of all the redeemed of

## "ARE WE FACING THE END OF THE WORLD"

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all ages. I tell you, beloved, it is going to be wonderful beyond all description to be in the company of the redeemed of God throughout all eternity.

Notice also that there are going to be a lot of people in that crowd, for Jesus said:

"That MANY shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." — Mt. 8:11.

This doesn't tell us how many, but it does say "many."

When I went to church as a lad of about five and six and seven years of age, I got a very, very faulty conception of Heaven from what the preacher had to say. It looked to me like that every time he uttered a sentence, he would take a big slice off of humanity and consign it to Hell. By the time that he had finished a thirty minute sermon, about all that I saw going to Heaven was himself, maybe one or two deacons that sat in the Amen benches in the corner, and probably my mother, and that was about all that I imagined would be there. It looked to me like that God surely was going to be defeated. It looked to me like God was certainly going to make Heaven all to no avail. It looked to me like there was going to be a mighty, mighty little crowd that was going to Heaven.

Do you know, beloved, that as the days have passed by and I have studied this Word of God, I find that God isn't going to be defeated. Instead, the Word of God tells us that there are going to be many that will be there. Thank God, beloved, there are going to be a lot of folk in Heaven.

I imagine this morning that somebody will say, "Brother Gilpin, doesn't the Bible say that only a few will get there? Doesn't the Bible say that 'strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'"

Yes, beloved, it does say "few there be that find it" in Matthew 7:14, but beloved, that is talking about the crowd of people that have to find the road to Heaven. Would you believe me when I say that science tells us that four-fifths of the human family die

before they reach the age of accountability? If that be so, at least four-fifths of the human family go to Heaven without having to find the way. Surely a small portion, at least, of that remaining fifth will find the way there.

But somebody is going to say, "Brother Gilpin, doesn't the Bible say there is only going to be 144,000 saved?" No, it doesn't. I have had infidel after infidel, and near-infidel after near-infidel, cite me this Scripture in Revelation 7:4, which tells about the 144,000 that will be saved. I have had them say, "Now, Bro. Gilpin, is that all the crowd that is going to be saved?" Absolutely not. After God pictures the 144,000 Jews that shall be saved during the Tribulation Period only, He talks about the crowd of Gentiles that is saved during that time. Listen:

"After this I beheld, and lo, a great multitude which NO MAN COULD NUMBER, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne." — Rev. 7:9-10.

No, no, beloved, the Word of God doesn't say that there will be only 144,000 saved, but rather it tells us that there will be a number so great that no man will be able to count them.

In the Gospel of John we find the Lord Jesus comforting His disciples and saying to them:

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are MANY MANSIONS." — John 14:1,2.

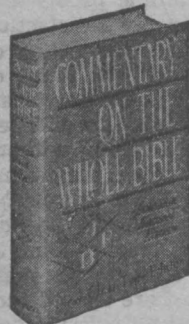
Beloved, I am glad that God isn't going to be defeated. I am glad that the Devil isn't going to get the most of the people of this world. I am glad that in spite of all the apostasy, in spite of all the immorality, in spite of all the lack of spirituality, I am glad that God isn't going to be defeated, but rather, many shall come from the east and the west.

This text not only indicates that many shall come, but it tells us from where they shall come. It tells us that they are going to come from the east and from the west. What a revelation that was to the Jew! What an astounding statement that was to Jesus' own disciples? You know if Jesus had merely said, "People from this land of Palestine will sit down with Abraham and Isaac and Jacob in the kingdom of Heaven" — if He had said that and nothing more, He would have shut off you and shut off me and everybody in all the world except the land of Palestine. Thank God, He didn't say that people were just going to come from Palestine; He said that they are going to come from the east and from the west, as if to indicate that Gentiles from the east and Gentiles from the west — Gentiles east of Palestine and Gentiles west of Palestine (Continued on page 3, column 1)

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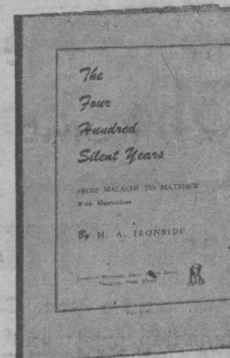
PAGE TWO

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## "Heaven And Hell"

(Continued from Page Two)

time, will be saved. This would tell us that He is going to save some people that are at the farthest point east and He is going to save some at the farthest point west. It would tell us that the Lord Jesus Christ is going to save people that are at the farthest position from Him.

Every once in a while I see some of the Devil's outcasts. You know the Devil does have outcasts. He makes some people too bad. They aren't even a good advertisement for him. They are a poor representative of even the Devil's work. You know the Devil's best work is a false preacher who preaches to you and tells you that you can save yourself by your own works. Now that is the Devil's perfect evangelist. However, sometimes he makes some people too bad. I have seen some women who were so bad that they were poor examples of the Devil's work, and I have seen some men that were so bad that they gave the Devil and the Devil's work a bad advertisement. Sometimes I look at some of these and I refer to them, in my own mind at least, as the Devil's castaways. Beloved, if I could find one of the Devil's castaways — one that is the farthest from God — I would say to that individual, "There is hope for you in the Lord Jesus Christ."

Last evening a man passed the corner of the school house, just staggering. He ran into the school building at least five or six times as he made his way back to the alley. I thought he was going to fall, he was so deadly drunk. I remember as I looked at him, I thought of my message this morning — this message that has been burning into my soul for the last four or five weeks — as I looked at that fellow as he staggered along, I thought how I wish that I could put my arm around him and talk to him and tell him that even the Devil's castaways are not too far east, nor too far west for God to save.

This text tells us that they shall come, for it says, "And I say unto you, That many SHALL COME." God doesn't say that maybe they will come. He does not say that probably there will be a few that will come, but rather, He says that many shall come.

Beloved, I repeat it this morning, God isn't going to be defeated. Every one of God Almighty's elect before the foundation of the world is coming to Jesus Christ and be saved. Not one of them will fail to be there.

"All that the Father giveth me SHALL COME to me: and him that cometh to me I will in no wise cast out."—John 6:37.

Everyone of them who was God Almighty's love gift from before the foundation of the world, to Jesus Christ — everyone of them is coming to Him. Not one of them will fail to be saved.

Some months ago in another church, I closed the services by finishing my message and asking the congregation to stand and I pronounced the benediction. After the services were over, a woman said, "Bro. Gilpin, I didn't like the way you closed the serv-

ices today. I think we ought always sing an invitation hymn. There may have been someone here that the Lord was dealing with and that would be the last chance to ever be saved."

You and I would smile at her erudite ignorance. You and I would smile this morning, knowing something of the Word of God, at her lack of knowledge of God's Book. She had in mind that we ought to have sung an invitation hymn because maybe there would have been someone saved then that never would be saved later. Listen, beloved, the Word of God doesn't teach any such nonsense. The Word of God tells us that God knows who will be saved and that He elects them unto salvation before the foundation of the world. It goes on to say that every one of His elect will be saved.

We read again: "He shall see of the travail of his soul, and SHALL BE SATISFIED: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. 53:11.

I heard a preacher say some time ago that the Lord Jesus was going to be terribly disappointed over the meager number of people that will be saved. I heard this preacher say in a radio broadcast that everyone that doesn't come to Jesus Christ that could come to Him, is going to cause Him consternation and grief and anxiety. I would like to have read him this text of Scripture, when it says, "... and shall be satisfied."

Listen, beloved, a disappointed God is no God at all. If God could be disappointed, He wouldn't be God. I tell you this morning, when our Lord Jesus looks out over that vast throng that comes from the east and the west — when He looks out over them, there isn't going to be a one that He died for, not there. He will not find one vacant chair, but rather, beloved, everyone for whom He died will be in that crowd. The Scripture says that when He sees those who are saved as a result of His labor at Calvary, He will be satisfied.

No, no, beloved, God isn't going to be defeated. Instead, the Word of God says that many shall come. Thank God, everyone of His elect will come — from the east, from the west, the farthest from Him in the east, the farthest from Him in the west. They will come to Him and will sit down with Abraham and Isaac and Jacob in the kingdom of Heaven.

Now isn't that precious? Doesn't that thrill your soul? Doesn't that give you a new outlook on life? Doesn't it make you happy and long for that time when you, as one of that crowd, are going to sit down in the kingdom of God with Abraham and Isaac and Jacob?

### II

WHILE THIS FIRST VERSE TALKS ABOUT HEAVEN, THE SECOND VERSE SPEAKS OF HELL, FOR WE READ:

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." — Mt. 8:12.

Who are the children of the kingdom that our Lord speaks

about in this verse? Beloved, they are the Jews who had circumcision of the body, but never had circumcision of the heart. They are the folk today who have churchianity but don't have Christianity. They are the ones who have their names on the church record book, but don't have their names on the Lamb's Book of Life. Our Lord says that the children of the kingdom are going to be cast out.

What a crowd this is going to be! We have come to the place today when everybody and his dog is a member of a church. Frankly, beloved, you can hardly talk to a man today but what he is a member of a church, and maybe puts an oath in when he tells you about it. I asked a fellow last week as to his spiritual relationship, and I declare to you, beloved, in the sight of God, that man told me that he was a church member and swore in the breath in which he told me.

There are plenty of professors who are not possessors. Churches are filled with them. You can be certain today that whenever a church building program is instituted on the part of an average

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church, they are not building it to house the saints of God, but rather, beloved, they are building it to take care of the hellions, the unsaved church members, the children of the kingdom, who are not children of God.

Oh, listen to me, beloved, if every man who was a professor, were a possessor, then better than 90 per cent of the population of the world would be saved. Very nearly everybody today professes but mighty few possess.

Our Lord says that there is going to be a separation, and that these children of the kingdom are going to be cast out. There is going to be a separation then. In the preceding verse He talks about Abraham and Isaac and Jacob sitting down in the kingdom of Heaven with those who are saved, and then He talks about those who are mere professors being cast out. That is separation.

This last week a church down in Kentucky, 200 or 300 miles from here, called up and wanted to know if I could recommend a pastor for them, which is a common occurrence about once a week from a church asking for such help. The first thing that they gave by way of a characterization of the preacher they wanted was that he should be a good mixer. I was tempted to slam the receiver when they said it. Beloved, what the churches need in America today in the pulpits is a good separator. The world does not need a mixer today. The world needs a separator in the pulpit. Mark my word this morning, there is coming a time when the sinners are going to be separated from the saints. There is coming a time when there is going to be a separation that this text tells us about.

There are homes represented in this service this morning, that if the death angel were to come today, there would be a separation. One would go to Heaven

and the other would go to Hell. Beloved, if before this service comes to a close, a cyclone sweeps this building away and sweeps these souls who are here into eternity, there will be a separation. There will be some folk going out of this church rejoicing, even in death, because of an abundant entrance into Heaven. There will be others that will go out of this church into such catastrophe, shrieking, moaning and groaning, into a Devil's Hell.

Beloved, there is going to be a separation. Families are going to be separated, communities are going to be separated, churches are going to be separated, saints are going to be separated from sinners. God's children are going to be separated from the Devil's children, the sheep are going to be separated from the goats, professors are going to be separated from possessors, and those with churchianity are going to be separated from those having Christianity. There is a time of separation coming when the saints are going in to sit down with Abraham and Isaac and Jacob, and the children of the kingdom, the unsaved will be cast into outer darkness.

You will notice, beloved, that this text doesn't say that they go willingly into outer darkness, but that they are cast into outer darkness.

I read some time ago in the paper of a Negro who was electrocuted at Columbus, Ohio. When they took that black man into the electrocution chamber and he saw that electric chair into which he was going to sit, the paper said that that Negro went crazy and he tried to beat his way out of that building. He tried to overpower the guards and they had to manhandle him in order to be able to strap him into the electric chair to send his soul into eternity. When I read that, I said that that was the greatest illustration that I have ever heard of in my life so far as men being cast into Hell. No man would go into that electric chair willingly, and no man would go into Hell willingly — he has to be cast there.

Men make light of religion today. Men scoff at the things of God today. Men try to make out how big and brave they are today. Beloved, one look into that belching furnace of Hell will take all the pride and all the cold manhood out of them. Brother, you will be limp as a rag when you are cast into Hell. What a place!

The Word of God says that there is going to be "outer darkness" — not just darkness, but outer darkness. In the Greek, that word "outer" is a word that means darkness such as you can feel.

Light is always symbolic of hope. I preached a funeral years ago for a man who was unsaved, so I thought. It was a dark, cloudy day, and my heart was as dark as the day. A Christian mother who sat on the front seat, was as dark in her heart as was

the day. She thought her son had died unsaved and I thought so too. As I was conducting the funeral service, all of a sudden the darkness dispelled and the sun shone for a moment's time. For just a moment the sun flashed against the church building, and then darkness came again. I thought to myself, light is always symbolic of hope — maybe there is some hope for this man. At least, light symbolizes hope.

But, beloved, when the unsaved are cast into outer darkness, there is no light there and no hope there. Any individual who goes into Hell, goes there without hope.

Here is a man who is \$250.00 in debt; he hopes he will be able to pay his debt. Here is a man sick of a fever; he hopes somebody that he will be well. Here is a man who has been told that he has only a few days to live; he hopes the doctor may be mistaken. Beloved, the man who goes to Hell, abandons all hope, for he is cast into outer darkness — no hope concerning him.

The Word of God tells us that when an individual is cast into Hell, he goes into a place where there will be weeping and gnashing of teeth. You can't imagine the lovelessness of Hell. You can't imagine how loveless Hell is going to be. You hear those dogs as they fight and snap as they try to eat their food in the darkness. That is God's picture of what Hell is like, but it is worse than that.

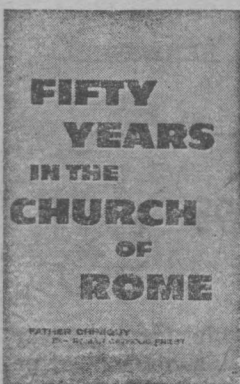
I can imagine a mother and a daughter meeting in Hell. I can imagine that mother gnashing with her teeth, literally, at her own daughter, telling her that she is there and has been made worse because of the deeds of her own daughter. I can imagine the daughter, gnashing back upon her mother, reminding her that she taught her the ways of sin.

Listen, beloved, Hell will be a place without love. I can imagine an unsaved preacher meeting the majority of his unsaved congregation — and I believe that there are multiplied thousands of congregations in America where there isn't a saved person. I imagine them as they gnash upon him because he never taught them the truth, and he gnashes back at them because they were satisfied with what he gave them on Sunday. Hell is going to be a place of weeping and gnashing.

### CONCLUSION

I have presented to you this morning God's picture of Heaven and Hell. This isn't my picture, beloved. I said in the beginning that there ought to be a holy hush fall on this congregation. It has been thus. With all solemnity you have listened. Some of you have even leaned forward in your seats as I have spoken this morning. You have listened, beloved, now what are you going to do about it? Will you go out of this house this morning and go on to Hell, to that place without hope?

(Continued on page 5, column 2)



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PAGE THREE



# The Baptist Examiner

## FORUM

"Discuss II Cor. 6:14. What? How much? Who? When? Where? Why?"

AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
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610 High Street  
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Ohio



II Cor. 6:14 was spoken as a command to the church of Jesus Christ (Baptist). This is the same body to which Paul says: "For I am jealous over you with Godly jealousy; for I have espoused you to one husband."—II Cor. 11:2.

Seeing as how she is engaged to Christ and has confessed her love for Him and Him alone, the Lord has forbidden her to be unequally yoked together with unbelievers (Protestantism). Protestantism denies His sovereignty by teaching salvation by works and apostasy (falling from a state of grace). I do not mean that there is no one regenerated in the ranks of Protestantism, but I mean that they do not teach the truth, and because of their error, Christ has forbidden His bride to commune with her.

Therefore, the bridegroom (Jesus Christ) has forbidden His church to fellowship with women (Protestantism) who deny Him and follow the doctrines of Satan. This view is substantiated in the contrast revealed by the Spirit between His church and all others. Brethren, what fellowship could there be between salvation by grace (Righteousness) and salvation by works (unrighteousness). Of course, there could not be any. The Spirit then asks us what communion hath light with darkness? Here again we must answer that there is no communion—none absolutely none. Our Lord makes it very clear that His church (Baptist) is the light of the world.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Matt. 5:14,15.

You and I (saints of God) are not the light of the world; we are only candles which should be placed on a candlestick (true Baptist Church). This church is the city set on a hill that cannot be hid, and is the light of the world. People, it is impossible for light and darkness to dwell together for the darkness is dispelled by the light. Thus, the light of the world (true church) could not be unequally yoked together with darkness (false church).

The querist asks, **HOW MUCH?** I do not believe that our Lord is pleased with His church uniting in any sense of the word. In fact, He warned her that a little leaven would leaven the whole lump. Read I Cor. 5:6-7. There must be total abstinence from false doctrine. Please read I Thess. 5:22.

**WHO?** I am aware that many interpret the who to mean individuals, but I cannot so discern it to mean individuals. People, I work (public works) with many

unbelievers, in fact, rank heretics, and I am a member of the same union. Were we to interpret the who to mean individuals, then I must resign my job, and seek employment where only believers work, which would be almost impossible. Furthermore, I have grandchildren who are not believers, shall I refrain from seeing them because they are unbelievers? Surely not. My love for these little ones has no end, and I do not believe that I am forbidden to love them because they are not believers.

The querist asks, **WHEN?** Brethren, the answer to this portion of the question is right now, and may I refer to Heb. 3:7-8:

"Wherefore (as the Holy Ghost saith, To day if ye will hear His voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness."

If the church does not turn to the Lord, but insists in unionizing with workers of unrighteousness and darkness, she has definitely left her first love (Jesus), and if she does not repent, God will remove the candlestick (church) out of its place. Read Rev. 2:5.

The querist also asks, **WHERE?** The place where the bride of Christ is to keep herself separated from all others is in the field (world) of her lover (Jesus). In fact, He prayed to His Father not to take her out of the world, but to keep her from evil. Therefore, the field (world) is the battle ground where the church fights the fight of faith (God's Word).

He also asks, **WHY?** The reason is to keep her (church) as His virgin and to keep her from spotting her wedding dress which is the righteousness of saints. Were the church to unionize with those who hold false doctrine, it would make her unfit to be married to Christ.

The Lord promised His church that if she keeps her separated position he would "Be a Father unto you, and you shall be my sons and daughters"—II Cor. 6:18.

God will always be a father to His children, but if the church does not keep His exhortation given in this chapter, He will remove the Spirit, and the church will have a name that it is alive, but in reality, it would be dead.

JAMES  
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RADIO SPEAKER  
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This is a passage of Scripture that is ignored or explained away by most of God's people, and it should not be so. It is very clearly expressed, and leaves no doubt whatsoever. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

We should not be yoked with

non-Christians in any way. So many of our young people spend most of their time with ungodly "friends." These "friends" convince them that they should do a lot of things that they would not do if they associated with Christians. Many older people associate with the world in different ways. Some have ungodly partners. I don't believe a Christian should take a non-Christian as a partner in business. If a man becomes saved after he has gone in business, this is a different question, but to knowingly go into business with an unbeliever is wrong.

Many churches associate themselves with heretical churches. This is wrong. No Christian should marry a non-believer. If a person is saved after he has married he is obligated to stay with the unbeliever unless the unbeliever departs. (See I Cor. 7:13-15).

The key words in this Scripture are "yoked together" and "fellowship." These words show plainly that God's people cannot "fellowship" or "be a part of" those who do not believe. We have nothing in common and invariably when we become a part of an unbeliever we compromise our belief and our testimony. Christ knew that we would have to be in the world, but He prayed for us. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

II Cor. 6:17 tells us very plainly, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." God has always taught separation. He has never changed His rules. We are responsible to keep His commandment. "If ye love me, keep my commandments." (John 14:15).

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



The Scripture under consideration reads like this: "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

Paul has been detailing the trials and sufferings of the ministry—things that he had experienced. Then in verse 11, he turns to the Corinthians and writes to them as if they were his own children. (v. 13). He gives them some earnest, practical instructions, and the first thing he urges is that they "be not unequally yoked with unbelievers." Answering the questions asked, very briefly, we suggest the following:

**WHAT?** Christians are not to be unequally yoked with those who are not!

**HOW MUCH?** They are not to be yoked up any with such. Their separation is to be complete.

**WHO?** Unsaved persons. Non-Christians. These are the ones whom we are to keep ourselves separated from.

**WHEN?** During the rest of our stay on this earth, after we are saved.

**WHERE?** Here in this world, and this covers business life, social life, married life, and everything else.

**WHY?** Because "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

To illustrate, young people should avoid going with other young people who are unsaved, for that often leads to marriage, and very often to divorce.

A Christian business man should not go into partnership with an unsaved person. I think of the deacon who was a member of my church years ago. He was in partnership with an unsaved man, and their ideas did not coincide. He earnestly prayed that the Lord would enable him to get loose from his partnership, and he was able to very soon terminate his partnership. He moved to the town where I was pastor, and what did he do but team up with another unsaved man. The result was the business failed, and it just about ruined him financially to clear up the debts that had accrued. His unsaved partner slipped out from all efforts to pay obligations. The deacon recognized the chastening hand of God, and he vowed never to be "unequally yoked with any more unbelievers."

This passage precludes a Christian from having membership in all sorts of lodges and other organizations, filled largely with unbelievers. I remember a very fine Christian woman of years gone by, who belonged to what was called "Woman's Club" of the town. This Scripture bore on her mind, and she said, "I simply cannot go on being a member of that club, dominated largely by women who care nothing at all about God and His ways. I am going to get out of it," and she did.

Verse 17 says, "Wherefore come ye out from among them, and be ye separate said the Lord."

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BIBLE TEACHER

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Baptist Church  
Birmingham, Ala.



Just to read this question makes me somewhat dizzy. And it may be that my answer will make you even dizzier. But about the only thing we ever hear this verse applied to in our day is in the matter of marriage. Some preachers refuse to perform a marriage ceremony if one of the parties professes to be a Christian and the other does not. They seem to forget that "man looketh on the outward appearance, but the Lord looketh on the heart," I Sam. 16:7. When my wife and I were married she was a member of a Baptist Church, and a teacher of a children's Sunday School class, but I had never thought anything about joining a church. The Lord saved me the next year after we were married. Then two years later He saved my wife.

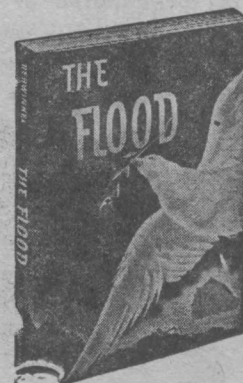
I give this personal experience for the sole purpose of showing the fallacy of a preacher's trying to determine who is, and who is not a Christian. I know another couple who were both members of a Baptist Church when they married. Forty-three years later the Lord saved the woman, and some people are still wondering

if the man has ever been saved. So I am not too sure that Paul had the marriage of men and women in mind here at all. It's a known fact that a couple has a better chance of enjoying a happy, congenial life if both are of the same religious persuasion. A Mormon has a better chance with a Mormon. The same is true with Mohammedans, Catholics, and most certainly with Baptists. And I must admit that I would not be too happy performing a marriage ceremony when the two have widely divergent views on any subject. But on second thought, I have no desire to perform a marriage ceremony under any conditions. In order for me to do so I would be forced to use authority that I have received from the state. And to make a long story short, I am not too much concerned with the state's business. The state has elected officials to take care of its business.

Still another reason for my doubting that Paul is talking about marriage here in verse 14 is found in verse 17. There we read, "Wherefore come out from among them, and be ye separate, saith the Lord." When a couple gets married they are supposed to be yoked together for life. But in I Cor. 7:13,14 the believing wife or husband is told not to leave the husband or wife who is an unbeliever. Still verse 17 tells whoever is under consideration here to come out from among somebody and to be a separate people.

If a church will preach, teach and believe what Jesus Christ preached in John 6 she won't have any trouble being a separate people. That will take care of itself. In verse 10 we see about five thousand people enjoying the barley loaves and fishes. But after our Lord had preached for some time we hear Him in verse 67 saying to the twelve, "Will ye also go away?" The crowd our Lord had with Him for lunch looked somewhat like a miniature Billy Graham crusade. But what a contrast at the close of the service. Billy would probably say what a pity that our Lord had not learned enough psychology to be able to get about half that great crowd down to the front. If one of our Lord's churches really desires to be a separate people, let her contend for what He preached. Even most Baptists would refuse to come to a church like that to hear Jesus Christ Himself preach.

I Cor. 10:14,20 leads me to believe that Paul is talking about false religion in the verse before us. At that time false religion had not assumed the name of Christians. But in our day the most heretical sect in all the land will hold to Christ's name for dear life. So Paul is saying to our Lord's churches of today that they are not to unionize with those who are the enemies of Christ and of His precious Word. And the best way to keep from doing so is for them to so contend for all the truth of God's Word that others won't even want to unionize with them.



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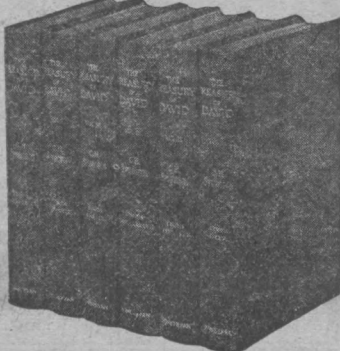
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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "MEET HIM THERE"

"For where two or three are gathered together in My name, THERE am I in the midst of them."—Mt. 18:20.

Let's look at the word "there." Seems as though we have a wrong conception of what it means. Sometimes, we women, fail to recognize the boundaries of the word "there." "There" means a particular place. It is the opposite of anywhere or somewhere. We will see this as we continue. The Lord has always had a particular place that He met with His people. Many of us feel we can go where we please, and do what we please, and the Lord will be there. Not so! The Lord is very jealous where He meets with His people. We need to take heed lest we find ourselves in a place where the Lord is not. How desolate that would be.

Jehovah gave the Israelites the pattern for making the Tabernacle. Then in Ex. 29:43, "And THERE I will meet with the children of Israel, and the Tabernacle shall be sanctified by My glory."

If the children of Israel were to worship their God, it had to be via the Tabernacle. They had no privileges to go anywhere else. They could not erect another tabernacle. They had to come to this tabernacle because that was where the Lord was. He said He would meet them THERE. The faithful Israelite found all his pleasure in and around the tabernacle. He didn't run to the world when he wanted entertainment. His joy was in the Lord. He didn't run somewhere else if he got mad at one of the priests. There was no where to run. The Lord was THERE in the Tabernacle. To go anywhere else would have been to go away from the Lord.

When the Lord has a particular service for us to do, He has a certain place for it to be done. There is no hap-hazard, free-lancing service that is acceptable to our Lord. When He used Elijah in the 17th of I Kings, He gave exact instructions. There was going to be a drought. Jehovah told Elijah to go to the brook Cherith and in v. 4 "And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee THERE."

Do you believe that the ravens would have fed Elijah had he gone to the river Jordan? It was a bigger river, and since it wasn't going to rain, it would probably last longer. No. The Lord said the ravens would be THERE at the brook Cherith. Later, when the brook dried up, the Lord spoke to Elijah again. (Can't help but wonder if the Lord spoke the sec-

ond time because Elijah listened the first time). "Arise, get thee to Zarephath, which belongeth to Zidon, and dwell THERE: behold, I have commanded a widow woman THERE to sustain thee."

Would Elijah have been fed had he gone anywhere else? Surely there were others in the land with more to spare than this widow. No. Elijah must go where the Lord was. He had commanded the widow THERE to feed Elijah. Oh, that this truth would penetrate our heart.

We seem to have the idea that the Lord is obligated to bless us no matter where we go, or what we do. We, all too often, flirt with the world and court the approval of unbelievers. In our desire to be accepted by the world, we compromise our testimony for the Lord. We need to be reminded that the world is the enemy of our God. If we desire to please our Lord, then we must be where He is. In our text, the Lord is explaining that even if His church is made up of only two or three "THERE" am I in the midst of them." It would seem that the Lord is teaching us to find Him in the church. Not just any so-called church, but in the church Jesus built. Let us be faithful in sitting under the preaching of the Word. Let us study at home and share with others what we learn. If we are to be blessed and grow, we must be where the Lord meets with His people. Any other place is barren wasteland.



## "Heaven And Hell"

Continued from page three  
Will you go on to that place where men will gnash upon one another with their teeth? Will you go out of this place in your sins?

Oh, may it please God today to stoop very low, to touch your heart and save your soul, and add you to this local body this morning.



## Together For Good

(Continued from page one)  
all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen." (Ephesians 3:20, 21).

It is also a fact that the wisdom of God works for the good of those that love Him. We are often times frustrated and perplexed to the extent that we know not which way to go. It is at this point that God's wisdom works for our good in that He becomes our counselor or wisdom to us. It is according to Psalms 32:8:

"I will instruct thee and teach thee in the way that thou shalt go: I will guide thee with Mine eye."

The "eye" is simply God's wisdom. He will guide us because He is all wise and knows the way that we should walk in.

We may also declare that the

goodness of God works for the good of those who love Him. This fact is brought out clearly in Psalms 116:12-14:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people."

How can we wrong the one who is so very, very good to us? Only a fool will bite the hand that feeds him. Thus the goodness of God does work for the good of those who love Him.

All that comes from God is very good. This is true of His decrees, His creation, His laws and all other things. It is as recorded in Genesis 1:31:

"And God saw everything He had made, and, behold, it was very good."

God's goodness also works for our good in that it is through His goodness that we have such a variety of fruits and vegetables and meats. He has given us beans and potatoes, peaches and pears, pork and beef. He has also given us five senses with which to enjoy our environment. We may declare, as far as these things are concerned, that the goodness of God is working for the good of the saved and the lost, but the particular goodness of God is only vent upon those who love Him,

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yea, those who are the called according to His purpose. This particular goodness comes to us by the way of the Lord Jesus Christ. We, through this goodness, have received salvation and all the benefits that proceed from it. It is as stated in Romans 8:32:

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

The promises of God also work for the good of those who love Him. We may flee to the promises of God when we are in trouble and find instant relief. One of these precious promises is recorded in Psalms 91:15:

"He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him."

God does not leave His children in the deep valley of trouble. He will either deliver them or give them grace to bear their heavy load. He will be their strength in time of trouble.

"But the salvation of the righteous is of the Lord: He is their strength in time of trouble." (Psalms 37:39).

Are you afraid of what tomorrow may bring your way? Are you afraid that one day in the future you may suffer hunger? Beloved, there is a promise to the contrary to those who love God. Listen to Psalm 34:10:

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

Are you afraid that you may one day be forsaken by your family and friends? There is a promise to be found in Hebrews 13:5 which declares that God will never forsake His dear children.

"Let your conversation be with-

out covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee."

We may also boldly declare that the worst things in life work for the good of those who love God, to them who are the called according to His purpose. This fact may be illustrated by the wheels in a watch. Some of these wheels appear to run contrary to the others, yet they all work together for the common purpose of keeping time. It is also true that those things in our lives that appear to be against us, are actually working for us. They are our servants, yea, they are working together for good to them that love God.

Afflictions are one of the things in our lives that appear to be against us. They, like some of the wheels in a watch, appear to be running contrary to our well being; however, this is only an appearance, for all afflictions are working together for good to them that love God. Listen to David as he speaks in Psalms 119:71:

"It is good for me that I have been afflicted, that I might learn thy statutes."

We have numerous examples in the Holy Scriptures where afflictions worked for the good of those who were exercised thereby. You will recall that Joseph's brethren threw him into a pit and later on they sold him. At a later date, he was cast into prison. These were all great and terrible afflictions for the young man Joseph to endure; however, we know from the record that they were all his servants. We know that every one of them worked for his good. You will also recall how that Paul was smitten with a thorn in the flesh. This thorn was very uncomfortable for him. It was a heavy burden for him to carry, yet it was the best thing that could have happened to him.

Listen to Paul as he speaks about the thorn in II Cor. 12:7:

"And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

It is to be remembered that our text (Romans 8:28) declares that "all things (not some things) work together for good to them that LOVE GOD . . ." These "all things" even include the temptations that befall us. The Devil tempts that he may deceive us, but God suffers us to be tempted so that He may try us. God, in so doing, brings honey out of the carcass and water out of the rock. You will recall that Peter was tempted to self confidence and was overcome, but God brought honey out of this carcass by using the temptation to make a better Christian of Peter. The word "remembered"

in Matthew 26:75 will show you what I have reference to.

"And Peter remembered the Word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly."

Peter, after having been overcome by temptation, always put his spiritual armour on before he went out into the world again. Such made him conscious of the fact that he was always walking on very slippery ground.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil." (Ephesians 6:11).

I must emphasize again that the promise of all things working for good is only to them that love God. The question may arise in the mind of some as to what it means to love God. Let us note, first of all, that one must know God before there can be any love for Him. We cannot love one that we do not know. We learn from John 14:10 that to know God is to know Him through His Son, the Lord Jesus Christ.

"Believest thou that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works."

Thus to love God is to embrace Jesus Christ, God's Son.

Again, our text declares that "all things work together for good to them that love God." Our love to God is to be like a flame that is always burning or like the heart that is always beating. We may call this kind of love an active love. We may also add that this is the only kind of love that God will honor. Paul, in I Thessalonians 1:3, speaks of an active love when he refers to the "labor of love." The "labor of love" is gladly and freely given. We may say that those who "labor in love" do not skoot their feet, but run and are glad and happy to do what they can.

Our love to God is also to be a liberal love: We learn from II Samuel 24:24 that David possessed a liberal love, for he would not offer to the Lord that which cost him nothing.

"And the King said unto Arahnah, nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver."

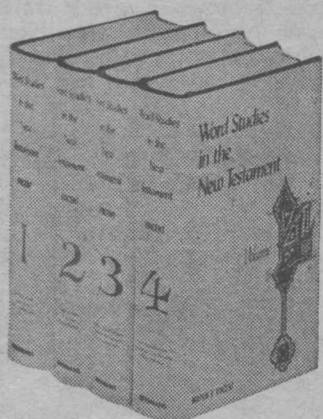
We are taught by the precious Scriptures that we are to love God above all things.

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deuteronomy 6:5).

There is a beautiful verse in I Corinthians 2:9 which carries with it a glorious promise to those who love God.

"But as it is written, Eye hath not seen, nor ear heard, nor

(Continued on page 6, column 1)



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## Together For Good

(Continued from page five)  
not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

One cannot love God too much. We may love gold too much, but we cannot love God too much. Our sin is that we do not love Him enough.

Our text (Romans 8:28) continues by declaring that all things work together for good to them that love God, "to them who are the called according to His purpose."

The Scriptures inform us that calling is the middle link of the precious link of salvation. It is that blessed link that falls between predestination and glorification. If we are sure of the middle link, that is, if we have made our calling and election sure (II Peter 1:10), then we may be assured of the other two links of this glorious chain.

The first point I wish to consider regarding our calling is that it is a very holy calling. This fact is clearly revealed in II Timothy 1:9:

"Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

Our calling of God is holy, because the God we have been called to serve is holy and the work we have been called to do is an holy work. We are also called to inhabit an holy place called Heaven.

We may also declare with all certainty that our calling of God is an irresistible calling. There has never been or ever will be one person who failed to hear and heed God's call. One may resist the minister's call, but it is not possible to resist the call of God the Spirit.

The effectual call of the Spirit may also be termed a "high calling." This, in fact, is what it is called in Philippians 3:14:

"I press toward the mark for the prize of the high calling of God in Christ Jesus."

Our calling of God is a "high calling," because we are called to very high privileges in that we are called to the state of justification and adoption and also to be co-heirs with the Lord Jesus Christ.

It is also true that the call of God is a very gracious call. We may call it gracious, because it is the fruit of free grace.

"For ye see your calling brethren,

ren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (I Corinthians 1:26)).

The effectual call, according to Romans 11:29, is an unchangeable call.

"For the gifts and calling of God are without repentance."

God does not repent of the calls He makes as if His first choice had been a mistake. God's calls are based upon His decrees and His decrees cannot be reversed.

The Word of God in II Peter 1:10, bids us to make our calling and election sure.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall."

Let us now go to our text again (Romans 8:28) and rejoice in the fact that "all things work together for good to them that love God, to them who are the called according to His purpose." This blessed truth is elaborated upon further in Romans 8:32:

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Beloved, if you care to pursue this message further, then read the twenty-third Psalm, for it too declares that all things work together for good to God's children.

## Music

(Continued from page one)

strument as an aid to the singers. Once the flood gates of anti-instrumentalism are opened there is just no logical stopping place. J. W. McGarvey doubtless saw the outcome and folly of adding the anti-instrumentalism opinion as a disqualification law and so stated his position:

"I have never proposed to withdraw fellowship from brethren simply because of their use of instrumental music in the worship." (From THE SEARCH FOR THE ANCIENT ORDER by West, p. 441).

Brother McGarvey didn't favor the instrument (nor individual communion cups), but he still fellowshiped his sincere brethren who considered them Scriptural.

### It's the Greek

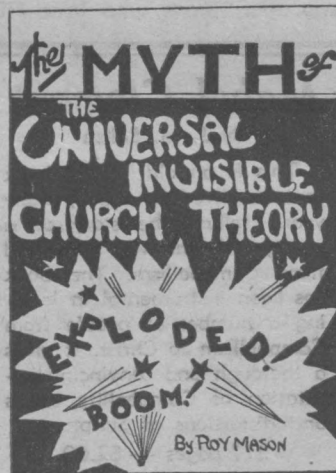
The highest scholarship in the world testifies that the word psalmos (Greek word for "psalm") in Eph. 5:19 and Col. 3:16 properly means a song sung with musical accompaniment. So says the eminent Joseph Henry Thayer.

M. C. Kurfrees (leading anti-instrument author) says that Thayer, "... by the unanimous decision of present-day scholarship, stands not only at the head, but far above all other authorities in the special field of New Testament lexicography." (From INSTRUMENTAL MUSIC IN THE WORSHIP, p. 70). Hear what this top-ranking scholar says:

"Syn. humnos, psalmos, ode: is the generic term; psalm, and humn. are specific, the former designating a song which took its general character from the O. T. 'Psalms' (although not restricted to them, see I Cor. 14:15:26), the latter a song of praise, 'While the leading idea of psalm, is musical accompaniment, and that of humn., praise to God, ode is the general word for a song, whether accompanied or unaccompanied, whether of praise or on any other subject. Thus it was quite possible for the same song to be at once psalmos, humnos, and ode' (Bp. Lghft. on Col. 3:16). The words occur together in Col. 3:16 and Eph. 5:19." (From THAYER'S LEXICON, p. 637).

Note that the preceding are N.T. definitions from a renowned N.T. Greek dictionary. Thayer says that psalmos designates,

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"... a song which took its general character from the O.T. 'Psalms'..." One of the most general characteristics of the O. T. Psalms was that they were accompanied with musical instruments, otherwise they would not have been called Psalms, for that designated accompaniment.

Hard put to explain away Thayer's definition, sometimes non-instrument brethren will admit that psalmos carries the idea of an instrument, but that in Eph. 5:19 and Col. 3:16, the instrument is the heart. If that were the instrument, why didn't Thayer say so? Obviously, such a fanciful misinterpretation of Thayer's and Lightfoot's words would never occur to the average reader not schooled under sectarian prejudice. These scholars didn't have in mind the heart as the accompaniment, for they wouldn't have said that a song of praise could be, "... accompanied or unaccompanied..." (with the heart) since the heart must accompany all true praise.

### Is The Law of Expediency Authority?

(Note: The following argument is presented for the benefit of those who have no access to Greek lexicons. It is based on the supposition that the Greek offers no direct authority for the instrument).

Non-instrument brethren often ask for our "authority" for the use of an instrument as an aid. They demand that we give a specific Scripture specifying the instrument as an aid before they will concede that it is lawful to use one as an aid. The straits (Continued on page 7, column 4)

## How Fulfilled Prophecies Prove The Word Of God

By D. L. MOODY

Fulfilled Prophecy — Unexplored Country—Babylon—Nineveh—Tyre—Jerusalem—Egypt—The Jew

I know nothing that will upset an honest skeptic quicker than fulfilled prophecy. There are very few Christians who think of studying this subject. They say that prophecies are so mysterious, and there is question about their being fulfilled. Now the Bible does not say that prophecy is a dark subject, to be avoided; but rather that "we have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." (II Pet. 1:19). Prophecy is history unfulfilled, and history is prophecy fulfilled.

When I was a boy I was taught that all beyond the Mississippi River was the great American desert. But when the first pickaxe struck into the Comstock lode, and they took out more than one hundred million dollars' worth of silver, the nation realized that there was no desert; and today that part of the country — Nevada, Colorado, Utah and other western states — is some of the most valuable we possess. Think of the busy cities and flourishing states that have sprung up among the mountains!

So with many portions of the Bible; people never think of reading them. They are living on a few verses and chapters. The greater part of the Bible was written by prophets, yet you never hear a sermon preached on prophecy.

Between five and six hundred Old Testament prophecies have been remarkably and literally fulfilled, and two hundred in regard to Jesus Christ alone. Not a thing happened to Jesus Christ that was not prophesied from seventeen hundred to four hundred years before He was born.

Take the four great cities that existed in the days when the Old Testament was written, and you will find that prophecies regarding them have been fulfilled to the letter. Let me call your attention to a few passages.

### Babylon

First, regarding Babylon—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." (Isaiah 13:19-22).

Again: "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the Prophet. Declare ye among the nations, and publish and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh a nation against her; which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast." (Jer. 50:1-3).

"Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues." (Jer. 50:13).

"How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord." (Jer. 50:23,24).

A hundred years before Nebuchadnezzar ascended the throne, it was foretold how Babylon should be destroyed, and it came to pass. Scholars tell us that the city stood in the midst of a large and fruitful plain. It was enclosed by a wall four hundred and eighty furlongs square. Each side of the square had twenty gates of solid brass, and at every corner was a strong tower, ten feet higher than the wall. The wall was eighty-seven feet broad, and three hundred and fifty feet high. These figures give us an idea of the importance of Babylon. Yet nothing but ruins now remain to tell of its former grandeur. When Babylon was in its glory, the queen of the earth, prophets predicted that it would be destroyed; and how literally was it fulfilled!

A friend going through the valley of the Euphrates tried to (Continued on page 7, column 1)

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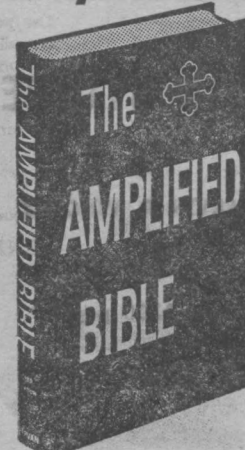
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## Fulfilled Prophecy

(Continued from page 6)

get his dragoman to pitch his tent near the ruins, and failed. No Arabian pitches his tent there, no shepherd will dwell near the ruins.

### Nineveh

Now take Nineveh. "And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste; who will bemoan her? Whence shall I seek comforters for thee?" (Nahum 3:6,7).

Now, how are you going to cover the city up? "I will cast upon her abominable filth." How are you going to cast abominable filth upon the city? And yet for 2,500 years Nineveh was buried and an abominable filth lay upon her. But now they have dug up the ruins, and brought them to Paris and London, and you go into the British museum, and there is not a day except Sunday but what you can see men from

all parts of the world gazing upon the ruins. It is just as the prophets prophesied. For 2,500 years Nineveh was buried, but it is no longer buried.

### Tyre

Then look at Tyre: "Therefore thus saith the Lord God; Behold, I am against thee, Oh Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus and break down her towers; I will also scrape her dust from her and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea, for I have spoken it, saith the Lord God, and it shall become a spoil to the nations." (Ezekiel 26:3-5).

Coffin, who was correspondent of the Boston Journal during the Civil War, went around the world after the war was over in 1868. One night he came to the site of old Tyre, and he said the sun was just going down, and he got his dragoman to pitch his tent right over by the ruins, where the rocks were scraped bare, and he took out his Bible and read where it says, "It shall be a place for the spreading of nets." He said the fishermen had done fishing and were just spreading their nets on the rocks of Tyre, precisely as it was prophesied hundreds and hundreds of years before. Now mark you! When they prophesied against these great cities, they were like London, Paris and New York in their glory, but their glory has gone.

### Jerusalem

Now take the prophecy in regard to Jerusalem: "And when He was come near He beheld the city and wept over it, saying, If thou hadst known even thou at least in this thy day the things which belong unto thy peace: But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." (Luke 19:41-43).

Didn't Titus do that? Didn't the Roman Emperor do that very thing? "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:44).

I have read of two Rabbis going up to Jerusalem, and they saw a fox playing upon the wall; one began to weep when he thus looked at the desolation of Zion. The other smiled and rebuked him, saying that the spectacle was a proof that the Word of God was true, and that this was one of the prophecies which should be fulfilled — "Because of the mountain of Zion, which is desolate, the foxes walk upon it."

(Lam. 5:18). It was also said that Jerusalem should be as a ploughed field. (Jer. 26:18). This prophecy has also been fulfilled. The modern city is so restricted that outside of the walls, where part of the old city stood, the plough has been used.

### Egypt

Now take the prophecies regarding Egypt: "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." (Ezekiel 29:15).

Now, mark you! Egypt was in its glory when this was prophesied. It was a great and mighty empire but for centuries it has been the basest of all nations.

### The Jews

Then, again, the prophecy of Balaam with regard to the Jews has been already greatly fulfilled. "Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel?" (Numbers 23:9,10).

The Jews were not to be reckoned amongst the nations. There is something in this people's looks

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and habits that God continues to perpetuate, just, as I believe, to make them witnesses in every land of the truth of the Bible.

The race has remained all these centuries separate and distinct from other nations. In America there are all kinds of nationalities. Take an Irishman, and in a generation he will have forgotten his nationality. So, too, with the Germans, Italians, and French; but the Jew is as much a Jew as he was when he came over one hundred years ago. See how the race has been persecuted, yet the Jews control the finances of the world and can not be kept down. Egypt, Edom, Assyria, Babylon, Persia, Rome, and all the leading nations of the earth have sought to crush out the Jews. Frederick the Great said, "Touch them not, for no one has done so and prospered." The people are the same now as they were in the days of Pharaoh, when he tried to destroy all the male children. The prophecy is fulfilled — God has made the nation numerous and united.

The time is coming when God

will reinstate the Jew. "For the children of Israel shall abide many days without King, and without a Prince and without a sacrifice and without an image, and without an ephod and without teraphim." (Hosea 3:4). Are they not without a king, without a nation, and without a sacrifice?

(Since Moody wrote this God has already begun to settle the Jews back in Israel!)

Are they not scattered among the nations of the earth, a separate and distinct people? and do not bow down to idols. Their last King they crucified and they will never have another until they restore Him. He was Jesus Christ, as inscribed upon His cross "The King of the Jews."

### Other Prophecies

We see how it was prophesied that Eli should suffer. He was God's own high priest and the only thing against him was that he did not obey God's word faithfully and diligently. He was like a good many nowadays. He was one of these good-natured old men who don't want to make people uncomfortable by saying unpleasant things, so he let his two boys go on in neglect and did not restrain them. He was just like some ministers. Oh! let every minister tell the truth though he preach himself out of his pulpit. Everything went all right for twenty years, but then came fulfillment of the prophecy. God's ark was taken, the army of Israel was routed by the Philistines; Hophni and Phineas, old Eli's two sons were killed, and when the old man heard of it he fell back in his chair, broke his neck and died. (I Samuel 2:27-36; 4:11).

So with the King Ahab taking the sinful advice of Jezebel. Naboth would not sell him that piece of land, so they got him out of the way. Three years afterwards the dogs licked Ahab's blood from his chariot in the very spot where Naboth's had been murderously shed. (I Kings 21:19-24; 22:38).



## Music

(Continued from page 6)

they are in become apparent when the "anti" brethren within their own group challenge them for the authority for their many unspecified aids, such as church-owned meeting houses, pitch pipes and tuning forks, cups, lesson helps, etc., etc. The true issue now becomes apparent: Is the law of expediency, authority? We see only two alternatives, namely: In obeying His will, either God allows human judgment the right to select the best available aids, which, of course, are not sinful in themselves; or else He allows only those aids which are specifically named in the New Testament! It is our conviction, that, of those commands which can be carried out more decently and orderly with the use of some aids, God allows human judgment to select aids helpful in carrying out these commands. Who will contend for only the aids specifically mentioned in the N.T.?

When God gave the command to "sing," did He specify the standard or details to be employed to enable a heterogeneous assembly of people (most of whom lack musical training) to sing together in an orderly manner? Our answer is NO! Therefore, the means we use to achieve togetherness in singing is left to human judgment, and this by necessary inference. Some use a pitch pipe (no Scripture for this mouth organ) to get the pitch, and many use a song director, who, with his voice and motions (waving) directs in song. Others employ a musical instrument to guide the singers in correct tune and tempo. We may differ in our choice of aids, but our practice testifies that we all believe that some aids are highly useful to achieve orderly singing. The particular aids we choose come by our own wisdom and not by a "Thus saith the Lord." We are all one in this fact? Since human judgment is the only real authority non-instrument people

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have for their many aids, how can their authority (human judgment) exclude the instrument for others?

### Practice Not Questioned

Non-instrument brethren often assert: "Our practice is not questioned; all admit it is safe to sing without the aid of a musical instrument." (Other "antis" say the same thing about church-owned buildings, cups, pitch pipes, lesson helps, etc., etc., that it is safe not to have them). But their practice does not stop there! Their practice includes not only opposing certain commonly used aids and expedients, but also disfellowshipping all who fail to observe their human creed. One might safely ride a bicycle to church every Lord's Day, but, if in addition, he had the added practice of disfellowshipping all others who chose some other mode of transportation, I surely would question that! Likewise, I do not question the right of brethren not to use musical instruments, cups, lesson literature, pitch pipes, church-owned buildings, etc., if they so choose; but I surely do question the practice of adding a disfellowshipping law to the gospel and dividing the church against those who find these aids very helpful in carrying out God's commands decently and in order.

### Another Kind

Anti-instrument brethren often object to using a musical instrument as an aid to the singers on the ground that an instrument makes another kind of music, compared to singing (vocal music) which God commanded. Practically applied, if I hired a carpenter to build me a house out of redwood, then he should understand that it would be wrong for him to use a pine house for tools and materials, a fir saw-pitch pipe (no Scripture for this horse, a hickory hammer handle, a maple workbench, etc., to assist in the building of the house. Who can believe that such a principle is Scriptural or even reasonable?

But, our anti-instrument brethren don't even practice the principle they preach. Their song books contain written music, which is another kind of music (Continued on page 8, column 4)

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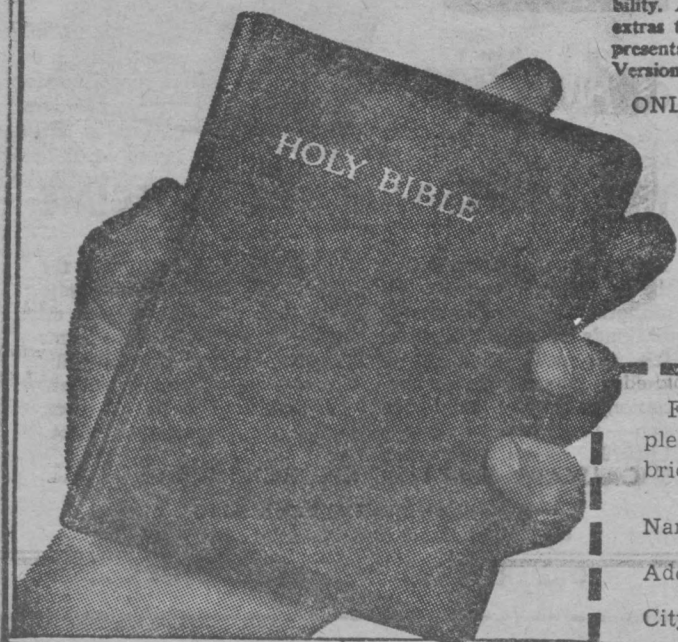
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# SEVEN THINGS ABOUT THE SHEEP

By I. M. HALDEMAN

The late beloved pastor of the First Baptist Church of New York City for almost half a century.

"My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any thing pluck them out of my hand."—John 10:27,28.

In this passage we have seven heart and gives the hearing ear. wonderful statements:

1. Our Lord Jesus Christ has a people, called His sheep. His, by Covenant, by Election, Redemption, Regeneration, and by Resurrection.

2. He knows them.

Knew them before the foundation of the world — knows who they are now, where they are, and what their condition is, and by just so much as He knows about them, over-watches and takes care of them.

3. They hear His voice.

The gospel is the channel of His voice. The Spirit opens the

4. They follow Him.

That is, they believe in Him. They obey Him and He is to them the surpeme and only inspiration for life.

5. He gives them eternal life.

They have it not by nature; nay, by nature they are even as other children of wrath. He has purchased it by death and in resurrection presents it by His Spirit through the Gospel, as a free gift. Hence, there is nothing for them to do but receive it. They possess it here in a measure through faith; they will possess it fully at His second coming.

6. They shall never perish.

Saved today, safe forever, is the testimony of God.

7. Nothing can pluck them out of His hand.

They may stumble and fall, but He will not let them slip beyond His holding. It is not the perseverance of the saints which saves, it is the preservation of Christ which enables the saints to persevere; wherefore it is written, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day."—II Tim. 1:15.

## Priesthood

(Continued from page one)

Not only that, but those who received tithes, paid tithes to Melchisedec through Abraham. (v. 7-10). Finally, in verses 6 and 7, the less was blessed by the better. And Father Abraham was blessed by Melchisedec.

Verse 11 says that another priest should rise after the order of Melchisedec and not be called after the order of Aaron. There was no ability or opportunity for salvation through the law or the Levitical priesthood. Since the law was weak through the flesh, there had to arise another priest who was made not after the law of a carnal commandment, but after the power of an endless life. Heb. 7-14 tells us that the Aaronic priesthood and his duties was only types and pictures of that which our great High Priest was to do.

We have seen that Christ is, indeed, our High Priest. This leaves us with the priesthood. Who and what is the priesthood today? Let's look at a couple of Scriptures before we go on:

"By Him therefore, let us OFFER THE SACRIFICE of praise to God continually, that is, the fruit of our lips giving thanks to His Name."—Heb. 13:15.

"Ye also as lively stones are built up a spiritual house, an holy PRIESTHOOD, to offer up spiritual sacrifices acceptable to God by Jesus Christ."—I Pet. 2:5.

And in v. 9 "A royal PRIESTHOOD."

"And hath made us kings and PRIESTS unto God and His Father."—Rev. 1:6.

I do not know how anyone could say that these verses were written to anyone but the Lord's Church. Bro. Joe Wilson said to me when I was struggling over the Baptist Bride, that the Bride was whatever you believed the church was. He said that everyone believed that the church was the Bride of Christ. The Roman Catholic Church believes that they are the Bride. The Protestants who believe in a universal church believes every believer is in the bride. We who believe in the Lord's Church believe it to be the Bride.

Even so it is with the priesthood. The Roman Catholics believe that only the priests and nuns are priests unto God. (And in reality they are the only ones who are members of the Catholic Church . . . all others are constituents). The Protestants who believe in a universal church teach that every believer, as a member of this universal church, is a priest. But in reality, it is the Lord's Church that is the priesthood.

Most of us that hold to the truth of the Lord's Church believe that there is no true service outside the New Testament Baptist Church. That the only lawful service is in the church. The above verses tell of the priesthood offering spiritual sac-

rifices to our Lord. We are saying that the priesthood today are those and only those who can lawfully and Scripturally serve our Great High Priest. Others may be saved, but cannot serve Him, because they are outside the pillar and ground of the truth, His Church and His Priesthood.



## Music

(Continued from page seven) compared to singing; also, the song book is another kind of book compared to the Bible. Must the song book go?

What about the pitch pipe? It gives out a mechanical pitch, which is another kind compared to vocal pitch, which is involved in singing. Must the pitch pipe go?

Most non-instrument brethren use uninspired literature (lesson helps), but some (called "antis" by the users) oppose it on the ground that it's another kind of literature, compared to the Bible, which is inspired. With reference to the instrument, why can't our dissenting brethren understand that we are dealing with a realm (expediency) where God specified no "kind" at all? It seems they can see this when it comes to their many unspecified aids!

Some try to excuse themselves for using this different kind of literature (lesson helps, journals, etc.) by saying that it's merely one method of teaching. It is strange that they can't see that a musical instrument can also be used as a method of teaching the tune, that which is inherently a part of the song. Notes in the song book guide the singers by eye (to those trained to read them). To those not trained (this includes the majority), those same notes, transformed into sound, serve very well to guide the singers by ear. Just what is wrong with that?

## Anti-ism Gone To Seed

It is reported that a few anti-instrument brethren have opposed church-owned meeting houses. Many would call them cranks, but they would only be following anti-ism to its logical conclusion. Reasons for opposing church buildings could be summed up as follows:

1. There is neither Scriptural authority nor precedent for Christians to build or buy church buildings.

2. God gave instructions regarding the building of houses for religious worship in the O.T., but left such instruction out of the N.T.

3. History reveals that Christians in apostolic times did not build special church buildings. Thomas Campbell.

(See Neander's or Mosheim's Church History).

4. To own property, as a church, necessitates a departure from the simple N.T. church organization, in that it demands the adding of "trustees" (an unauthorized office — another kind when compared to elders and deacons) to the church officary.

5. Church buildings minister to pride and worldliness.

6. The N.T. commands Christians to build up a spiritual house (the church) and not a material house. Since the N.T. specifies the kind of house that is to be built up, those who build up a material house are building up another kind of house; therefore, it's an addition and not an aid.

7. Those of us who worship in church buildings are guilty of dividing the church, and keeping it divided, in that we can admittedly worship with them in their homes (their practice being unquestioned, for, "The church in thy house," is Scriptural); but it offends their conscience to attend worship with us in our unauthorized church buildings.

Now, if it is sinful to use an instrument as an aid to the singers, on what grounds can most non-instrument people consistently claim that they have authority for their many aids including the church-owned building? They may reply that the instrument is not parallel to the church-owned building. To be sure, there are some dissimilarities between

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them. Most aids differ among themselves, but does that fact make them sinful? If so, how are we to determine which aid is to be used as the pattern or model by which all other aids are to be judged? The fact is that most aids are parallel in the most important respect, that they come by human judgment and not by a "Thus saith the Lord." Thus, the essential authority for them is the same!

## Conclusion

Let us get back on that road to having "one body." Away with the sectarianism over differences where human judgment must speak. In matters of faith, unity; in matters of opinion, liberty; in all things, charity.

PRAYER: Lord, help us all to demonstrate,

"That the Church of Christ upon earth is essentially, intentionally, and constitutionally one."—Thomas Campbell.

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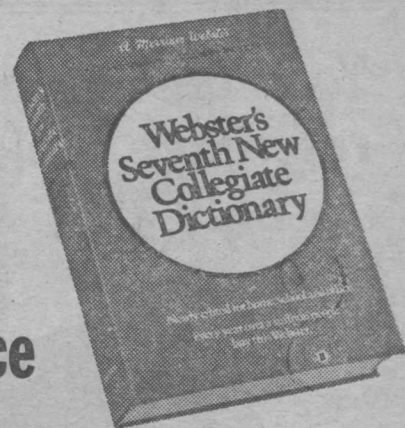
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