

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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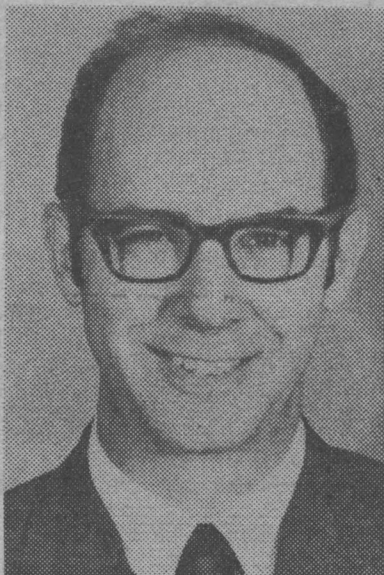
WHOLE NUMBER 1763

Pastors And Deacons Of The Lord's Church

By WILLARD WILLIS
 Pastor Northland Baptist Church
 Abington Road
 Columbus, Ohio

A bird's wings are not essential for the bird to live and neither are officers essential before a church can have life. We are convinced of this because there must be a living church before its officers can be chosen, just as there must be a chicken before there can be an egg. We may go further and conclude that a church does not die if her officers die; however, it has been well said that: "Although officers are not necessary to the being of a church, they are necessary to its well-being." We are sure that officers are for the well-being of a church, because it is the command of our Lord that they be set in the church. We know from the Scriptures that our Lord has assigned pastors and deacons as the permanent officers of the church.

"And He gave some, Apostles;



WILLARD WILLIS

and some Prophets; and some, Evangelists; and some, Pastors and teachers; for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ."—Ephesians 4:11, 12.

The office of Pastor is applied to ministers who have oversight of the churches, because there is a striking resemblance between a pastor and a literal shepherd. A shepherd has a flock of sheep under his care. He must be sure that the sheep are properly fed and that they do not stray. The same is true of the Lord's pastors. They are to feed them with the Lord's Word and are to guard, by sound preaching, the sheep from straying into the pastures of false churches.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto him, Feed my sheep. thou knowest that I love thee. He saith unto him, feed my sheep. (Continued on page 6, column 3)

IDENTIFICATION . . . AND INVOLVEMENT

POPULAR TREND IS AWAY FROM THE BIBLE. WE NEED TO BACKDATE (NOT UPDATE) OUR THINKING ON CHURCH AUTHORITY, SCHOOLS, ORDINATIONS, MISSION BOARDS.

By O. B. BAKER
 Verona, Ohio

The following is the gist of a message preached to Verona Baptist Church, Verona, Ohio, back in 1967. We intended using it when it first was received, but in some manner was side-tracked, and just recently located. It is a great message. Don't just read it — study it — heed it — and practice it from now on.

The trend today is Baptist identification. Most Evangelists (?) prefer it, but they will not become involved in Baptist respon-



O. B. BAKER

sibilities. Yes, identification is popular, but involvement is very unpopular. They desire the benefits but they want no part in the price that must necessarily be paid when all the Baptist Book is taken at face value. They will publicly subscribe to the popular phrase, "The New Testament as our only rule for faith and practice." Yet, they willingly, perhaps reluctantly, shun those passages which make Baptists a "Separated People."

Do Baptists really believe that the New Testament is an all-sufficient rule for faith and practice? Yes, real Baptists believe, and always have believed it. But, as Paul said, "For they are not all Israel, which are of Israel." (Rom. 9:6b). Surely, they are not

all Baptists, which are of Baptists.

Baptists are a "people of the Book." Isn't that what all Baptists (?) like to say? And if the New Testament is sufficient for all our "faith and practice," why have all the innovations?

With these few statements before us, let us take a look at a few very important questions that must necessarily confront all real New Testament Baptists.

Opposition To Baptists

From the very beginning of our history we have had to confront the opposition to a strict adherence to "Thus saith the Lord" — The opposition has been legion. So, as we look back through the centuries, we could start with the days of the apostles.

The Judistic opposition tried to bring the churches under the yoke of Mosaic ceremonies (circumcision and observance of days, etc.). This caused Baptists great concern, and one of the greatest Baptists among them was caused great pain and sorrow — Paul.

The Apostle Peter was very much identified with the Baptist Movement, but when he came to Antioch, he could not allow himself to become unpopular with the leaders by becoming involved (Continued on page 7, column 3)

A REMINDER



There is still plenty of time to make a Thanksgiving offering in behalf of the Baptist Examiner this year. Due to Mrs. Alice Norris' sickness, the lady who takes care of the mailing of the paper, we have gotten behind and Thanksgiving slipped right up. Now that your editor is confined because of surgery, we have so many additional responsibilities we may even get further behind. However, we will continue to get the paper out as best as possible and if you are blessed by its message, please send an offering that will equal your blessing. Whether your offering reaches us by Thanksgiving doesn't make any difference, it will be deeply appreciated and used for God's glory.—J.R.G., Jr.

SOVEREIGN SELECTION

By MILBURN COCKRELL
 Mantachie, Mississippi

Part II

In the first lesson I discussed the term election and its meaning in the Scripture. I called attention to God's two-fold election of men and angels. Then I mentioned other terms in the Bible which express this doctrine. Today I want us to see election as one of the eternal acts of God.

ETERNAL ELECTION

The Bible teaches God elected a people to be saved in eternity past. This makes election without actual origin. It goes back to the dateless past as does the Creator. This means that there has never been a time in the history of the world when God did not have an elect people.

The Scriptures speak of election occurring "from the beginning." II Thessalonians 2:13 declares: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The expression, "from the beginning," does not mean from the beginning of the gospel, or the beginning of time, or the beginning of creation. It is expressive of eternity. This is the way it is used in Proverbs 8:23: "I was set up from everlasting, from the beginning, or ever the earth was." In John 1:1 it is used the same way: "In the beginning was the Word, and the Word was

with God, and the Word was God."

Ephesians 1:4 indicates the eternal date of sovereign selection: "According as he hath chosen us in him before the foundation of the world." If we believe the Bible, we must believe election predated the world and the



MILBURN COCKRELL

things in the world. It took place "before the foundation of the world." Not only before God's people had a being, but before the world had a being. The Lord's elect were chosen in the counsel of God from all eternity, for election is a product of the eternal (Continued on page 5, column 2)

IS BAPTIST FAITH MISSIONS SOUND . . . ?

BOOKLET OF ABOVE TITLE REVIEWED SHOWING IN LIGHT OF GOD'S WORD ALL MISSION BOARDS ARE UNSCRIPTURAL AND DEVILISH. BFM IS NEITHER SCRIPTURAL NOR GOOD.

By JOE WILSON
 Tulsa, Oklahoma

"Unto Him be glory in the church by Christ Jesus throughout all ages world without end. Amen." Eph. 3:21.

This verse is one of the great verses in the Bible on church truth. It informs us that it is the solemn duty of every saved person, who desires to glorify God, to become a member of a true church of Jesus Christ (a sound Missionary Baptist Church), and serve God in, through, and as a member of that church. This verse, at one stroke, does away with all associations, conventions, boards, etc., in the proper service of the Lord. No work is authorized by the Lord — no work gives proper glory to God, except it be under the absolute authority of a true church.

I have before me a booklet, IS BAPTIST FAITH MISSIONS SOUND, by Edward H. Overbey. I have been asked to analyze this booklet and make some comments thereon. The booklet makes the twofold statement, that BFM is a Scriptural plan, and a good plan. The author then proceeds to deal separately with these two themes. Of course, the latter is needless, for, if BFM is a Scriptural plan, it is necessar-

ily a good plan. And if BFM is not a Scriptural plan, then it cannot be a good plan no matter what arguments might be given on its behalf.

Now the advocates of BFM are often saying that this organization is not a board. I had a preacher who supported BFM, to insist to me again and again that it is not a board, that it does not call itself a board. Well, this book should settle that question. Mr. Overbey, according to this booklet, is the Assistant Secretary of Baptist Faith Missions. He is writing this book as a defense of this mission organization. The word "board" is used some twenty-two times in this booklet. Again and



JOE WILSON

again, the organization is referred to as The Baptist Faith Mission Board. This should forever settle, by the testimony of its own advocate, that BFM is indeed a Board. Now this word carries with it the meaning of an organized official body. It also carries with it the idea of authority. So BFM is an organized official body with authority over those who serve under it and over the funds sent to it.

Now, I ask, is this Scriptural? Does Scripture authorize any organized official body with authority, other than a New Testament Church? Now, when the question is put like this, and when the New Testament is care-

(Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"What's Wrong With The Human Family"

"But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."—Col. 3:25.

This is a passage that is not familiar with the most of you. In all probability, it is a new verse. It just literally says that God doesn't respect us. That is, He doesn't respect one individual more than another. He treats all individuals the same, and a man that doeth wrong shall receive for the wrong that he has done. You go to court sometimes

and you find that there is respect of persons, but not so with God. There is no respect of persons with God.

Speaking about doing wrong, may I say that if you want to know what wrong you have done you ought to go to the right source. If you are sick, you go to a doctor. After the doctor gets through feeling your pulse, then he will feel your pulse, and maybe you will find out what is wrong with you. If you have something wrong legally with a

deed or something legally wrong so far as your business is concerned, you go to a lawyer. You go to a person that is qualified to answer the question as to what is wrong. That is true in every phase of life. Boys and girls go to school because there is something wrong. They need an education. They go to teachers that are qualified to teach.

If there is something wrong with the human family, you need to go to the right source to find

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JOHN R. GILPIN.....Editor

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"Wrong . . . Family"

(Continued from page one)

out what is wrong. Since my text speaks about individuals doing wrong, I ask the question, what is wrong with the human family? What is wrong with you who are here? I think I can tell you some few things that are wrong, and I find my answer right here in God's Word. As I say, if you are sick, you go to a doctor. If you have legal problems, you go to a lawyer. You may go to a school teacher to learn the lessons of life. Beloved, if you want to know spiritual truth or if you want to know what is spiritually wrong, let's turn to the Book.

I

WHAT IS WRONG WITH THE HUMAN FAMILY.

I would remind you that every one of us were born with a sinful nature and a sinful disposition. Listen:

"Behold, I was shapen in iniquity and in sin did my mother conceive me."—Psa. 51:5.

I tell you, beloved, it is something to realize that you and I from the hour of conception have had a sinful nature. Your sinful nature may not have begun to manifest itself until a few days after you were born, but inside your mother's womb, as she carried you for nine months before you were born, that sinful nature was present. I tell you, beloved, we were shapen in iniquity. We were conceived with a sinful nature.

Listen again:

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."—Eph. 2:2,3.

So in answer to the question as to what is wrong, I would say, first of all, that you and I were born with a sinful nature and a sinful disposition.

Also, we are wrong in thought. We can't even think God's thoughts. We read:

"For my thoughts are not your thoughts."—Isa. 55:8.

Beloved, we can't think God's thoughts. Do you know why? Listen:

"Because the carnal mind is enmity against God."—Rom. 8:7.

What kind of mind do you have? You have a carnal mind. You don't have a renewed mind. You'll not have a renewed mind until the day that Jesus Christ saves you. As an unsaved man, you have a carnal mind, and the Scripture says that "the carnal mind is enmity against God."

What is wrong, beloved? Not only were you conceived in sin and born with a sinful disposition, but you are wrong in thought. You can't even think correctly.

When Paul wrote to the church at Ephesus, he said:

"Having the understanding darkened."—Eph. 4:18.

I can sit down and talk to you about material things and you can understand that. I can talk to you about anything in this world and you won't have any trouble at all understanding. You can go to school and study the sciences and all the classes you come in contact with in school and you can understand that, but your mind is darkened as to spiritual things. You'll never understand spiritual truths until the Lord reveals it to you because your mind is darkened.

What is wrong, beloved? Not only is it true that you were born with a sinful disposition, but you are wrong in your thinking.

Likewise, you are evil in your imagination. We read:

"For the imagination of man's heart is EVIL FROM HIS YOUTH."—Gen. 8:21.

This was spoken right after the flood. God looked down and saw Noah. Noah had sinned and gotten drunk. God says concerning Noah and the human family, "The imagination of man's heart is evil from his youth."

You would think that a man who had been blessed as Noah had been blessed — who had had the experience that he had had — you would think that man should be walking with God every hour of the day. Instead, God said that the thoughts of his imagination were only evil from his youth.

What is wrong? We are born with a sinful disposition, and we are wrong in thought and evil in imagination.

More than that, we are corrupt in heart.

Where does all the corruption in your life come from? It comes right out of your heart. You are corrupt in your heart. Jesus said:

"For from within, out of the heart of men, proceed evil thoughts."—Mark 7:21.

He goes on to mention a number of other things, and then He says, "All these evil things come from within, and defile the man."

Beloved, listen, every man out-

side of Jesus Christ is corrupt in his heart. Some preachers when giving an invitation will talk about giving your heart to Jesus. I would like to ask you, what does Jesus want with that old corrupt heart of yours? The Word of God tells us some 20-odd sins that come out of the heart. I ask you, what does Jesus Christ want with your old corrupt heart? I say to you, you are corrupt in your heart.

Furthermore, you are weak as far as your will is concerned. Jesus said:

"And ye will not come to me, that ye might have life."—John 5:40.

The word for "will" is a past participle, and it says "ye willed not to come to me." It is a definite act. Every man outside of Jesus Christ has definitely willed not to come to God. The only way that you can come to God is to be drawn by the Holy Spirit.

Listen again:

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

I say to you, no man ever comes to God unless God draws him. You have a will that is against Him.

Again, I ask what is wrong, and I say that you sin in your

Bro. Gilpin Improving

Your editor, John R. Gilpin, who underwent surgery on November 13, is showing some improvement, but slowly. Due to his prolonging of the operation and the seriousness of it, he is getting along "as well as can be expected." These are the words of his physician to me this week.

I sincerely want to thank the many who have written, called, sent cards, gifts, fruit baskets, etc. during the past two weeks. Your concern overwhelms me. I know that many of you have had special prayer in his behalf and please continue to do so.—J.R.G., Jr.

conduct. Not only is it true so far as your thoughts are concerned, your imagination, your heart, and your will, but even your conduct is a sinful conduct. We read:

"All we like sheep have gone astray; we have turned every one to his own way."—Isa. 53:6.

Don't tell me, beloved, that you haven't sinned in your conduct. This verse of Scripture says that we have turned everyone to his own way.

Listen again:

"For all have sinned, and come short of the glory of God."—Rom. 3:23.

You ask the question what is wrong and I tell you that you are sinful in conduct.

I can remember some years ago when a lad in this church passed out the door one Sunday morning and said, "Tell me what is wrong with me." He is still in his sins as far as I know. He is still unsaved. Some six years ago he asked me that question, "Tell me what is wrong with me." I'll tell you what is wrong. You are born with a sinful disposition. You are wrong in thought. You are evil in imagination. You are corrupt in heart. Your will is perverse and weak. You are sinful in your conduct. Therefore the verdict from God is that you are guilty before God.

I say, beloved, there is something radically wrong. There is probably nothing wrong with you physically. You might go to a doctor and the doctor look you over and pronounce you 100 per cent perfect so far as physical health is concerned. It might be that so far as your mind is concerned you will be capable of graduating from college with all the highest degrees. But there is something radically wrong. You are a sinner, and you are guilty before Almighty God. Since that is

Restrictions As To Supper Precludes Open Communion

By BEN M. BOGARD
(In Mansions Above)

Open communion is possible only when there are divisions. As the devil is the author of confusion and division, it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on UNION, FELLOWSHIP AND PEACE, it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The Supper must be eaten in church capacity — must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come together as members of the church. I Cor. 11:18.

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own houses to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What? have ye not houses to eat and drink in?" I Cor. 11:22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body." I Cor. 11:29.

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matt. 28:19-20, says that the church should "Teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded." Note the fact they were to be baptized BEFORE being taught to observe the other things commanded. If we teach people to partake of the supper BEFORE they have been baptized, we have reversed the Lord's order and the order of a command is as important as the command itself.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church BEFORE they broke bread. Since this was apostolic practice, it is a plain in-

true, you are feeling the most tragic event that can be thought of — that is, the possibly of hell fire.

Can you imagine what is wrong with you? Have I made it clear? Have I made it plain that beginning with your nature and work-

(Continued on page 3, column 1)

terpretation of the Commission under which they were working. It says for the converts to be baptized FIRST and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in Scriptural order. II Thess. 3:6, we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character. This passage is speaking of a BROTHER — "withdraw from every brother that walketh disorderly." So there are disorderly CHILDREN OF GOD who should not partake of the Supper. Scriptural disorder consists of unscriptural practices. In other words, it is walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we certainly would not be withdrawing from them if we sat with them at the Lord's table.

7. The Lord's Supper is forbidden to those who live bad lives. I Cor. 5:11.

8. The Supper is restricted to those whom the church has judged and found worthy. I Cor. 5:12-13. "Do not ye judge them that are within? The passage in the Lord's Sermon on the Mount which says "Judge not that ye be not judged," means that no individual should set himself up as judge for there are constituted authorities who should act as judges. In civil matters the courts should judge, and in religious matters the CHURCH SHOULD JUDGE, and individuals as such must not arrogate to themselves the place of judge.

9. The Supper is restricted to those of the same faith. Heb. 13:8-10: "We have an altar whereof they have no right to eat which serve the tabernacle."

10. The Supper is restricted to the elements used — bread and wine. Matt. 26:26, Luke 22:19-20.

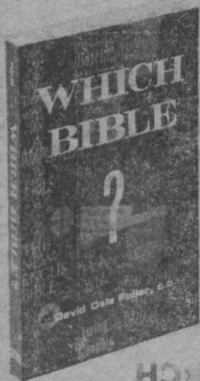
11. The Supper is restricted in its design — to remember the Lord. I Cor. 11:26: "Ye do show forth the Lord's death till he come."

12. The Supper is restricted to a UNITED CONGREGATION. I Cor. 11:16-20. A divided church is forbidden to eat the supper. How much less right, then would those who are so badly divided that they can't live together in the same church?

13. On top of all this, and in addition to all these restrictions, every one must examine himself. I Cor. 11:28. Yet some think this is the only restriction. It is one of many.

A TRULY GREAT BOOK

This is a second edition — revised and enlarged — which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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PAGE TWO

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"Wrong . . . Family"

(Continued from Page Two)
ing out through all the avenues of your life, even to your own conduct, that you are wrong in the sight of Almighty God and yonder waiting for you is a Devil's Hell?

Sometime ago, I made a statement like that. It wasn't in this church. I noticed that an individual snickered at what I had to say. Let me remind you that only a fool will mock at sin. The Word of God tells us that that is true.

II

YOU CANNOT REMEDY YOUR CONDITION.

It is bad enough to be in the condition that you are in, but it is still worse when you can't do anything about it. You cannot remedy your condition. Solomon says:

"Who can say, I have made my heart clean?"—Prov. 20:9.

Beloved, you can't say that you have made your heart clean, because you haven't. I can't say that I have made my heart clean. The old song says, "God did a wonderful thing for me." It does not say, "I did a wonderful thing for myself," but rather, it says, "God did a wonderful thing."

That which is wrong with the human family you cannot remedy so far as your condition is concerned. Jeremiah said:

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."—Jer. 2:22.

It says that you can use all the nitre you want, and the strongest, costliest acid that you can find, and you can use them, but you can't wash yourself clean.

In the course of building our new building naturally the bricklayers spilled some mortar on the brick — mortar they wished they hadn't spilled, because it is so hard to get off later. Do you know what they did before this building was turned over to us complete? They washed it with nitre. It was washed with nitric acid.

Beloved, you can wash those concrete stains off the brick with nitric acid, but you can't wash your soul, even if you use much nitre.

We read:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." — Jer. 13:23.

What does Jeremiah say? He says, "Look at that black man. Can he change his skin? He might desire to do so, but he can't change it."

I am satisfied that there's been many a black man who has wished that his skin was white but he couldn't change it.

Here is a leopard. What can that leopard do to get rid of his spots? Absolutely nothing. Beloved, it is just as easy for a

black man to change his skin to white or for a leopard to change his spots as it would be for an unsaved man to remedy his spiritual condition.

I say to you, you can not remedy your condition. When you stop to think about it, that is pathetic. I have told you that you were born with a sinful nature; you are wrong in thought; you have evil imaginations; you are corrupt in heart; you are weak and perverse in your will; and you are sinful in conduct. Then I go further and say that you can't do a thing about it, and you can't. There isn't one thing that you can do about it. The fact of the matter is, you have a curse resting upon you right now, because the Bible says:

"Curseth is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10.

Have you continued in "all things which are written in the book of the law?" No, you have made some infractions in the law along the way. You have failed to live up to the law in many respects. The Word of God says that there is a curse resting upon you because of it.

Listen again:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

Beloved, I tell you, you can't remedy your condition. There is a curse resting upon you and God says that you are already condemned. You'll not be condemned when you die. You'll not be condemned when you stand at the judgment bar of God. You'll not be condemned when the great white throne judgment takes place or when you stand and gaze down into the gaping jaws of Hell with all of its fire, sulphur and brimstone. Rather, you are condemned right now. As this text says, you are already condemned, and you can't change your condition.

III

SOMETHING MUST BE DONE FOR IT.

As I have said, you are in bad condition and you can't do anything about it. Something must be done for you. You can't remedy your condition, for we read:

"For the wages of sin is death."—Rom. 6:23.

"The soul that sinneth, it shall die."—Ezek. 18:4.

You can't do anything about it, but I say to you, there is something that can be done. You can not do anything about it, but something has to be done. Something was done by Jesus Christ at Calvary.

God has provided a Saviour for us. Isn't it wonderful to know how weak and helpless we are, yet, at the same time, we realize that God in His marvelous, mighty power and love and mercy and majesty has provided a Sa-

viour for us? It thills my soul to know, while I couldn't do a thing about my condition, that God has done something about it already. We read:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6.

God has provided a remedy for our sins. When Jesus Christ died on the cross for the elect, all of our sins were placed on Him. Today, if you are saved, your sins are resting on Jesus Christ and the Son of God bears our sins. So far as I am concerned, I no longer carry the burden of my sins. It is gone. God, I say, has provided a remedy.

When we come to the New Testament, we find the same truth presented to us. Listen:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Pet. 2:24.

I can't do anything about my condition. It is an impossibility, but God has provided a Saviour, and through His stripes you and I find healing. Doesn't that help you to realize this truth, that while you can't do anything about your condition, God has already done something for us?

When I was a boy in my teens the Lord saved me. I didn't do anything about it. I couldn't. I was just as helpless as you that are unsaved. But God, who gave His Son to die on the cross for me two thousand years before, made it real to me by the working of the Holy Spirit and I was saved. It was not by anything that I did that I was saved, but I was saved by what Jesus Christ did for me.

CONCLUSION

As I bring this message to a close, I ask you, what can you do? You are just as helpless as I was. The Word of God says to repent of your sins and believe on the Lord Jesus Christ, and the promise is that thou shalt be saved. Might it please God to reach down and touch your heart just now that He might make you alive. May God quicken you and cause you to repent and believe on Jesus Christ that you might be saved.

Yes, there is something radically wrong with you and everyone. There was something radically wrong with me before God saved me. Only Jesus Christ can remedy that which is wrong.

May God bless you!



(Continued from page one)

fully and thoroughly searched, it will be seen that Baptist Faith Missions is completely and entirely without Scriptural authority. The New Testament knows no other official organized body than that of the Lord's true churches. This goes for deacon boards, mission boards, religious school boards and the rest. All God-given authority in this age resides in New Testament Churches.

Mr. Overbey makes his argument as to BFM being Scriptural along these lines. He says that BFM is a board made up of sound Baptist men. That this board recommends men whom they have examined, to churches for the churches to send out as missionaries. The board acts as a carrier agent, carrying information from the missionaries to the churches, and carrying money and supplies from the churches to the missionaries. The board makes arrangements for the missionaries as to their missionary work. Mr. Overbey defends the board doing these things on the basis that Barnabas recommended Paul to the Jerusalem church, that Paul recommended Phebe to the church at Rome, that offerings and information were

carried by individuals in the New Testament from one church or churches to other churches or individuals. He uses Paul asking Timothy to bring his cloke and books as evidence of the scripturalness of BFM.

Now Mr. Overbey is a very learned, brilliant, and able man. I mean this sincerely. When we realize that he is as able to defend BFM as any living man, that he has done as good a job as could be done — then when we look at the pitiful weakness of his arguments, we realize that BFM is certainly unscriptural. What possible comparison is there between Barnabas recommending Paul to membership in the Jerusalem church, Paul recommending Phebe to the church at Rome, Timothy carrying books to Paul, and a Mission Board with authority over its missionaries and over funds it receives? Now, brethren, it surely takes some terribly unscholarly and unscriptural stretching of the imagination to make these two things equal the one to the other. Surely, such weak arguments

(Overbey's words). I understand that the money from the churches is not designated to a certain missionary, but goes to the board to be distributed as they desire.

Mr. Overbey says:

"All the work that the brethren of Baptist Faith Missions do, they seek to do according to the Bible. They have the necessary authority from the Bible."

Now, if this is true, why cannot Mr. Overbey give us some clear proof of such Biblical authority? The truth is clear that the Bible gives authority to the churches and not to BFM or any other board. If the Bible gives authority to BFM, then why not to any other board or any other organization of men? Then what happens to the authority of the Lord's churches? This principle of Mr. Overbey's will destroy the true principle of church authority, if consistently followed. If BFM can claim Biblical authority, than any group of men can start any board they want to and claim Bible authority, and who is to dispute with them on the matter? Brethren, we must stick with the Bible and limit authority to the Lord's true churches, or we destroy His churches altogether. (Thank God this is not possible).

Mr. Overbey says:

"These brethren of the board were also authorized to do these functions by the churches of the Detroit River Association of Missionary Baptists."

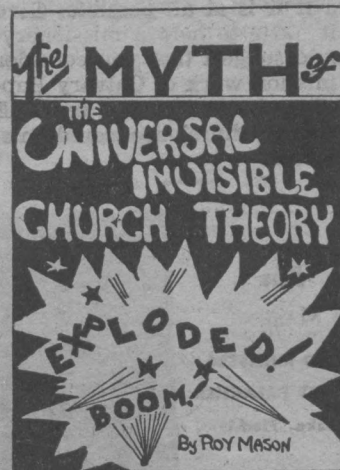
Here is another unscriptural organization. Will Mr. Overbey show us associations of churches in the New Testament? Here are two unscriptural organizations — The Baptist Faith Missions Board and The Detroit River Association — both unscriptural. Neither organization has any authority from God. Yet one unscriptural organization gives authority (where did it get it?) to another unscriptural organization, and lo, a mission board is born with authority over funds and missionaries.

Mr. Overbey informs us that: "Equipment bought for mission work, such as a boat, belongs to the mission."

So we see that the board does have authority over the funds sent to it. So we can easily see that BFM is not only unscriptural but anti-Scriptural. It is without any authority from God, and usurps that authority which the Lord gives to His churches. All those verses which show us that the commission was given to the church, God gets glory through the church, the church is the pillar and ground of the truth, the church is the temple of God, — all these, and many others, show us that all authority resides in the Lord's true churches, and that any other organization is without authority from God and is in rebellion against God's true authority.

Now since BFM is not a Scriptural plan, it cannot be a good plan. We must labor according to God's Word. Only that labor that is according to the Bible is the right and good way (Continued on page 6, column 2)

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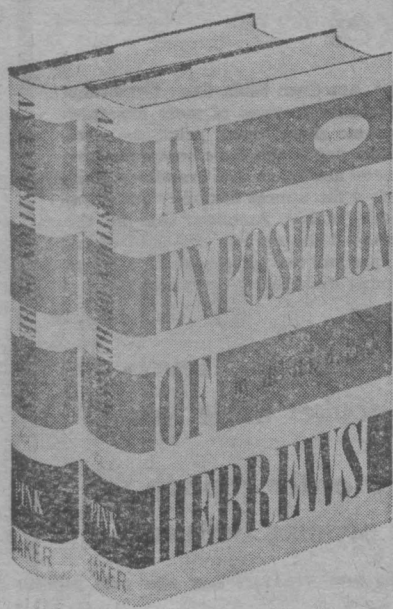
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from such an able man betrays the weakness of the position that BFM is Scriptural.

Mr. Overbey informs us that the board can do these things if asked by the missionary and the churches. He further informs us that the board can stop doing these things if they desire. Now any one who will think this matter through, will see that the authority is in the hands of the mission board. They have the final authority over the funds sent to them. They have the final authority over the missionaries serving under them. Churches are free to send money or not to send it, but when it is sent, it is under the authority of the Board. Missionaries can serve under the board or not, but if they do, they are under the authority of the board, and if they do not please the board, the board can cut off their supplies and remove them from the field "if they desire"



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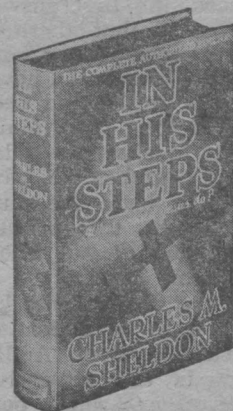
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PAGE THREE



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The Baptist Examiner

FORUM

"Please tell me how a true Baptist church can support the missionary if the missionary was not sent out by that particular church? Also please tell me why missionary work should be done with the church instead of through a board?"

**JAMES
HOBBS**

Rt. 2, Box 182
McDermott, Ohio
**RADIO SPEAKER
and MISSIONARY**
Kings Addition
Baptist Church
South Shore, Ky.



Let me answer the last question first. Why should a missionary go forth through a local church rather than a board? In a few words it is because a mission board is unscriptural. I do not care how the advocates of mission boards try to explain it, they still are sending out the work by an unauthorized organization. My friends, any organization other than a local church does not have the authority to do the work of the Lord.

The love of Christ is directed toward His church. "... Even as Christ also loved the church, and gave Himself for it." (Eph. 5:25). He extended to His church the authority to fulfill the commission. "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28:18-20). He directed His church to go forth in the missionary spirit. "But ye shall receive power, after that the Holy Ghost is come upon you. And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8).

The church at Antioch sent Paul and Barnabas. "And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:3).

As we have seen, the Lord gave the church the authority, the commission, and the example as to how it is to be done. What more do we need? When you set up a board and control the mission work thereby you show that you do not believe in a sovereign God. I do not care how much you say that you believe that God is sovereign, you show that you don't. You are saying by your actions that you do not believe that God has the power to provide for His mission work through the church. The missionaries feel more secure in the board rather than in the church.

The first part of your question is not really very hard to understand. We have the example of the early churches for that. We have already seen that Paul was sent out by the church at Antioch under the direction of the Holy Ghost. The Scripture shows us that other churches sent gifts to Paul of many sorts to help him in his work. "Moreover, brethren, we do you to wit of the grace of God bestowed on the CHURCHES OF MACEDONIA; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberty. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift and take upon us the fellowship of the min-

istering to the saints." (II Cor. 8:1-4). The church at Philippi sent provisions of some sort to Paul by Epaphroditus. "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Philippians 4:18).

You see the churches sent provisions, gifts, and men to be of help and comfort to Paul. A church that is not willing to help other churches, or servants who are called into special service, does not have the proper love. You see a church in need of help or in need of a revival, send your pastor or a preacher to help them if it is at all possible. Give till it hurts to help a missionary. I would suggest that you consider the mission work of Calvary Baptist Church as reported by TBE as a good church-sponsored mission work.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida



The answer is, more than one church can join together in the support of one or more missionaries. In the days of Paul there was famine in Palestine and great want among the Christians. Paul raised money from among believers in other areas for the famine stricken in Palestine, and later he and representatives of a number of churches went to Jerusalem with the gifts. This is a clear case of church co-operation, and that which is right in a case like this, is right when it comes to churches co-operating in missionary endeavors. (Read I Cor. 16).

A missionary of my acquaintance recently indicated to me the value of having several churches involved in supporting missionaries. He mentioned that sometimes a pastor resigns and takes another church, and while pastorless the church neglects its missionary work, and ceases to give to a missionary. That puts him in a bad situation, and could almost starve him.

In answer to the question as to why missionary work should be done by a church—or as I believe, by churches in case they want to work together, instead of by a board, the first answer I would give is that there is no Scriptural example or command for a board. I never thought of this until I had been a pastor for a long time. Many of the things in churches today—and Baptist churches too, have no Scripture to back them up, and ought to be thrown out. That can be said of the whole auxiliary system.

Not only are boards unscriptural, they get to be a part of an ecclesiastical system. Added to this, boards are expensive, and they result in a large portion of funds being used for operative purposes. They send out missionaries, instead of churches being immediately responsible. That makes them the judge as to the soundness and fitness of missionary applicants. Religious modernists or liberals have been sent out by some boards.

Not all so-called boards are to be confused with these that I have just mentioned. In some cases the term "board" should be thrown away and some bet-

ter term used. For instance, I think of several evangelists on whose stationery is listed the names of some well known ministers, and the list is headed, "Board of Reference." These are merely persons to whom those interested may write concerning the character and dependability of the evangelist.

**AUSTIN
FIELDS**
**PASTOR,
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610 High Street
Cool Grove,
Ohio



A true Baptist church can support the missionary work of another true Baptist church because this is a part of the program of Jesus Christ for making of disciples, baptizing, and teaching them. The reason for this view is that the churches (Baptist) of the first century assisted the missionaries of other churches, recognizing their authority given by a church of like faith. In order for His church to carry out His program, the Lord sent the Holy Spirit as another Comforter to lead her into this work for Him. In the book of Acts, which is in reality the revelation of the acts of the Spirit as He indwelt the churches, we find Him leading the church at Antioch in missionary work.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:2-3.

These two verses reveal the beginning of a vast missionary work under the leadership of the Spirit. Through this local church (Antioch), we find that this Baptist church separated two men (Paul and Barnabas) and sent them out. Many years they labored in this field, supported not only by the Antioch Church, but many more Baptist churches contributed to their support. In fact, Paul wrote that he had robbed other churches taking wages of them, so as to relieve the church at Corinth from his support.

"I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself."—II Cor. 11:8-9.

To me, proof cannot be clearer that the Spirit did lead other churches to contribute toward the

work of another church. Even though they did not authorize the work, their support manifested their approval and their prayers for this work, even so should it be with true churches of our day. The Arabia Baptist Church has her own missionary work, yet she contributes to the support of The Baptist Examiner, which I consider to be a worthy missionary work which should receive the support of all churches who love the truth.

The reason all missionary work should be done through the church instead of boards is that boards do not have the Holy Spirit as the Comforter to guide into missionary work which God will honor. In fact, the first church was powerless to do any kind of missionary work before the coming of the Spirit on the day of Pentecost.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Brethren, the Lord was not speaking to a board in Acts 1:8; rather this verse was spoken to the church. In this verse, He promised His church power to be witnesses for Him, but not until

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the Spirit took up His abode among them. As we study the book of Acts, we don't find one instance where the Spirit took up His abode in a board, but we do read where He dwelt with the churches, leading them into missionary work.

Furthermore, a board by gathering together, appointing missionaries, soliciting funds to maintain their support, and making reports as to the progress of each man they send out, are guilty of taking glory to themselves belonging only to a true Baptist church. The Lord has made it very clear that this glory is in the church and therefore could not be in a board.

"In whom ye also are builded together for an habitation of

God through the Spirit."—Eph. 2:22.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Amen.—Eph. 3:21.

For these reasons, the Arabia Baptist Church does not support the work of boards; rather she contributes to the support of churches so that God may get the glory for the missionary work.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.
SIBLE TEACHER
Philadelphia
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Birmingham, Ala.



The New Testament is the blueprint for us to follow in all our work for our Lord. So if we desire to do anything for Him we should always desire also to do it in a way that will be well pleasing to Him. If we can find an example of the thing we desire to do in the New Testament we should by all means follow that example. In that way we may know beyond a shadow of a doubt that we are pleasing our dear Lord. On the other hand, if we want to do something for the Lord but there is no example for us to follow, then maybe it would be better if we leave it off. Mt. 7:22-23 means to me that a great host of people will find in the soon coming day that their precious works are nothing but works of iniquity.

In the matter of supporting a missionary there can be no excuse for doing it the wrong way. In Acts 13:1-3 the church at Antioch sent out Paul and Barnabas as missionaries. Then in II Cor. 11:8-9 we see other churches supporting Paul. In verse 8 he says he robbed other churches. By that he means that he permitted them to do more than their share in supporting him. And in Phil. 4:18 Paul calls the offering that was sent to him from the church at Philippi "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." So any time a true Baptist Church sends an offering to one of our Lord's missionaries who has been authorized and sent out by another true Baptist Church she can rest assured that she is doing something that is well pleasing to God.

Missionary work should be done by a church instead of through a board simply because the blueprint calls for it to be done by a church. Mission boards, like the social gospel, do not so much as receive an honorable mention in the precious Scriptures. So if it is not done according to the blueprint, it just might be an abomination.

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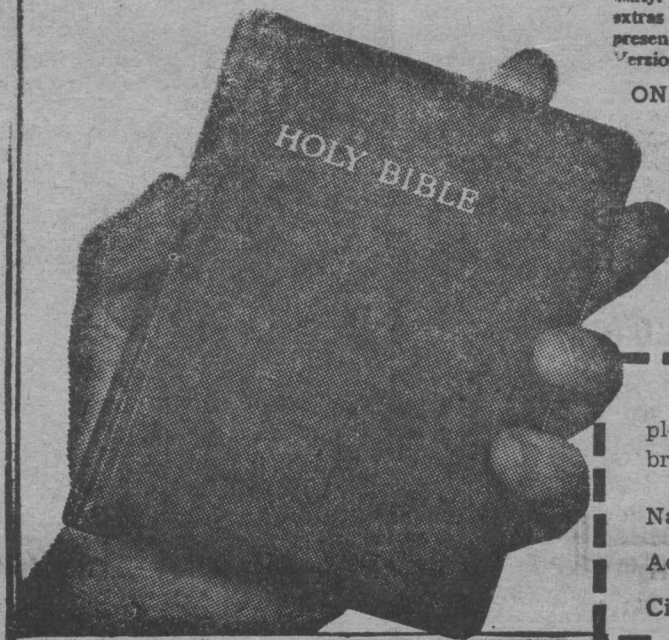
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"PRESUMPTUOUS SINS"

"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." (Psa. 19:13).

Ladies, let's talk about sin, today. Presumptuous sins. These are sins that we do deliberately. We know it is wrong and yet, we wilfully, intentionally, engage in it. Perhaps we have done it before, or something much like it, and the Lord has not struck us down or taken one of our children, or our husband has not lost his job, etc. Thus, we PRESUME that nothing bad will happen, and so we sin the same sin again and again. If you are a courageous soul, take about 15 minutes and write down the things you do that you know are not pleasing to our Lord. Things that you know beforehand are sin. If you are like me you may be amazed how fast the list grows. We, too, need to pray this prayer of David, "Keep back Thy servant also from presumptuous sins."

It is interesting to note that God made no provision for the children of Israel for deliberate, wilful sin. There was an abundance of sacrifices, offerings, and cleansings but none for the presumptuous sins. "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." (Num. 15:30).

There was provision, however, for sins of ignorance. "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering." (Num. 15:27). Many times we are prone to use this as an alibi. We say we haven't been convicted of sin in this certain matter and thereby claim ignorance of sin. Sin does not wait on conviction to be sinful. Oh, ladies, let us be careful lest we sin presumptuously.

There was also an offering acceptable to God for the sins that were unavoidably committed. An example of this is given in Num. 19:11-19. It was a sin to touch a dead body or anything that was in the tent of a dead person. If you did this, there was a cleansing process that you must go through. Perhaps an Israelite is traveling and comes across a dead man along the road that must be buried. Or some human bones that have been picked clean by the buzzards. Perhaps a member of your family has died and you find yourself in an unavoidable situation. You must indeed touch the body and the items in the tent. The Lord says, that's o.k., there is a provision for this. However, if you do not take the

cleansing provided, if you presume that it is not necessary, then that one defileth the tabernacle of the Lord and shall be cut off (v. 13).

The cities of refuge were established for just such a purpose. Should a man kill another, he could go to the city of refuge and await trial. If it were proven an accident, there was an escape for him. But if it were proven a deliberate, wilful murder then there was no way out. He was to be killed by the revenger of blood. There was no hiding place for this. (Num. 35).

Psalms 51 shows us how well King David knew about presumptuous sins. He deliberately had Uriah killed in battle. Then Nathan, the prophet, came to David and showed him the awfulness of his sin. David's prayer is recorded in Psalm 51. Notice if you will verse 16. "For thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering." What then was David to do? He throws himself on the mercy of God and pleads for His grace. "Have mercy upon me, O God, according to Thy loving-kindness: according to the multitude of Thy tender mercies blot out my transgressions. For I acknowledge my transgressions: and my sin is ever before me. Deliver me from blood guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness" (vs. 1,3,14).

Presumptuous sins are those we continue in. Those darling sins we clutch to our bosoms and make excuses for. Those secret sins no one knows but us. The writer of Hebrews tells us: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses" (Heb. 10:26-28). Oh, that we might pray like David, "Keep back Thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

Sovereign Selection

(Continued from page one)
counsel of the Trinity.

II Timothy 1:9 teaches this truth: "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." According to this verse God's purpose to save and call a people looks back to a time which the Greek New Testament calls "before eternal times." This purpose involved election, for Romans 9:11 speaks of "the purpose of God according to election." God's election of a people to salvation took place before the times of the ages.

We have already seen from Revelation 13:8 and 17:8 that the names of God's people were in-

scribed in the book of life "before the foundation of the world." This also suggests the eternal date of election.

ETERNAL ELECTION SEEN FROM GOD'S CHARACTER

Election before the morning of time can be seen from the nature, attributes and will of God which are exempt from change. God is immutable. All change must be to better or worse. Since God is absolute perfection, He is never said to change. It is impossible for Him to change to better since He is already perfect. Any change to worse would be inconsistent with perfection.

Whatever God wills at any time, He has always willed. There can be no more a new purpose or a new thought in God than there can be a new God. God purposed to save His people. This purpose involved an election of individuals to salvation. Hence election is eternal. To deny this is to impeach the integrity of God.

Sovereign selection can be seen

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in the foreknowledge of God. I Peter 1:2 says: "Elect according to the foreknowledge of God the Father." The Bible teaches we are elected according to the foreknowledge of God. Did this foreknowledge have a beginning? If so, then there was a time when God was not omniscient, and if not omniscient then not perfect and infinite. Without perfection and infinity there can be no God. Therefore the foreknowledge of God is eternal, and consequently election is eternal because foreknowledge involved election. As God's foreknowledge is eternal so must the choice He made upon it be eternal.

The eternity of election may be conducted from the love of God to His people. Election presupposes love and is the immediate effect of it. Paul called the Thessalonians who were chosen to salvation "the beloved of the Lord" (II Thess. 2:13). God's love is everlasting: "Yea, I have loved thee with an everlasting love" (Jer. 31:3). God's love not only endures to all eternity, but it was from all eternity. In John 17:23 Jesus said: "Thou hast sent me, and hast loved them as thou hast loved me." Then Christ says in verse 24: "For thou lovedst me before the foundation of the world." This shows the Father loved the elect in Christ before the ages of time.

Eternal election may be argued from the covenant of grace. The Bible calls this an "everlasting covenant" (Heb. 13:20). If the covenant was from everlasting, then the choice of those in Christ, the covenant Head, must have been as early.

Eternal selection can be gleaned from the wisdom of God. I Corinthians 2:7 speaks of "the hidden wisdom of God ordained before the world unto our glory." It is implied in the promises of God. Titus 1:1-2 reveals "God's elect" were promised eternal life "before the world began." It can be discovered in the purpose of God which is called an "eternal purpose" in Ephesians 3:11.

Some object to eternal election and take the position that election takes place when we are saved because we are elected in Christ. Ephesians 1:4 does say election is in Christ. Elected in Christ means that Christ was the ground of our election, for it is based on His saving work. The elect were in Christ in the purpose of God. The language here is the language of Him who, in His purpose, "callethe things that are not, as though they were" (Rom. 4:17). This must be the case for we were elected in Christ before the foundation of the world. Election does not find men already in union with Christ; it puts them there in God's purpose from all eternity.

Others say we are elected when we are saved because the Scripture never applies the term "elect" to any except the saved. It is true that the term "elect" is often used of saved persons. Such passages refer only to those in whom election has been applied and made experimental. But other passages speak of elect persons who were so from all eternity. This is certainly true of II Thessalonians 2:13 and Ephesians 1:4. The term "sheep" is equivalent to the term "elect." In John 10:16 Christ said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall be one flock, and one shepherd."

To the further discomfiture of Arminians, we find that II Timothy 1:10 applies the term "elect" in its possessive form to those who were to be saved. The verse reads: "I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory."

Still others say election takes place when we are saved on the ground that we are elected through sanctification of the Spirit and belief of the truth.

This objection is based on the King James translation of II Thessalonians 2:13. The verse says in the King James Version that we were chosen "to salvation of the Spirit and belief of the truth." The Greek preposition translated "through" is "en." The Revised Version translates this preposition "in" instead of "through." The American Commentary on the New Testament says of this preposition: "It expresses a state, not an act; not 'through,' but 'in.' The Greek preposition seldom expresses instrumentality." Thus we see the Greek preposition alludes to the state the people addressed were in at the time they were addressed, and does not signify the means by which they become the elect of God.

Many objectors lay great stress upon the expression, "to salvation through the sanctification of the Spirit and belief of the truth," and seem to ignore the first part which says "chosen to salvation." Since men are chosen or elected to salvation, their election must precede salvation. This is known to all except a certain class of Arminians who are in-

capable of understanding plain English.

UNCONDITIONAL ELECTION

Since election took place before time, before we had either natural or spiritual life, it must be unconditional. II Timothy 1:9 tells us we are saved according to God's purpose and grace given us in Christ before the world began. If election is in any way conditioned upon the acts of men, it could not have occurred before the world was created. Men could not comply with conditions before the world was made, for the world was made before man was created. Thus election is unconditional.

Election is in no sense owing to our merit. God is His own motive. His mercy — spontaneous, undeserved and condescending — moved Him. His love to us was not drawn out by our loveableness, but sprang up from the depths of His nature. I John 4:19 declares: "We love him, because he first loved us."

Unconditional election can be seen in Romans 9:11-13: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

The choice of Jacob over Esau was made by God before either was born or had done any good or evil. The sole ground of distinction lay in the unconditional choice of God. Jacob was loved by God before he was born. The election of Jacob and the rejection of Esau was before either was capable of doing good. This establishes that God chooses some and refuses others by His own absolute and sovereign will, dispensing His favors or withholding them as He pleases. This passage demonstrates that we were chosen by the Lord before we were born or had done any good or evil. This is clearly unconditional election.

Paul uses the choosing of Jacob and the rejection of Esau to show God's election of His people is unconditional. He anticipated the objection of the carnal mind to this truth. He knew the objector would say that unconditional election is inconsistent with the justice of God. That is why he said in verse 14: "What shall we say then? Is there unrighteousness with God? God forbid." This objection clearly proves that the view I have taken of the preceding passage is correct. For it is this view which would suggest the objection of verse 14.

The answer to this objection is found in verse 15. Paul replies to this objection by quoting from Exodus 33:19: "For he saith to Moses, I will shew mercy on whom I will shew mercy."

Hence there can be no unrighteousness in God choosing men unconditionally, for to Moses He expressly claims this right.

He continues in verse 16: "So then it is not of him that willeth, nor of him that runneth, but of (Continued on page 6, column 1)



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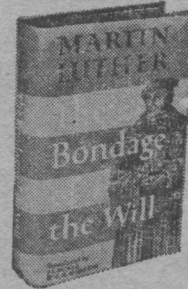
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Sovereign Selection

(Continued from page five)
God that sheweth mercy." God's choice is not of man's inward desire or active efforts.

Paul having shown God claims the right to elect whom He wills, proceeds to show by an example that God punishes whom He wills: "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

In verse 19 he mentions the second objection to Divine election: Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? When men are faced with unconditional election, men will say that this doctrine is incompatible with human responsibility. If God chooses and rejects, pardons and punishes, whom He pleases, why are men blamed who, if rejected by him, cannot help sinning and perishing?

The Apostle answers this question in a twofold manner. First, he says it is irreverence and presumption in the creature to arraign the Creator: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

This objection is founded on ignorance of the relation between God and His sinful creatures. The objector supposes God is under obligation to extend His grace to all men without exception. But God is under obligation to none. All men are sinners and deserve Hell. All have forfeited every claim of God's mercy. It is perfectly in order for God to spare one and not another, to love one and hate another, to make one vessel to honor and another to dishonor.

Second, Paul affirms there is nothing unjust in God exercising His sovereignty: "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." The unconditional choice of some to be vessels of mercy is owing to God's own good pleasure. By these remarks

Paul proves unconditional election, and answers the human objections raised against it.

(To be Continued)



BFM

(Continued from page three)

of doing God's work. The Samaritans may have thought it was a good plan to build a temple on Mt. Gerezim, but it was contrary to God's Word. Jereboam may have thought it was a good plan to set up gods in Dan and Bethel, but it was unscriptural and brought the curse of God on him and Israel. Luther may have thought it was a good plan to start the Lutheran church, but it was unscriptural and will be rooted up by our heavenly Father. The Catholics may have thought it was a good plan to sprinkle instead of immerse, but it is not recognized by, nor acceptable to God, and has brought a curse upon the world. This "good plan" plea has been brought to bear upon every departure from God's Word. But God will not accept man's "good plans." God only accepts and honors and blesses that which is according to Scripture. And remember, outward results do not testify as to God's acceptance and blessing.

No, it is not a good plan to go contrary to the Scripture and to start organizations of men, and to follow human wisdom in the Lord's work. BFM is no more Scriptural, and is no more a good plan, than any of the false churches started by men are Scriptural and good. Mr. Overbey summarizes his arguments that BFM is a good plan in five particulars. No doubt BFM has some things to recommend. I do not doubt that is as good a plan as any other devised by man. But shall we take the plans of men, and set them over against the plans of God's Word? I will not endeavor to argue against Mr. Overbey's points that the BFM plan is a good plan. I will simply say that it is an unscriptural plan. If we were left to ourselves to devise plans for doing mission work, then BFM would be as good as any. But we are not left to ourselves. We are given God's plan for missions in the New Testament. That plan is for all mission work to be under the absolute authority of the Lord's true churches. Each several mission work to be under the absolute authority of one of the Lord's churches. No two churches can authorize one single work. One can authorize the work and

others can send support to that work through the authorizing church, but two churches cannot authorize one work. This would be to deny the independent authority of each single church. The missionaries are authorized by one of the Lord's churches and there is no other authority of any human kind to be recognized. This missionary is not dependent upon, nor answerable to, a mission board, but to the Lord and to the church which sent him out. Now this is the Scriptural plan. And although human arguments may be presented for other plans, those who desire to do all things according to Scripture must bow to, and work according to, the Scriptural plan.

Please remember that many arguments may be presented for every departure from Scripture in religious work. For sprinkling, for Episcopal government of churches, for other so-called churches, for the state-supported church, etc. But we will not accept these plans and their "good plan" arguments. They are unscriptural, and that is enough for us. Baptist Faith Missions is un-

All other qualifications are worth- less if the pastor does not love his Lord.

A man, when he becomes a pastor, enters into the best work on earth; however, we, at this point, should be reminded that the pastor's work is a "work." It, in fact, according to I Timothy 3:1, is a "good work."

"This is a true saying, if a man desire the office of a bishop, he desireth a good work."

We, thus far, have referred to God's ordained ministers as pastors; however, the Scripture also refers to them as bishops, elders and overseers. All of these titles refer to the same people — the shepherds of the Lord's flock.

A bishop, like an elder or pastor, was and is a pastor of the Lord's church. The idea in many circles today is that a bishop is over a group of churches rather than one local church; however, the Scriptures know nothing of this set-up. The Bible never refers to a bishop as being over more than one church. We, on the other hand, do have Scripture that refers to a bishop as being over a single church.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers (bishops), to feed the church of God, which He hath purchased with His own blood."—Acts 20:28.

"Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."—Philippians 1:1.

The elders in Acts 20:28 (above) are called "overseers." This same word is translated "bishops" in Philippians 1:1, I Timothy 3:2, Titus 1:7 and I Peter 2:25. Thus the pastor, bishop and elder are terms that are interchangeable. They all refer to the same office. This fact is confirmed further in I Peter 5:1 where elders are exhorted to "feed the flock."

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."—I Peter 5:1,2.

The Lord's pastor must be led by God the Spirit so that he will know when to rebuke and when to comfort his flock. He must never comfort the flock when they need rebuke or rebuke when they need comfort.

The degree of authority the pastor has over the Lord's flock is defined in I Thess. 5:12,13; I Timothy 5:17 and Hebrews 13:17. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for the work's sake. And be at peace among yourselves."—I Thess. 5:12,13.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in

the Word and doctrine."—I Tim. 5:17.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Hebrews 13:17.

These passages all have reference to the pastor and his authority. It is to be remembered that the pastor is to be esteemed very highly for the "work's sake." He, the pastor, is to be given "double honor" because of the "work."

You will note that the above passages speak of "rule, obey and submit." In what sense is the pastor to "rule" and in what sense is the flock to "obey" and "submit?" The pastor, of course, is to rule in accordance to the Word of God, in view of the fact that there is no authority from heaven for any other kind of rule.

"It is in this view, as teaching divine truth, and enforcing divine commands, that the servants of God, in all ages, have been invested with divine authority."—Andrew Fuller.

The pastor rules in that he brings his hearers to hear and heed the Word of God. The flock, if they will not hear and heed, reject not only his rule, but the rule of Christ Jesus the Lord.

We come now to the office of deacons. It will be found from a close observation of Scripture that the deacons were elected by the church.

"And in those days, when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayer, they laid their hands on them. And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."—Acts 6:1-7.

You will note from Acts 6:6 (above) that the Apostles ordained the first deacons, but they did not select them. The work of selecting was left in the capable hands of the church. The Apostles did not even recommend any one to the church. They left the church under the capable guidance of the Holy Spirit. The fact that the Apostles kept their hands off this matter is an excellent example of the democracy that was (Continued on page 7, column 1)

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scriptural and that is enough for us to reject it once and for all. I would like for BFM advocates to apply their principles or argumentation to other things and see what all they would finally embrace. (Much false doctrine and many false churches). Let us stick to the Word of God. Let us do mission work according to Scripture, and we will not need the "good plans" or the bad plans of men. We have the plan of God.

God bless you all!

Editor's Note:

When any man starts to write a thesis, and begins with a question as Edward Overbey does, you know that he knows he is wrong to start with. Actually, in the field of logic, he is begging the question. Edward Overbey knows there is nothing sound about Baptist Faith Missions. Shame on him for attempting to prove Scriptural that which he knows is unscriptural.

Reread, this outstanding article by Bro. Wilson and resolve never to support BFM again. Likewise ask God to forgive you for having supported this mission board in the past.



Pastors And Deacons

(Continued from Page One)

He saith unto him the third time, Simon, son of Jonas, lovest thou Me? And he said unto Him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed My sheep." John 21:15-17.

It is to be carefully noted from the above passages that the Lord did not command Peter to "feed" His sheep until He had received a positive reply to His question, "lovest thou Me?" Such was as if the Lord had said, "I love My sheep and I will not trust them under the care of one who does not love Me." It becomes very obvious that love for the Lord is the pastor's supreme qualification.

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PAGE SIX

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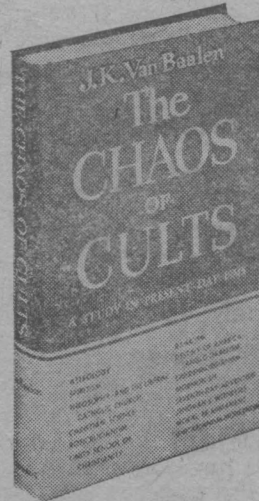
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Pastors And Deacons

(Continued from page 6)
exercised in New Testament churches.

The first seven deacons were selected and ordained to "serve tables." They were to serve the table of the needy and especially the widows.

Deacons, according to I Timothy 3:4 and 5 are to take care of the house of God. This does not mean that they are to rule the Lord's house, but they are to visit the sick and care for the needy. They are to refer to the pastor any cases that need his special attention. They, by this action, become the connecting link between the pastor and the needy in the church.

We may say, then, that deacons are servants and this is the true meaning of their title. The deacons must never assume the role of bosses. They are to receive instruction from the church and never to dictate to the church. They are to help the pastor and never tell him what he can or cannot preach. The deacons, in other words, are to free the pastor's hands so that he will have ample time for study, prayer and meditation. Read again Acts 6:1-7 (above).

Every man has a better right to hear the gospel once than any man has to hear it twice.

The first deacons were ordained to "serve tables." We learn from the Scriptures that there are at least three tables for the deacons to serve. These tables are the table of the poor, table of the Lord and the table of the pastor. We do not mean that the deacons are to supply the funds for these tables, but they are to present these various needs to the church who provide whatever is needed. The needs are, first of all, those in their own midst and others when the church is led by the Spirit to do so.

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

The poor who are privileged to be fed by the church must be poor due to no fault of their own. The church must never be a means of encouraging laziness.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat." —II Thess. 3:10.

The first work of the church, of course, is not to help the poor in purse, but to help the poor in spirit. This is why the deacons are to free the pastor's hands; that is, so that his time can be devoted to a higher work than that of feeding hungry mouths.

The second table the deacons are to serve is the table of the Lord. I believe the deacons should obtain the wine and the unleavened bread for the Lord's table and proceed to distribute it to the flock.

The third table the deacons are to serve is the pastor's table. This table is to be served according to the ability of the church and not according to the dictates of the deacons. The treasurer of the church should be a deacon, since it is the responsibility of the deacons to distribute the funds supplied by the church. A deacon, through his work as treasurer, keeps the church informed regarding the funds received and distributed.

I'm convinced that deacons should be appointed for an indefinite period. It is a shame that so many churches elect their deacons annually. There are, in fact, some churches where nearly every male member has been a deacon. This action by these churches degrades the office of deacon, except in those churches where they only have a few men in the membership. This action is degrading because it says that there is no particular qualification for a deacon.

Deacons should be ordained to their office according to the qualification laid down in Acts 6:6.

"Whom they set before the Apostles: and when they had prayed, they laid their hands on them." —Acts 6:6.

There are those who will not lay hands on a person being ordained as a pastor or deacon. They object, because they contend that there is nothing which they can impart to the subject. There are some who think that

the Holy Spirit was imparted during Apostolic times by the laying on of hands; but a close look at Acts 6:3 will show that this was not the case. They, according to this verse, were already "full of the Holy Spirit" before the hands were laid on them (v. 6).

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business." —Acts 6:3.

It is also to be noted from Acts 6:6 and 13:3 that prayer and the laying on of hands are not to occur at one and the same time. Prayer is always to precede the laying on of hands.

May God bless you richly with the message He has laid before us.

Identification

(Continued from page one)

with the Gentile element of the churches. (See Gal. 2:11-21). How much like our present-day Baptist preachers? Yes, they cry loud and long that they are Baptists, "From the top of their heads to the tip of their toes," but if the leaders are not in agreement, they must not declare their convictions.

THE SAVIOURS OF ALL AGES HAVE BEEN THE SUFFERING ONES, and we can not expect less today.

If the Lord Jesus were on earth today, in person, He could not have the privilege of being invited to the average Baptist pulpit.

The Apostle Paul would be banned by the greater part, and stoned by the "Invisible-Universal" crowd as a narrow minded preacher, who needs up-dating on the doctrine of the church. He would be tongue-whipped by the Free-willers, as one who should be branded as a Hardshell; The Lord Jesus would also be branded as a Hardshell because He said:

"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).

"And He said, 'Therefore said I unto you, That no can come unto me, except it were given unto him of my Father.'" (John 6:65).

"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 man pluck them out of my hand." (John 10:27-28).

Are these rash and unfounded statements? If one thinks so, let him attend a few of our so-called Baptist churches. Yes, you will find that the average Baptist church today is not much different from the daughters of Rome.

"One church is as good as another."

"Join the church of your choice."

"Baptists had their beginning with John Smyth."

"Baptists are Protestants."

These and many other unfounded statements are heard in the average Baptist (?) church today.

Time For Baptists To Wake Up

It is about time for real Baptists to wake up to their responsibilities. We must throw out these traditions of men, and replace them with, "Thus saith the Lord." "But," say the preachers, "Baptists have done it this way for years." Brethren, if Baptists have done, or are doing, any thing the New Testament does not sanction, regardless of how many are doing it, or how well it seems to be making for progress, that is no reason we do it now. Baptist tradition is no better than Catholic tradition — both are out of place.

New Testament Baptists

If we are going to call ourselves New Testament churches, then be New Testament in all our practice. We must also let our message be New Testament.

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PAGE SEVEN

Rome would be pleased to have us all, and that is exactly where the dominant Baptist movement is headed. Billy Graham, and others like him, are leading the way to a conglomerate protestantism which will finally wind up in the bosom of the Romish Harlot.

What Are Some Of The Issues Confronting Us Today?

It seems to us that we need to "Backdate," rather than "Update" our thinking on the nature and function of a New Testament Church. When a church is constituted today by an Associational Committee of churches, it is required to be loyal to the whole of the denominational program. In fact, it must sign a statement to "channel all gifts through the cooperative program" before it can be admitted into the fellowship of the Association and Convention. When it strikes out that statement and replaces it with, "we reserve the right to designate," the "Bosses" call to find out what's wrong. We know — because it happened to us. Is that New Testament practice? Please, some of you preachers show us — chapter and verse.

Were not all New Testament churches free and independent of all others. It's about time to strike out these innovations, with a "Thus saith the Lord."

Preacher Authority

There is another practice among us, which came out of Rome, and is fast taking us to her bosom; namely, exalting the preacher above the people. The Lord said, "which thing I hate." (Rev. 2:5). ("The deeds of the Nicolaitanes"). The word comes NIKAO, "to conquer," and laos, "the people, or laity." There is no ancient authority for a sect of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood (Mt. 23:8), into "priests" and "laity." What in Ephesus was "deeds" (2:6) had become in Pergamos a "doctrine" (Rev. 2:15). (Dr. C. I. Schofield).

We have searched in vain for a passage with which to uphold this evil practice.

Where can we find authority for REVEREND? Oh! We can find it alright — right out of the "pits" of Rome. But the New Testament knows of no such practice. In fact, the title is only found once in the Old Testament, and is referring to the Lord God, Himself — (Psalm 111:9). Today, Baptist preachers are placing their so-called ordination above the authority of the church, (Freelance preachers). We wonder if some who went out from Jerusalem to Antioch were not thinking of the same practice — (Special privilege without authority). (See Acts 15:24-25). We find no authority for anyone to do the Lord's work without Local Church authority. Paul tried this, in Damascus, (Acts 9:20-25), and at Jerusalem, (Acts 22:17-21). But his mission was not begun until a local church authorized that mission, (Acts 13:2-4). Many

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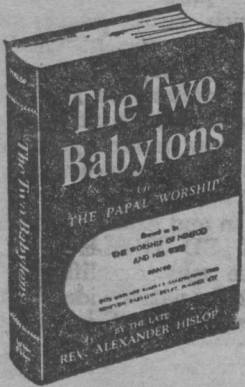
years had elapsed — how many, we do not know.

Ordaining Councils

Yes, we have searched the New Testament to find one incident where the "ordained aristocracy" did the examining of a candidate for the office of pastor, and our search has given us no evidence of its practice. Today, they put the poor candidate through the "Third Degree" of all the theological jargon of denominational set doctrines and rules before recommending (?) him for ordination.

Churches Ordained

We have found evidence in the New Testament that the churches (each Local Church) determined the qualification of the pastor-to-be, or missionary, and under the direction of the Holy Spirit, laid their hands on them. They saw no need of "calling a council" of the "Aristocracy." In fact, the church at Antioch ordained two men to become missionaries, and it seems that there were no ordained men among them that did it. (The church did it). The Holy Spirit directed the church to Saul and Barnabas. The church fasted and prayed (didn't take the call lightly) and laid their hands on them and sent them away (under the direction of the Holy Spirit) Acts 13. Surely, this (Continued on page 8, column 3)



THE TWO BABYLONS

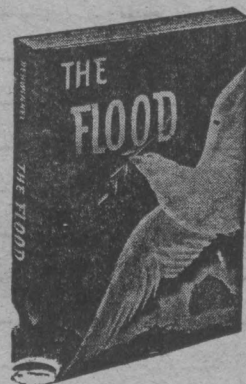
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By ROY MASON
Tampa, Florida

Shortly after I joined the church, many years ago, a Sunday school enlargement campaign was put on in that church, under the direction of Louis Entzminger, who was at that time Sunday School Secretary in Kentucky. Bro. Entzminger became famous as a Sunday School expert. He wrote a book on Sunday school methods, which we bought several years ago and read with great interest. After years of experience in helping to build some of the largest Sunday schools in America, Bro. Entzminger came to realize the inadequacy and inefficiency of the International Lesson System that is used almost throughout the whole Sunday school world. Bro. Entzminger became convinced that it would be much better to study the whole Bible, book by book, than to hop, skip and jump around over the Bible according to the plan laid out by the International Lesson

system. Others have felt the same way, and quite a number of churches — indeed — an increasingly large number, have discarded denominational literature and have gone back to the study



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of the Bible. But those who have done this, have received bitter criticism. They have been branded as disloyal to the denomination, as bolsheviks, etc., etc., etc. The editor of this paper has shared in this criticism.

Recently Bro. Entzminger has made an exhaustive study of the

International Lesson System covering a period of 52 years. This study involved a tremendous lot of labor, but the facts, brought to light are startling. They are not only startling — they utterly condemn the system of study in use in the Sunday schools that follow the International Lesson System. Bro. Entzminger's article which tells of his investigation and findings, is thorough and detailed. It will convince any person who is not utterly blinded by prejudice, that the present plan of Bible study in use in most of our Sunday schools, is a plan ideally qualified to KEEP PEOPLE FROM REALLY BECOMING ACQUAINTED WITH THE BIBLE. We have not the space to publish the whole article referred to, but we give you a few of his findings.

Some of the Facts Uncovered

Bro. Entzminger shows that out of a total of approximately 24,833 verses in the Old Testament, DURING THE PAST 52 YEARS, ONLY 5,359 VERSES HAVE BEEN STUDIED IN THE SUNDAY SCHOOL, WHILE 19,474 VERSES HAVE BEEN PASSED OVER.

Only 21 Per Cent of Old Testament Studied

He shows that in 52 years only 21 per cent of the Old Testament has been studied, while 79 per cent of the Old Testament has been completely passed over.

30 Per Cent of the New Testament Not Studied

He shows that during the past 52 years, 30 per cent of the New Testament has not been studied at all. Out of 7,943 verses in the New Testament, 2,233 have never been studied at all, by the modern Sunday school.

The above figures are appalling. Is not the whole Bible worthy of study? Why then is it chopped up and a lot of it — more than half — left out of the course of study?

Why is it that the inadequacy and inefficiency of the present Sunday school system is not frankly acknowledged? Why should there be opposition to churches studying the whole Bible? Ah, that's easy to see! The publishing of a vast Sunday school literature is a PAYING PROPOSITION. IT SUPPORTS MANY DENOMINATIONAL JOBS. That's the whole thing in a nutshell.

The whole auxiliary system, which is one of the most unscriptural systems that ever existed among any group of Christian people, is the outgrowth of the work of the Sunday School Board. One is led to wonder if some of these auxiliaries were not created in order that they might use literature. Certain it is that churches are cluttered up with all sorts of little "churches within churches" — little fraternal orders — little social clubs, devoted to "eating and drinking and raising up to play." Like as a ship weighted down with barnacles, when once the barnacles are scraped off, sails through the water with renewed buoyancy, so would our churches go forward with increased buoyancy and power, if only they could be rid of the brood of auxiliaries that have been fastened to them.



Identification

(Continued from page seven) is proof-positive that the privilege belongs to each Local Church.

The Church Should Know The Man

Yes, the church should know the man, his life, beliefs, and practices. The church, along with the man, should determine a Divine Call. There is no place for someone or ones outside that church to examine or lay on hands. The laying on of hands

signifies a transfer of authority, and what authority does one who is not a member of that church have over one of its members?

Church Authority

Do Baptists allow members of other Baptist Churches to sit in on business sessions of the church, and vote on the issues of that church? And, could the council revoke the ordination in case the ordained should later apostatize? Does the council have the authority to set Bishops over the Flock? This came out of Rome and is the practice of her daughters today. Yes, Baptists are headed toward the bosom of the Old Harlot.

In this case, the Antioch church was giving church authority to Paul and Barnabas, in order to go out and "make disciples, baptize them, and teach them." Matt. 28: 19-20. (American Standard Version). And, along with this, went the authority to constitute the baptized disciples into churches. Everywhere they went, churches (not missions) were organized.

In the case of the seven men of Acts 6 the Apostles laid hands of authority on them, under the or-

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der of the church. This transfer of authority was simply that of giving the authority of handling the finances over, from the eleven to the seven. "But," say the preachers today, "Baptists have always done it this way." Have they? Since when? We would ask for a "Thus saith the Word." When a council convenes for a Baptist ordination today, they examine the candidate, and if they find him in agreement with their "pet" doctrines, they recommend him to the church; the church votes to ordain him, and the council does the ordaining. Does not this put the council in the driver's seat? It makes the church subject to the council. The church, therefore, becomes a "Second-fiddler." Is it said of a council that the Lord Jesus is its "Head?" No, but He is the Head of the church.

Present Day Requirement

The most important requirement for an ordination is, "How do you feel toward the Cooperative Program?" His answer to that question, greatly influences their decision. In fact, the majority will tell you plainly, "I will not lay hands on a man who is not in sympathy with the WHOLE denominational program. Then, let them ordain their Stooges, but let New Testament churches ordain men of the

Book. "Isn't it a fact that the ordination is already decided before the convening of the council?" Then we have a **MOCK EXAMINATION**. Dear preacher friend, are you willing to take the New Testament, or do you prefer to follow the traditions of Rome?

The Only Authority

The only institution known to the New Testament is a Local Church (Assembly) and its authority is final and absolute, only as it is directed by the risen Lord, under the power of the Holy Spirit, in the light of the New Testament.

How about preacher schools? Is there New Testament authority for them?

The Lord gave orders to His church to "teach them all things whatsoever I have commanded you." And we do not find where that authority was transferred to any other group. See I John 2:27.

How about Mission Boards? The Holy Spirit told the church at Antioch to send out Missionaries. And we do not find where that authority was transferred to any other group—Mission boards or otherwise. And they did not establish missions, but churches.

How about Constitutions and Articles of Faith?

The Holy Spirit had the Apostle John to write, "If any man shall add to these things." Rev. 22:18. We do not find this being changed so as to necessitate an enlargement upon it.

It has been our observation that church constitutions and articles of faith are being changed continually. In fact, for the past hundred or so years so much light, from the Word of God, has been thrown on these so-called documents, that you can hardly recognize them to one of today. Churches are continually drawing up new ones, and none of them line up to the ones they have.

Why try an improvement on the Inspired Word?

It is self-evident. We are not living up to the light we now have, and we, like the Israelites of Old, are making our own rules. See Matt. 15:1-9.

There are so many unnecessary additions to the Word that it would take volumes to mention them, while not even attempting to explain them. So, we make these few remarks with the realization that they will stir up resentment among many. Perhaps you will say, "Who is this fellow? And, who does he think he is, anyway?"

Well, he is just an ordinary BAPTIST, who knows that he is a child of the King, and believes with all his heart that he must be true to the New Testament way of church life, if he is ever to hear the "WELL DONE."

WHO ARE YOU?

LOOKS FORWARD TO TBE

I prize The Baptist Examiner next thing to the Bible. I do not want to miss anything published in it. It is surely a very great spiritual blessing to me.

Dan Salmons
Tomahawk, Ky.

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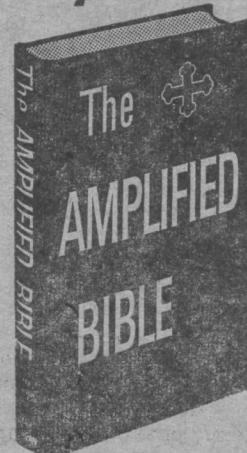
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