

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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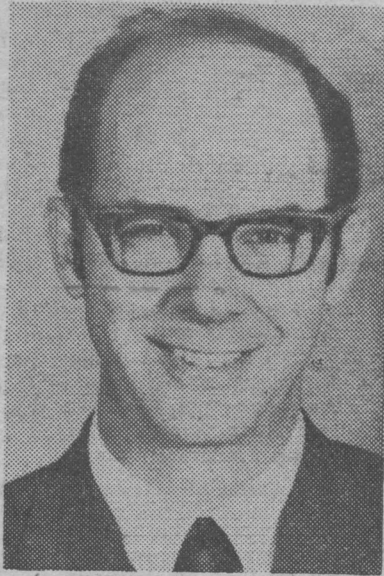
WHOLE NUMBER 1764

HOW GOD CARES FOR US

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

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"—Matthew 6:25.

The message before us is one that should be of deep concern to each and every one of us, since we are all guilty to one degree or another of failing to abide by its teaching. We fail to abide by our text when we worry about material things, and the fact that we do worry about material things is very dishonoring to our great God. We, in fact, declare by our worry that our great God cannot be fully relied upon. He has said that He will never leave nor forsake us, and yet we are still afraid. Our worry questions God's goodness to us and His care of us. We say, in essence, by our



WILLARD WILLIS

worry, that God does not love us as much as He says He does; therefore, our worry is a means of our calling our great God a liar.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?"—Mt. 6:25.

We need a balance of truth when it comes to taking no thought for our life. This balance of truth is arrived at by considering that there are two kinds of care that we may have for our lives. One of these is a godly care and the other is a distrustful care. The godly care is defined very clearly in Proverbs 6:6-8.

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."—Proverbs 6:6-8.

God, in these verses, sends the sluggard to the ant, so that he may become a student of the ants and learn to be diligent in all things. The kind of care which the ants teach us to be diligent in business and to care for ourselves and family by making the

(Continued on page 6, column 5)

Brother Joe Tells Of Three Revivals In Three States

By JOE WILSON
 Tulsa, Oklahoma

Amos was a southern preacher who went up north to preach awhile. The big preacher in the northland told Amos to go back down south and do his preaching. I am glad that all the north is not like that. There are truly some great churches and great saints in the northland. I count it a great privilege to have preached three one-week meetings in churches in the north and east recently.



JOE WILSON

It is a gracious honor to be saved, oh, how wonderful it is! It is a joy and honor to be called of God to preach His precious Word. It is the highest of all honors to be called to pastor one of the Lord's true churches such as the great church I am honored to pastor in Tulsa. It is a high honor and privilege when other of the Lord's true churches invites one to come and preach awhile to them. I recently had that great honor and privilege.

First, I traveled to the far north to preach for the Grace Baptist Church in Gladwin, Michigan. This is the church that was in TBE recently because of rank heresy in the organization to which these wonderful folk formerly belonged. You will remember that the thing (like a church), the thing that calls itself a church

in Gladwin, sent to Bro. Halliman a statement that unless he renounced his Landmark beliefs, they would drop their support. Those of us who knew Fred Halliman, knew what his answer would be, and it was a tonic to our faith when we read in TBE that noble answer by that great missionary.

I had held two meetings in this organization (like a church). I became very close to many of the people in this organization. At that time we thought (at least hoped), that it really was a church, they traveled a long way in much truth. But there came the time when the pastor of this organization turned viciously on the glorious truths of church authority and Baptist church succession. He vehemently attacked TBE, some of us who stood for these truths, and denounced things which some of his members said he once stood for. We remember reading his articles in TBE in which he highly commended TBE as one of the best papers he had seen. I will not forget the great article he wrote where he urged folk to "put their money where their mouth was" and support TBE.

Well, TBE has not changed
 (Continued on page 7, column 3)

THANKSGIVING WEEK SERVICES

Calvary Baptist Church was deeply blessed this year during the Thanksgiving Week by having Elder John Rule of Alderson, W. Va. delivering a series of messages and conducting Special Thanksgiving Day Services in the absence of your editor and the church's pastor, John R. Gilpin.

Brother Rule is a fine young fellow, who motivates you to study the Bible more and see how you stand on the great doctrines our Baptist forefathers suffered and died for.

The Church would also like to thank Elder Willard Pyle of Mt. Pleasant Baptist Church, North Kenova, Ohio for his handling of the devotional speakers each evening including Elder James Hobbs, Elder Hollis Spurlock, Elder Austin Fields, and Elder Marvin Fulton.

Dad continues to improve but slowly. He came home from the hospital on Sunday, November 26, but is very weak and unable to do anything as yet. Your cards and letters have been a great inspiration to him and I especially want to thank everyone for all their kindness.

—J.R.G., Jr.

PART III OF A SERIES . . .

SOVEREIGN SELECTION

By MILBURN COCKRELL
 Mantachie, Mississippi

The doctrine of election is a very old doctrine. It has been believed by the people of God from time immemorial. The first time it is mentioned in the Bible it made a brother kill his own flesh. I refer to Cain and Abel. Cain could not stand the thought of God accepting Abel and passing him by. So he killed his brother, having let the doctrine stir up his old carnal nature.

Someone will say that the respect shown of God was because Cain brought an offering of the fruit of the ground, and it was the offering and not the person. But the Bible says otherwise. Gen. 4:4-5 says: "And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect." There is every reason to believe work-mongers today are still manifesting the spirit of Cain toward those who hold to the doctrine of sovereign selection.

Personal, Individual, Particular And Discriminatory

The Bible declares election to be personal in Deuteronomy 7: 6-7: "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the

earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people."

Then in the New Testament we find a similar statement: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people . . ." If there is a chosen generation, there must be an unchosen one. All true believers are an elect generation. They are a sort and species of people distinct from the common



MILBURN COCKRELL

world. They have another spirit. They have principles and practices which differ from the world of the ungodly. They are one nation under one Head. They are devoted to God and renewed by His Holy Spirit.

This chosen generation of which Peter speaks is the "seed of Abraham" which Christ came to save (Heb. 2:16). This is "all the seed" to whom Christ promised grace and faith (Rom. 4:16). This is the seed which David wrote about: "A seed shall serve him; it shall be accounted to the Lord for a generation." (Ps. 22:30).

John 15:19 reveals discriminatory election. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ ex-

problem to me to know where cider ends and vinegar begins. There are some preachers just like that. You just can't tell too much about them. I like a man who speaks with authority. When you hear him preach, you know that he is preaching the Book, and you know what he says is spoken without any question or doubt as far as he is concerned. I have often said that I do not put a question mark about any portion of the Word of God. I

When Jesus went into this synagogue, the Word of God says that as He taught, He taught with authority. The Lord Jesus wasn't wishy-washy or mealy-mouthed. Some preachers can preach to suit the congregation. Some preachers look out into the audience and see those present, sum up the crowd, and preach to suit these folk. The Lord Jesus wasn't that way.

I grew up on a farm. We used to make cider during the summer and fall. It has always been a

"LET US ALONE"

A Sermon by Pastor John R. Gilpin

The Baptist Examiner Pulpit

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God."—Mark 1:24.

Here is a remarkable passage of Scripture that centers around a remarkable experience in the synagogue at Capernaum. The synagogue was the Jew's place of worship. Capernaum was the town where Jesus did perhaps more of His mighty miracles and works than in any other town,

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JOHN R. GILPIN.....Editor

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"Let Us Alone"

(Continued from page one)

don't put a question mark about any verse from Genesis 1:1 to Revelation 22:21. I just accept it all.

There are brethren who have failed to speak with authority. This was not true of the Lord Jesus Christ. When He spoke in the synagogue at Capernaum, everybody knew and understood what He said. It was with authority that Jesus talked.

While He was thus speaking, an evil spirit spoke out and said, "Let us alone." This spirit recognized the fact that it was Jesus. The spirit said, "I know that you are the Holy One of God, but let us alone."

Imagine, beloved, an evil spirit in the church house. Here is Jesus in a synagogue preaching with authority, and in order to counteract His message, here is an evil spirit that cries out, saying, "Let us alone."

This leads me to say that even when you go to church, try the spirits. Just because you have a feeling or an impression doesn't mean necessarily that that feeling or impression is from the Lord. Even when you go to the house of God, be sure and be careful to try the spirits. It may be the spirit of the Devil that is speaking to you.

We read:

"Beloved, believe not every spirit, but TRY THE SPIRITS whether they are of God: because many false prophets are gone out into the world."—I John 4:1.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."—John 16:13-15.

Here are two Scriptures that tell us to try the spirits. The second one says to listen to the Holy Spirit.

As I say, this is a peculiar experience to take place in the house of God, yet here in this Jewish synagogue an evil spirit tries to take over the service, to interrupt the service. The Lord Jesus Christ has to pause long enough in the service to cast out this demon spirit. But before He does so, realizing that His time is short, the evil spirit cries out and says, "Let us alone."

I am of the opinion that there are many individuals who come to church just like this evil spirit did. There are many individuals who come into the house of God, who sit in the pews and, under his breath, in his heart, and in his mind, says as the preacher preaches, "Let us alone, Let us be. Don't bother us."

Let's notice a few of those individuals who might thus speak.

THE BACKSLIDER SAYS, "LEAVE US ALONE."

A backslider doesn't like to be upset. He has gotten away from the Lord. He has lost the joy of the Lord. He has lost the fellowship with the Lord and he has gotten to the place that he does not want to be upset in what he is doing. Therefore, the backslider says, "Let us alone."

Abraham didn't leave Lot alone. Lot was Abraham's nephew, and when they had separated, Lot moved over into the city of Sodom.

I have often said that there is nothing wrong with Lot living in Sodom. The wrong came later when Sodom got to living in Lot.

Likewise, there is nothing wrong with Calvary Baptist Church being in Ashland, but it is certainly wrong when Ashland gets to living in Calvary Baptist Church.

Lot became a backslider. Sodom got into Lot. There isn't a man in all the Bible who backslid farther than Lot did. He lived there in the city of Sodom perfectly content. He gets into politics. He apparently becomes wealthy. He just has the world at his feet.

One day Abraham prayed for him. We read:

"And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?"—Gen. 18:23.

God made a revelation that He was going to destroy the city of Sodom. There was one righteous man there. Abraham knows who it is. He knows his name is Lot. He knows that the rest of the city is wicked. He prays, "Wilt thou also destroy the righteous with the wicked?"

Lot probably would have said, "Leave us alone. I am satisfied. I am getting along well. I am prospering. Look at my family. They have married and living well. Let me alone." But Abraham wouldn't do it. He said to the Lord, "Wilt thou also destroy the righteous with the wicked?"

Let's look at another backslider in the Old Testament by the name of David. David took another man's wife, Bathsheba, and then killed her husband in battle. Actually, he didn't do it, but he ordered his nephew, who was

commander-in-chief of the army to put this woman's husband in the forefront of the battle and then to withdraw from him, knowing full well that he would be killed thereby. So David had some pretty bad sins catalogued against him.

I would say that David became a first-rate backslider, but God didn't leave him alone. Listen:

"And the Lord sent Nathan unto David."

And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon."—II Sam. 12:1,7-9.

I am sure David was pretty well content. I am satisfied that he was pretty well happy. He has added Bathsheba to his harem. She is one of the many wives that he now has. The Word of God isn't definitely clear, but I think that Bathsheba was the ninth wife that David had. To be sure, he had to have her husband killed to get him out of the way. To be sure, he is pretty well satisfied. But God didn't let him alone.

God sent Nathan to David, and Nathan told him a little story. Then he interpreted that story. The story was of a certain man in that community that had many herds and many flocks. There is another fellow that just had one poor lamb that lay in his bosom. There came a traveler unto the rich man and he spared taking his own flock, but he killed the lamb—that one little ewe lamb that belonged to the poor man.

When David heard this he flared up immediately and said, "That fellow ought to be put to death to do a thing like that." Actually, the story was only a parable. David was the rich man. Uriah, Bathsheba's husband, was the poor man. Uriah just had one wife, Bathsheba. David had many wives. He had a large harem. David was a polygamist. Uriah was a monogamist. The traveler that came to see David was his own sinful lust. He spared to take of his wives, but he took the wife of Uriah, Bathsheba. The Word of God says that when David heard this parable, without realizing the meaning of it, he flared up immediately and told what ought to be done, how that man should be punished. Nathan looked at him, pointed his finger at him, and said, "Thou art the man."

Beloved, God didn't leave David alone. He was blackslidden. Happy? Yes, he was happy. It was nothing in those days for a man to have a number of wives. David was perfectly happy. Oh, he was plentifully happy, but God didn't leave him alone.

Let's look at two backsliders in the New Testament—Ananias and Sapphira. I have always had in mind that those two individuals that are spoken of in the fifth chapter of Acts actually started out to serve the Lord, but when they got the money in their hands they just seemingly couldn't turn loose of it.

I don't know how many times in life that people have said, "Brother Gilpin, if what I am doing turns out well, I am going to serve the Lord with my money." I have never seen one yet that took God into partnership and kept his promise to the Lord. I have seen the Lord give men some mighty good blessings. I remember one fellow that invented a particular combustion chamber on the railroad. That thing is in use at the present time, I

SHOULD YOU ATTEND A FALSE CHURCH AND SUPPORT A FALSE MINISTRY WHEN YOU KNOW THE TRUTH

Often times I have been asked "If you are right in what you believe and if you are standing for the truth, why is it that your church is small and that others like you have small churches?" In giving this question thought I have had another question and answer develop. Does this problem exist because God is saving so few, or because the ones who are being saved are being taught this truth and therefore they do not know the truth, and will not stand for it? I do not believe the problem is due to the little saving of souls by God, but because they who are being saved are having the truth and the principles of grace kept from them. For a time the world therefore will grow more important to them than anything else. Jesus said: "And because iniquity shall abound, the love of many shall grow cold." Matthew 24:12.

Service is developed according to knowledge and gratitude to God (Titus 2:11-15). When there is no gratitude and love to God in the proper manner, then there will be little service to God in the proper manner.

Service is not only according to knowledge and gratitude, but it must develop due to the proper knowledge of Jesus Christ and His grace toward us. The convert must understand the basic principles of grace and the church before he will have the true service and lasting results unto God (II Peter 1:5-8).

Therefore, the problem is in this simple fact, THE SHEEP OF CHRIST, WHO ARE CALLED BY THE HOLY SPIRIT AND THE GOSPEL, ARE NOT BEING FED THE PROPER DIET, and consequently, they are not producing the proper fruits for the honor and glory of Jesus Christ. That God permits this is true, for reasons known only in His secret will. But as we will be judged according to His revealed will—the Bible—it is necessary to serve Him as He reveals His Word to us. Now, this brings me to the more important question and answer:

Should you attend a false church and support a false ministry when you know the truth about Calvinism and Landmarkism? This question must be answered with a strong and plain NO! NEVER!

Why Are Some True Churches Small?

It is a fact that most of our Calvinistic, Landmark Baptist preachers are ejected ministers. Since they have stood for the truth, they have been ejected from most conventions and associations. What we now find is

presume, by all railroads. That man has made thousands and thousands of dollars, but if God ever got a penny of it I never knew it. He promised God lots, but he didn't do it.

I think Ananias and Sapphira were just like that. I think they started out to serve the Lord but when the property was sold and the money was theirs, they just seemingly couldn't turn loose of

that our strongest men and greatest preachers must start over in the ministry with only a handful of members. Because of this, they have been driven to secular jobs for the support of their families. Very few churches grow when the pastor cannot give himself to study, prayer and the ministry of the Word full time.

Why Is This A Problem?

The problem is in this simple fact—many church members know the truth but will not take a stand for it! I know of church members who are solid on grace and church truths, but they are content in a false church, or they are unwilling to sacrifice to attend a true ministry and church. They are SPENDING THEIR TIME AND TITHES IN A FALSE CHURCH SUPPORTING A WORLDLY PROGRAM AND MINISTRY WHICH IS NOT TRUE TO THE HISTORIC BAPTIST FAITH AND THEOLOGY OF JESUS CHRIST! And this is a shame unto God!

Ought church members who know the truth, to attend, to keep their membership in, to tithe into a church and ministry in which the truths of grace and Landmarkism are not preached, believed and taught? I think not! But, I am willing to leave the matter in your judgment if you will consider the following points.

Partaking In Others' Sins

Some may say . . . I know and believe the truth therefore, I am not hurting anything because I attend an Arminian or anti-landmark Baptist church. I hope you will consider the following points, in light of this attitude!

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, NEITHER BID HIM GODSPEED: FOR HE THAT BIDDETH HIM GODSPEED IS PARTAKER OF HIS EVIL WAYS."—II John 9-11.

This presents the awful truth of partaking with others so as to be guilty of their sins. When one man commits murder and a dozen men are present, only one may use the gun, the rest stand and look on, or keep the motor going, but all are equally guilty of the crime. You may be in the pew, but you are holding forth the false doctrine anyway! Crime is not parceled out among the criminals, nor is the judgment. (The following is gleaned from SIN, SALVATION AND SERVICE, by J. B. Moody).

Active Participation In Others' Sins

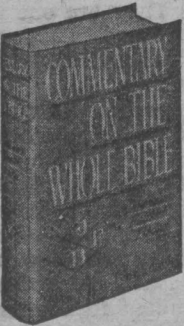
In I Kings, we find the account of Jezebel, the wife of Ahab, causing the elders and leaders of Israel to accuse falsely Naboth that he might die so that Ahab could obtain his vineyard. But in the 19th verse God told Ahab that he, Ahab, was guilty of the murder! How was this so? Because Ahab had it in his power to stop the crime had he so desired. In Acts 4:27, we

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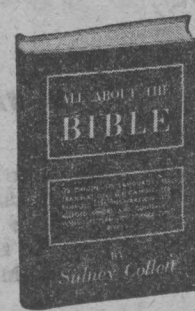
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THE BAPTIST EXAMINER

NOVEMBER 4, 1972

PAGE TWO

"Let Us Alone"

(Continued from Page Two)

it. It got a grip on them and they couldn't turn loose of it.

I see Ananias, one day, come in and lay some money down at the feet of the preachers. God in Heaven looks down from the sky and sees it. He honored the feet of the preachers more than he honored the eyes of God. God sees him and Peter says, "Ananias, what are you doing?" Ananias tells how he sold the property for so much, and here is the money. But Peter said, "Thou has not lied unto men, but unto God." Ananias falls down dead and they carry him out to his burial.

A few hours later, his wife comes in. They didn't even tell her about Ananias. She didn't even know that he was dead and already buried. When she comes in, she acts out the same lie that Ananias had. They carried her out and buried her.

I am satisfied that Ananias and Sapphira would have said, "Let us alone." But God didn't leave them alone. Simon Peter, the preacher, didn't leave them alone.

Beloved, I am sure that Lot would have said, "Let me alone; we are satisfied over here in Sodom." I am sure David would have said, "Let us alone. I have my harem. I am satisfied." But God didn't leave them alone.

God's Word says: "The house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish." — Prov. 14:11.

Mark it down, God doesn't let the backslider alone.

II

THE UNSAVED SAY, "LET US ALONE."

I am satisfied that there is many a lost sinner who says over and over again when he comes to church, "Let me alone." Before you were saved, wasn't that your experience? Didn't you want to be left alone? Didn't you say, "Now, Lord, leave me alone?"

The Lord Jesus Christ died that men be not left alone. Listen:

"For the Son of man is come to seek and TO SAVE THAT WHICH WAS LOST." — Luke 19:10.

He didn't come into this world to have a good time. He didn't take a vacation on earth. Jesus Christ left Heaven and came to this earth to die for the lost.

Listen again:

"For the Son of man is not come to destroy men's lives, BUT TO SAVE THEM." — Luke 9:56.

Beloved, I say to you, the Lord Jesus Christ died that men not be left alone.

Do I speak to someone here today who is unsaved, who might say, "Brother Gilpin, just let me alone. Some of these days, when I have a more opportune time, I'll turn to the Lord and be saved." If so, let me remind you

that Jesus Christ came to this world not to destroy men's lives, but to save them.

I might remind you also that the Lord Jesus Christ left His church here for the very same purpose of witnessing unto you that you might be saved. We read:

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." — Luke 24:46-48.

Beloved, Jesus came to this world and died, not to leave you alone. He left His church here in this world as a witness, not to leave you alone. Also, He sent the Holy Spirit not to leave you alone. We read:

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." — John 16:8.

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

To you who are unsaved who might today say, "Let me alone," I say to you, Jesus died not to leave you alone. He left His church here in the world as a witness not to leave you alone. He sent the Holy Spirit to prompt you not to leave you alone. Also, He calls men into the ministry, whom He names preachers, not to leave you alone. Listen:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" — Rom. 10:14.

Unsaved friend, you are lost. Jesus died not to leave you alone. He left His church here to witness to you, not to leave you alone. He sent the Holy Spirit here to prompt you — not to leave you alone. Even your friends who are saved, He has left them around you. Maybe a father, maybe a mother, maybe a teacher, or maybe just a casual acquaintance — He has left these friends here as a witness to you, that you be not left alone here in the world.

There are some men in the Bible who tried to take this attitude of saying, "Let us alone."

There was the rich farmer who had great possessions, and he tore down his old barns and built new barns. He said:

"Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." — Luke 12:19.

Here was a man who wanted to be left alone. God said, "Thou fool, Hell is waiting for you."

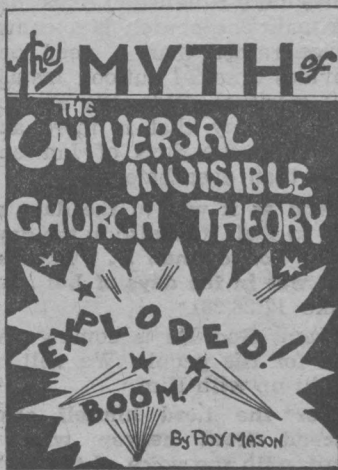
Then there is the man by the name of Agrippa. One day when

Paul was preaching, Agrippa was caught in the cross-fire. He listened to what Paul had to say and it made him very, very unhappy as he listened. As Paul made his defense before Agrippa, Agrippa was very, very much perturbed, and he said, "Paul, much learning has made you mad." Paul said, "No, I am not mad. I speak forth the truth of God, and the words of God, with truth and soberness. King Agrippa, do you believe?" Agrippa said, "Almost you persuadest me to be a Christian. With a little more persuasion I would be a Christian."

Notice, beloved, that he said, "Almost." There is not a hint that he ever became a child of God.

Then we read about that man Felix — the man that Paul was

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tried before. As Paul mentioned righteousness, temperance, and judgment, Felix trembled and said:

"Go thy way for this time; when I have a convenient season, I will call for thee." — Acts 24:25.

In other words, he said, "Let me alone. Let me alone. Let me alone." I expect that Felix is in Hell today because he asked for more time and said, "Let me alone."

III

THE UNCHURCHED SAY, "LEAVE ME ALONE."

The unchurched are those who are saved but have never yet united with a church.

There are people who stay out of a church. They may be saved. They do not become members of a church, or it may be that they become members of a so-called church but one which is not according to God's plan. They say over and over again, "Let me alone."

One of the greatest passages in all the Bible is this: Listen:

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." — Eph. 3:10.

Beloved, it is the church that teaches the angels of God. Talk about something important. The most important thing there is in this town or any town, is any church that is true to the Word of God and standing for the Book, because it is that true church that is even teaching the angels of God.

Listen again:

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

I tell you, beloved, Jesus' church is the biggest institution in all the world. To me, it is the biggest institution there is in this town. I have said repeatedly, and I'll say it again, as far as I am concerned, Calvary Baptist Church is the greatest institution there is in Ashland.

If you are saved, you ought

to be a member of a church that stands for the Word of God. You have no business being a member of a so-called church. You have no business being a member of even a Baptist church which isn't true to the Book. Certainly, you have no business being on the outside.

The unchurched say, "Let us alone. We are satisfied. I am satisfied with my sprinkling. I am satisfied with the immersion that I have had. It satisfies me."

I tell you, beloved, I am not concerned whether you are satisfied or not. The question is, the Lord isn't satisfied. You may be satisfied with sprinkling. You may be satisfied with a false immersion. Maybe even a Baptist church baptized you, but they had no authority for doing so. They weren't organized properly. You may be satisfied, but the question is whether God is satisfied.

You say, "Let me alone." No, no, I can't let you alone. I have to tell you the truth.

Some people say, "Well, just join the church of your choice." That is Billy Graham's philosophy: "Join the church of your choice."

Beloved, you have no choice when it comes to spiritual things. You have no choice when it comes to divine things. The only choice you have is to accept what God has said. If I say, "Let people join the church of their choice," and you go out and join a Methodist or a Campbellite church, or some of these Protestant organizations, or even a Catholic church, I might just as well go back in the Old Testament and say, "You join whichever group of Baalites, or whichever group of the followers of Ashtaroah that you wish to join."

Listen, you have no choice. God has made the choice. God has established His church. You that may be unchurched, you that would say, "Let me alone," I say to you, I can't let you alone. God doesn't want me to let you alone. God wants me to preach you the Word and tell you the truth.

If time would permit, I could tell you some other folk that say, "Let us alone." I am sure that the covetous individual who is grasping greedily for the things of this world, when he hears tithing and stewardship preached, would say, "Let me alone." I am sure that the gossip and the talebearer would say, "Let us alone." Oh, how many times I have seen heartache after heartache because of some long-tongued gossip that bore tales. When they are rebuked, they say, "Let me alone. Let me alone."

IV

HELL'S ONLY MESSAGE IS, "DON'T LET THE SINNER ALONE."

Look at that man who has died, as recorded in the Gospel of Luke. The Bible doesn't speak mincingly about his new experience where he is. Instead, the Word of God says:

"In hell he lift up his eyes, being in torments." — Luke 16:23.

He asked for water, but no

water is granted. He asked for five brothers, that somebody be sent to them. He wants a preacher to go back to them at his home and preach to those five brothers. He says, "Send Lazarus, that he might testify unto them. They are hotfooting the road of vice. They are on the road to Hell. Send Lazarus to warn them. Don't let them come to this place."

I say to you, Hell's only message is, "Don't let the sinner alone." If I speak to somebody that is lost, Hell has a message for you today. That message from Hell to you is, "Don't let the sinner alone. Keep on preaching, Brother Gilpin. Keep on witnessing, Brother Gilpin. Keep on doing the best you can. Don't let the sinner alone."

When I was a boy in college, I didn't want to preach. I had neglected my Bible, but one night I got my Bible out and it fell open to this man who said, "I have five brethren. Send somebody to testify to them, lest they come to this place of torment." I said, "I guess I am the man God wants to send. I guess I'll go."

Beloved, I have been looking for that man's brothers from that time down to this. I have found some of them here preaching in this church. I found some of them as I preached in other churches. I have found some of them through THE BAPTIST EXAMINER and the radio program. I am still looking for that man's five brothers. Maybe you are one of them.

Don't say, "Let me alone." Instead, turn to the Lord Jesus Christ, remembering that Hell's only message is, "Don't let the sinner alone." God help you, lost man or lost woman, to trust Jesus Christ. I can't let you alone. I have to preach the gospel to you. I have to give you God's Word. I can't let you alone.

May God bless you!

Sovereign Selection

(Continued from page one)

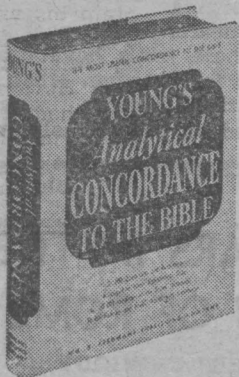
pressly states: "I have chosen you out of the world." This indicates a choice of a certain number which were separated from the rest of mankind. This verse makes a distinction between the world of the godly and the world of the ungodly.

Individual selection can be seen in John 13:18. There Jesus declares: "I speak not of you all: I know whom I have chosen." Christ shows that election does not concern all, for He chose some like Peter and passed by others like Judas. Nor are we to believe that Christ speaks here of the choice of His disciples to the office of apostleship, for even Judas was chosen to that. The Lord refers to a choice of certain ones to be His particular people above the rest of mankind.

Paul teaches discriminatory election in Romans 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Paul

(Continued on page 6, column 1)

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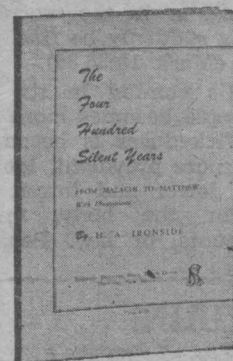
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The Baptist Examiner FORUM

"In the light of President Nixon's visit to Red China and Russia, and in view of Russia's promise to aid Egypt with men and supplies to ship to Israel, can this mean anything but a speed-up of the rapture of Christ?"

E. G. COOK

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There is so much prophecy in the Bible that I know so little about I must say I do not know anything about how President Nixon's visit to the Communist countries could be tied into Christ's coming. Since all things from the greatest to the least are in the providence of God, these visits had to be in that providence. Beyond that I cannot go. I am still wondering why I was ever considered for such a responsible job as that of Bible commentator for the Forum. Aren't you?

Neither can I see any connection between Russia's promise to aid Egypt with men and supplies and the rapture. Rather it is what has taken place since this question was sent in that convinces me that the rapture may be near, even at the door. Certainly these two countries have been cronies now for some time. But as I see Dan. 11:40-43 these very same countries are to be at each other's throat during the awful tribulation time.

Verse 40 puts the struggle between them "at the time of the end." To me, "the king of the south" is Egypt, and "the king of the north" is Russia. So the recent rift between them just may very well be the beginning of the end so far as this age is concerned. And it goes without saying that I believe the rapture takes place before their struggle really begins. So, as I see it, the rapture could be today, or if not today, it may be tomorrow.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I don't know whether or not the questioner means that human events can hurry up the rapture. From the divine viewpoint of course nothing can hurry up the rapture, for that is a set time in the plan of God, predestinated and pre-determined long ago. He alone knows exactly when for Jesus said "Of that day and hour knoweth no man, no not even the angels of heaven, but the Father only." From our human standpoint however, the events that have been taking place the last few years, certainly indicates that we are speeding very rapidly to church, parents, or law. People

ward the return of the Lord for His people.

I would not say that the events mentioned by the questioner are sure indications that the rapture is nigh, for they are not events specifically mentioned in the Scriptures. My personal belief is that they together with many other events that are taking place are harbingers of the Lord's return. Such events as the return of Israel to the Holy Land, their startling victory in the six day war with Egypt, the emergence of the Common Market in Europe, the movement in Israel for the rebuilding of the temple. (Recently a full page ad in the New York Times solicited funds to be used in this rebuilding). The growing readiness of the world for such a character as Anti-Christ, the likeness of these times with "the days of Noah," and the emergence of "perilous times" such as mentioned by the apostle Peter — these and many other things indicate that this world is swiftly swirling down to the end time of the age.

JAMES HOBBS

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I am not sure that the visit of President Nixon to Red China and Russia has anything to do with the coming of Christ for His people. It certainly reflects the fact that the world is fast coming to a time when they will gather together against God's chosen nation which eventually will lead to the battle of Armageddon. I, frankly, can't see how anyone could condone any sort of treaty with the ungodly nations of Communism, but this again shows the blindness of those who do not trust the Lord. Anything pointing to the building up of Israel as a nation and the objection of other nations to this is a fulfillment of God's promise to Israel.

As for the rapture we have plenty of evidence to show that it could take place at any time. Each time that we have a worship service I ask myself if this is the last before He comes in the air to take His people to be with Him. We are admonished to watch for His coming. "Watch ye therefore: for ye know not when the master of the house cometh, at even, are at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." (Mark 13:35,36).

Daily His coming in the air for His people becomes more imminent. Wickedness is becoming more and more prevalent. Morals are going lower and lower. No respect for the body, mind, church, parents, or law. People

fuss about pollution while they permit the air to become polluted with dirty talk and the news-stands to be filled with dirty books. Even many professing Christians keep in their possessions filth that should be burned. Even those who claim to love Christ yield to the lusts of the flesh and the filthy habits of the body such as immoral acts of sex, use of tobacco, drugs and such things.

Christians who speak out against ungodly living are considered crazy and rebuked by even his brothers in Christ. Men and women alike rebel against God by disobeying His word. They follow the styles and fads of the world. The women cut their hair and the men let theirs grow in absolute disobedience to God's commandment. Clothing is worn to accentuate the allurements of the body rather than to hold it in modesty. Worship becomes more ritualistic rather than spiritual. The church is a convenience rather than a need and provides a social outlook instead of a spiritual guide. We are living in a day that is more and more like the days of Lot and Noah than ever before.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man . . . likewise as it was in the days of Lot . . ." (Luke 17:26,28).

Thank God He is coming and soon for His people. We will be caught up with Him.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:16-18).

AUSTIN FIELDS

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



The actions of President Nixon, Russia, Egypt and Israel do not mean a speed up of the rapture or of anything else with God. To suggest that President Nixon, China and Russia coming together to talk and make covenants would cause God to speed up the rapture would indicate that God did not know before hand that these nations would come together as they have. The truth of this matter is that God knew before the foundation of the world that these nations would come together and that their innermost thoughts would be the ones which they discussed. Therefore, when the leaders of these nations met, there was no emergency, surprise or alarm around God's throne. God didn't have to hurry or speed up the rapture as if there was a need of hurrying things. I might add this, there would have definitely been an emergency in Glory if these nations had not met, for God had predestinated that they would meet, and had this not come to pass, it would have destroyed Him as God.

Therefore, President Nixon, Russia, Egypt and Israel are but part of a great drama written by God before these nations ever came into existence. As the drama unfolds, we shall see a perfect picture for God not only wrote the script for the drama, but He is also the director of it. People, as I look at the nations as they manipulate their strategy, I see the hand of the Divine director causing each nation to take their place according to the script (predetermined program). Thus, I do not believe that God

speeds up anything, but He calmly directs His show for His honor and glory, and may I also add that according to the script, the Son of the Director, who is Jesus Christ, shall be manifested as the hero of the drama at the end.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

So, instead of saying that President Nixon's visits to Red China and Russia are a speed-up of God's purpose, let us contend his (Nixon's) visits were simply a part of God's program to bring His Son back to this earth to rule it with a rod of iron. You and I may look at the world's situation and declare things are very crooked and in a terrible mess, yet they are exactly as they should be. Though they are crooked and perverse, they certainly are not out of hand.

"Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."—Eccl. 7:13-14.

I am not saying that the rapture is not at hand, for I believe it is, but the President's and Russia's actions do not speed it up even for one second. To substantiate this view, let us listen as God speaks concerning Russia in the latter days.

"And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses, and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."—Ezek. 38:4,7.

I would have you note what God said He would do, "Put hooks into thy jaws and bring thee forth." Brethren, it was not left to the free will of this northern kingdom, rather God said He would do it, and then He told her to prepare for war, and not only herself but her allies (Egypt) as well. Thus, Russia's aid to Egypt is but the great counsel of our mighty God who has written and is now directing this show of all shows, and the show (governing of the universe) is on time; no need to speed it up. The time slot for the rapture may be tomorrow, but rest assured it will not be before the time appointed by the Lord.

Fred T. Halliman

(Continued from page one)

from. The exceptions would probably be in the few that are striving to serve the Master to the best of their ability. Whatever the reason though for our mental strain we are saved from being consumed mentally because of the renewing strength channeled

to our brain by an all wise and sovereign God.

It is of the Lord's mercies that we are not consumed morally. Think of our daily sins, provocations and overstepping of God's moral laws. Man's heart " . . . is deceitful above all things, and desperately wicked," and " . . . every imagination of the thoughts of his heart was only evil continually."—Jer. 17:9; Gen. 6:5.

Why, then, does not God let His vengeance fall upon us immediately? The answer is, in His mercies. "They are new every morning." Just when we need them most, at the very threshold of every day to help us through every problem, trial, and victory.

Beloved, human preservation is not merely a question of science or prudence, but underlying every act and aspect of our preservation are the mercies of a compassionate and sovereign God.

II. God's mercies are found or traced to His compassions.

God's mercies are like streams that are continually flowing to us and are being daily renewed, the source of which comes from His compassions. Think of His compassions which prompted His mercies to guilty sinners in sending His Son to become man's substitute, to be his surety, to suffer the Just for the unjust, that He might bring us to God. Therefore, His mercies being prompted by His compassions can flow freely through Jesus Christ His Son to us. Beloved, it is overwhelming to try to estimate the greatness of the compassions of God, what a never failing source of the mercies of God, ever flowing and overflowing.

III. These mercies, having been traced to the compassions of God, are assured and secured by His faithfulness.

Every morning brings a new or renewed need to every man of the mercies and compassions of God. Tomorrow will come with all of its duties, trials, difficulties, dangers, temptations, and it may bring sufferings as well, but with every need will come sufficient grace from the ever flowing mercies of God. The grace that served for yesterday's needs will not be sufficient for today. It won't be a different kind, but it will be new grace for the particular need, and it might take "more grace" today than it did yesterday, but our God has said, "As thy day is, so shall thy strength be."—Deut. 33:25.

Has the Lord said to you today, "Son, go work in My vineyard," and have you replied, "I would like to but I am weak, a failure, I feel faint and have no power." Then He says to you, "He giveth power to the faint, and to them that have no might, He increaseth strength." — Isa. 40:29.

Again it is morning and the Lord may be saying to some of us, "My child, today go not out to work, stay at home and suffer according to the will of God" . . .

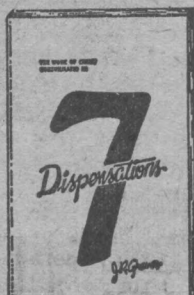
Here beloved, is a much harder task than going out to work. But here again the mercies and compassions of God are found "new every morning." The throne of grace is nearer to us now than before, these trials have drawn us nearer to God than when out at work, there is more time now (Continued on page 5, column 2)

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"HIS SHEEP"

It always thrills my heart to read the account of Mary weeping in the garden just outside the empty tomb. What a tender scene this is. This faithful woman, deep in sorrow over the death of a loved one. We have all experienced this in some measure. The deep ache. The empty feeling. The helplessness of it all. And then a wonderful thing happens. Her Lord calls her by name. "Mary." How this stirred her soul. She responded with "Master." One day soon, He is going to call me by my name, also. And you your name, if you are saved. Imagine that! We, too, shall bow and whisper, "Master."

Sometimes I have a problem remembering names. Even when I repeat a name, I'll soon forget it. But not so the Lord. He calls all His sheep by name. If you want a real blessing, read Psalm 23 along with John 10. Don't skim over it because it is familiar. But read it prayerfully and your heart will surely be blessed.

The illustration of the Shepherd and His sheep probably means more to the people of the East than it does to us. Most of our sheep ranching in America is done via fences, corrals, and railroads. But in the eastern countries it is practiced today much as it was in Jesus' day. We are told that a shepherd never DRIVES his sheep but goes before them and LEADS them. "To Him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and LEADETH them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." (John 10:3,4). There are few fences in the East, so when the shepherd leads his sheep through his neighbor's grain field they must be trained not to nibble along the way. It was lawful for man to satisfy his needs but not his animals. (Matt. 12:1). (Psa. 23:3: "He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake"). A good shepherd can lead a large number of sheep single file down a narrow path.

It is not surprising that the

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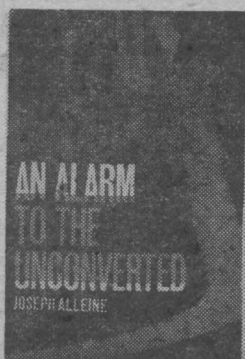


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Lord uses sheep as an illustration of His people. Sheep are so dumb. They walk along with their noses to the ground, hardly ever looking up. That's why it is so easy for them to fall into a hole or run right into a thorn or thistle bush. The thorns will cut their head and then the shepherd has to anoint their head with healing oil. (Psa. 23:5).

A sheep is very particular what he eats. Now, a goat will eat anything. But not so, a sheep. A sheep needs tender grass and they will eat it close to the ground. As for water, they will not drink at a brook that is flowing swiftly. And so we read, "He maketh me to lie down in green pastures: He leadeth me beside still waters." (Psa. 23:2).

When a shepherd takes his sheep out to pasture in the spring, he never leaves them until they are brought safely back to the fold in the fall. They get to know each other very well. The shepherd talks to his sheep and names each one. Sometimes some of the sheep are prone to wander. It is common practice for the shepherd to break the leg of the erring lamb and then carry it on his shoulder till it heals. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6).

Sometimes it is necessary for the shepherd to come to town and buy supplies. While in town, he puts his sheep in the municipal corral. There may be four or five other herds in the same corral. When the shepherd returns, he stands at the door of the corral and one by one calls his sheep by name. "Whitey, Curly, Sue, Rose, etc." As each name is called, that sheep will separate herself from the fold and come to her shepherd. Should another shepherd, which was not theirs, come to the gate and call their name, they would not respond. "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John 10:5). Is it any wonder that Mary responded to her Master? The Shepherd knew His sheep and Mary knew her Shepherd's voice.

There is another kind of sheep — the lost sheep. As yet, they have not been brought to the fold. They are still wandering in the darkness of the wilderness of sin. We gals might pray that the Lord would be pleased to use us to witness to our friends and neighbors and families. "He (she) that winneth souls is wise."

It is comforting to me to know that my Shepherd loves me, provides for my welfare, spiritually and physically, and calls me by name. What joy it would be to share this with a lost sheep! To see them respond and follow the Shepherd. And then to lay that soul-winner's crown at the feet of the Shepherd in that great day. Oh, that this might be a reality! That we might run and witness to others even as Mary did on that day the Shepherd called her by name.

Fred T. Halliman

(Continued from page 4)

for real devotion. Therefore His compassions and mercies fail not because of His faithfulness in renewing them every morning. Praise God for the valleys as well as the mountain tops. Both are the fulfillment of Romans 8:28.

Here in New Guinea we are certainly made to realize more each day that it is **only** of the Lord's mercies that we are not consumed. I have no way of knowing if you all back there are getting the news as to the famine of New Guinea or not, and if so, if you are getting the truth about it. I have often wondered what it would be like to be in a country where people had little to no food. Now I know.

Believe me when I tell you that it is no pleasant sight to see people having to scrounge for morsels of food here and there. For several days now each day someone or ones come to the Mission Station telling that their food supply has all but complete-

ly vanished. I have fasted for eight straight meals and will divide the portion of those eight meals with someone who has no food. I expect that before the next six months has passed I will have fasted that many times over and over again in order to give that portion to someone else here.

The Government announced here that it was going to see that the hungry got fed one way or the other. Then last week another announcement was made that only those areas where the frost had completely destroyed the gardens would be eligible for rations. Many areas, including the one I live in, is almost as hard hit due to the drought as those areas that have had their gardens blackened with frost. The sweet potato vines are there but no potatoes.

One headman of an area about a day's walk from our Mission Station, a place where we have a Baptist Church, was by here

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OR IF YOU DESPISE—

BILLY GRAHAM

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just this afternoon and said the Government Patrol Officer had been in his area investigating the shortage of food and found it to be very serious. However, he added, they were told that everyone who wished to get food would have to sign up to work five days a week — they would get rations for two days. When asked, "How can we make new gardens when we have to work five days a week at other jobs?" The officer replied, "You can do that on the two remaining days." To my knowledge, I have never met an Australian that would work seven days a week regardless of the pay and three square meals every day.

This headman told me that only a few would sign up for this two days food in return for five days work and the rest would have to try to make it somehow until they could make new gardens and wait for them to bear. He said I suspect some of us will die of hunger, but we might as well die trying to help ourselves as to die trying to exist on these rations.

If anyone reading this has any ideas about any kind of food that would grow at up to 5600 feet above sea level and produce in a hurry I would be most happy to learn of it. It takes us to six months for most foods that are grown here to produce from planting to eating time. Something that could produce in a couple or three months might save the lives of many folk. You might have other suggestions as how I or several of us could be used to combat this serious situation.

Although the physical side of life here looks very dark for most people, generally speaking, at present, the spiritual side is very high. The great revival that I told you about, both in TBE and to many of you personally, that took place here on the Mission Station just before I left for America in June, has had tremendous and lasting results. I have not contacted anything like all the people, of course, but those that I have, appear to be still living on that high spiritual

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plane that they were when I left.

One of our pastors that lives here on the Mission Station has recently returned from a two-week patrol in which he visited all areas and most of the churches and he reports that the Christians in every area are in high spirits and striving to serve their Lord. Several have been saved in various areas and are waiting baptism. All the outlying churches have requested that as soon as the food shortage lets up and I can come visit them they wish to observe the Lord's Supper.

Dear friends, we desire your prayers here in New Guinea. I can assure you that you all are remembered in prayer by the Christian folk often here in New Guinea. May the Lord bless each of you.

Should You?

(Continued from page two)

see that Herod, Pilate, the Jews and Gentiles were all guilty of the murder of Jesus Christ, but only the Roman soldiers committed the actual deed. But the others were IN SOME WAY PARTAKERS OF THE CRIME! In Revelation 18, we read of spiritual Babylon, false Christianity, for the permit . . . and I did that her sins had reached up unto heaven, and that God had a people in her and called them out, v. 4. By being numbered with her, His people were considered as fellowshiping with her sins. IT IS AN AWFUL THOUGHT, THAT ONE VOLUNTARILY JOINED TOGETHER WITH THAT CORRUPT CHURCH, NOW WOULD BE GUILTY OF THE BLOOD OF THE SAINTS WHICH SHE HAS SHED UPON THE EARTH. In I Corinthians 5, the church at Corinth was partaking of the sins of the evil member while he was still in the church. A little leaven leavens the entire lump, said Paul.

That the above principles are real, Biblical principles is beyond doubt. We may not want them applied to us, but they are still true nevertheless. And, now, I will present to you some ways in which you partake of sins by remaining a member of a false church and supporting a false ministry.

First, we furnish the means of doing these evil things. Just as I might give my house to drinking and therefore be held responsible for the sins, even so, church members who give their tithes and membership into a false system are furnishing some of the means for the evil heresy and doctrines to go forth. Most of our Christian people would never support any agency which they know was anti-United States, but they support Arminian and anti-Baptistic churches and ministries . . . these are anti-Christian . . . is Christ's kingdom of lesser importance than the American Republic?

Second, we partake of others' sins by proxy, when we engage others to sin by persuasion — as when parents take their children to false churches Sunday after Sunday — this is evil and is giving over to error by their persuasion! Daniel and the Hebrews did not have a true church to attend while in Babylon, BUT

STILL THEY DID NOT JOIN WITH THE BABYLONIANS UNDER THE PERSUASION THAT THEY SHOULD ATTEND THE CLOSEST CHURCH AND WORSHIP THE BEST WAY POSSIBLE . . . EVEN IF THEY KNEW THE TRUTH AND IN THEIR HEARTS WERE RIGHT! Also, what if someone you knew followed you to church and became a member of the false church and system because of your presence? You would then help in making him a two-fold more child of Hell! What a judgment upon your head.

Third, we partake of others sins by license, or permissiveness by holding our protests and doing nothing but letting the evil and heresy go on. Many cry for peace, but let a faithful pastor preach the truth and they will lose all sense of peace and loose all hell on him and his teachings. And what do most church members do but stand by and let this thing go on? When the minister is ejected how many members go with him and organize a new work to support him and help send forth the truth? This is more evil than if a liquor store was going into business and I was required to sign a license petition for the permit . . . and I did nothing! If one would simply say . . . I do not drink so it cannot hurt me . . . well you are like the one attending and saying I know the truth and the error will not hurt me!

Fourth, if you are a member of a church and do not the principle action of promoting the evil, you are still guilty by proxy! David was guilty of the murder of Uriah, I Sam. 12:14 and Psa. 51:2. You are involved with others who are doing the evil and it is in your power not to be involved in your power when they promote evil! WHY SHOULD YOU BE SO INVOLVED?

Fifth, you are involved by patronage — would you support the current X- or R-rated movies with your money? Of course not! But then why support the X- and R-rated theology of Arminianism and anti-landmarkism?

Sixth, you partake of others sins by presence — even when you do not pay into it! When we attend the dance hall or night club and do not drink and do not hold another man's wife in our arms, we still are there and that is giving our sanction and our endorsement as much by presence as by our money. Why should we be in the devil's house and hold false ministers and doctrines in our arms? Our presence is incriminating!

Seventh, we actively partake by encouragement even though we are not a member and do not support it with money; simply when we fail to put forth some efforts when in our power to let others know that we are against such an activity.

Eighth, we partake of others' sins by cowardice, as when we know there is heresy and false doctrines and church truths and still do not speak out and do nothing about it. What would you be like if you had the power to stop a robbery and were scared to do something about it? And, yet, many of you are robbing God of His honor, glory and tithes (Continued on page 8, column 3)



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Sovereign Selection

(Continued from page three) makes a distinction here between the elect and the rest of the world.

Personal election can be discovered in Matthew 20:16 where the Lord said: "So the last shall be first, and the first last: for many are called, but few are chosen." Many are called with a general call, but few are the objects of a saving choice. All of those chosen from eternity are effectually called in time. Romans 8:30 declares: "Moreover whom he did predestinate, them he also called . . ." Those chosen when compared with the profane and hypocritical of the world are few in number. A true believer's hope is built upon the rock of an eternal choice and not upon the sands of an external call.

Arminians do not believe what I have just said. They contend that verses which deal with election in the New Testament are a national election of Israel to privilege. They deny that the Bible speaks of election to eternal life of certain persons from eternity. They especially say this about Romans, chapters 9 and 11. But in Romans 9 the mention of "vessels of mercy" and "vessels of wrath" cannot just be applicable to a corporate election to position and advantage. In such an election, the non-elect nations and groups cannot justly be represented as vessels of wrath, because such election does not represent them wholly abandoned to wrath. During the days of God's special dealing with the Jews as an elect nation, other nations were not entirely shut out. There was always a Rahab and a Naaman.

Paul follows his reference to "vessels of mercy . . . afore prepared unto glory" with the statement: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles." This shows that the vessels of mercy — elect individuals — consists of both Jew and Gentile. Thus we have an individual election of Gentiles as well as of Jews.

"Election Of Grace"

God's sovereign choice of a people is founded upon grace. Paul says in Romans: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." (Rom. 11:5-6). Here election is declared to be an

unconditional choice, resulting from the sovereign free favor of God. In Ephesians I Paul tells us we were "chosen" and "predestinated" "to the praise of the glory of his grace."

Those chosen to salvation by the free grace of God are said to be "a remnant." A remnant of believing persons, a few from the many. There has always been a remnant according to the election of grace in every age since man's existence. This remnant consists not of persons naturally better than the unbelieving mass, but persons graciously chosen to salvation. Paul told the Corinthians: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." (I Cor. 1:26-29).

Our election of grace is declared in Romans 9:29: "And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah." Unconditional election, selection by God free grace unto eternal life is a glorious demonstration of Divine goodness and love. For except the Lord had reserved a remnant according to His election of grace not one of the nation of Israel would have been saved. Had it not been for this election, through which God had before prepared vessels of mercy unto glory, neither Jew nor Gentile would have escaped, but all would have remained vessels of wrath fitted to destruction. In the case of the angels who sinned there was no election, and the whole were cast into hell. Had there been no election of grace among men, the whole number would have in like manner perished.

Those chosen to salvation are called "a remnant" and "a seed." A seed suggests a small number. The seed corn reserved for next year's planting is but little when compared with that stored and eaten. But a precious few they are to the Lord.

The difference between the elect and the non-elect is purely the grace of God. Eternal election is by God's free, sovereign, distinguishing grace. It is according to the good pleasure of God's will (Eph. 1:5). The Lord saved us

and calls us, "not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9).

God did not choose some because they were good and others were evil, for Romans 3:12 says: "There is none that doeth good, no, not one." God did not elect some because the rest were sinful: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." God's selection was not made because some were willing and susceptible while others were stubborn and defiant. Luke 1:37 reads: "For with God nothing shall be impossible." Nor was it due to some being more

thians 12:8 says: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit." This explains why the Apostle said at the beginning of this chapter: "No man can say that Jesus is the Lord, but by the Holy Spirit."

Faith is given the elect when they are effectually called as an evidence of their election. Faith is fixed as a means in the decree of election: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). If faith is the moving cause of election, then the Bible would have man choosing Christ before He chose him. But Jesus said: "Ye have not chosen me, but I have chosen you" (John 15:16). These words from Christ reveal that His choice of them was not influenced by their choice of Him. Augustine well said: "I could never have asserted that God in choosing men to life had any respect to their faith, had I duly considered that faith is His own gift."

To say that God gives faith, and then elects us to salvation because as foreseen, is equivalent to saying that God saves and then because of that, elects us to salvation. This makes election needless and useless.

This theory of election makes a clean thing to come out of an unclean. In Job 14:4 I read: "Who can bring a clean thing out of an unclean? not one." Faith is a clean thing and the natural heart is an unclean thing (Jer. 17:9). Clean faith cannot come from an unclean heart for like begets like.

Arminian election says that one accustomed to do evil may do good. This is an impossibility. Jeremiah 13:23 informs us: "Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil." It is as impossible for the natural heart to originate saving faith as it is for a Negro to change his skin to white or the leopard to divest himself of his spotted robe.

Conditional election as held by Arminians say that one who is in the flesh can please God. Faith is pleasing God (Feb. 11:6). Until one is quickened by the Spirit, he is in the flesh. He is under the dominating power of the fleshly nature. Paul said in Romans 8:7-8: "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be; and they that are in the flesh cannot please God."

Arminians have imagined the theory of conditional election to avoid the doctrine of unconditional election which I believe. They believe my position denies the free agency of man. They do not like to think of some men as having been born into the world with no possibility of salvation. But their theory offers no better solution to this problem than mine. If, as they say, God foresaw those who would believe, He also foresaw those who would not believe. Then those whom God foresaw

would not believe are going to be lost. There is no possibility of their being saved. Even Arminians must admit this. Thus I might object to the Arminian scheme on the same ground that they object to preordination. Their position conceals the difficulty of some who cannot be saved from the ignorant.

God Cares For Us

(Continued from Page One)

most of that which God has blessed us with. The ants teach us, if we are ditch diggers, to dig the best ditch in the country. The ants, in fact, teach us to abide by the teaching laid down in the following poem:

"If a task is once begun,
Never leave it till its done,
Be the labor great or small,
Do it well or not at all."

We are admonished to live within our income and to look ahead so that we may be ready to face old age, ill health, or any other thing that may place a special weight upon our finances. Yet we must be cautious so that these things are not extended beyond their proper bounds; that is, we are not to be so involved in providing for the present and future that we have no time for our spiritual well being. A godly care, therefore, is a care that cares so long as our spiritual life is not interfered with. Distrustful care, on the other hand, is a care that interferes with our spiritual life.

The Lord's Disciples exemplified a distrustful care during the night they spent on the angry sea. The sea was extremely rough and it appeared that they would perish, but there was no basis for fear since the Lord, according to Matthew 14:22, had sent them out into the sea. You will recall that He came to them in the fourth watch of the night. We, too, can be positive that the Lord will deliver us in the fourth watch of the night, or sooner, if our being where we are is the result of His sending us. He will provide for us, even though it may appear at times that we should have given that twenty dollars to the church; however, we need not worry if we are heeding His command. He has sent us and we can be sure that He will come to our rescue if the sea becomes overwhelming.

One writer said, in essence, "When we see the storm approaching, it is not wrong to take in the sail, but it is wrong to gaze at the heavens with such fear and unbelief that we are weakened thereby, and thus weakened for the discharge of far more important duties."

"Therefore, I say unto you, take no thought for your life."

It is important to note; yea, very important to note who He is that is speaking to us. Our Saviour, the Lord Jesus Christ, says, "I say unto you." "I, your Lord and Master. I, the one who died to save you. I, the one who ever liveth to make intercession for" (Continued on page 7, column 1)

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intelligent and seeing the need. I John 5:20 says: "And we know the Son of God is come, and hath given us an understanding, that we may know him that is true . . ." God chose a people because it pleased Him to choose a people by His free grace.

Not Foreseen Faith

Arminians in an attempt to get around the doctrine of unconditional election say that God elected those whom He foresaw would believe the gospel and be saved. But this is not correct. If God elected those He foresaw would believe, He would have elected none. Romans 11:32 says: "For God hath concluded them all in unbelief, that he might have mercy upon all." God elected because He foresaw that man would never elect himself. Election is certainly according to the foreknowledge of God, but God foreknew man in unbelief, not in belief. If God had first foreknown that man would believe, then election was unnecessary, for salvation is procured by faith.

It is certain that God foresaw the faith of the elect, and it is equally certain that this was not the ground of election. Faith is the consequence that follows upon election: "And as many as were ordained to eternal life believed" (Acts 13:48). The reason why some do not believe is because they are not Christ's sheep: "But ye believe not, because ye are not of my sheep" (John 10:26). II Thessalonians 3:2 declares: "For all men have not faith." Saving faith is not a human product. It is "the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). This is why we read in Titus 1:1 of "the faith of God's elect."

If election was based upon the foreseen faith of the elect, then faith is not the gift of God. It is an exercise of the natural heart. This contradicts many plain passages which say the reverse. Philippians 1:29 informs us: "or unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Colossians 2:12 speaks of "the faith of the operation of God." I Peter 1:20 declares: "Who by him do believe in God." John 6:29 says: "This is the work of God, that ye believe on him whom he hath sent."

Faith is preceded by the quickening power of the Holy Spirit. Galatians 5:22 makes faith a part of the fruit of the Spirit. I Corin-

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PAGE SIX

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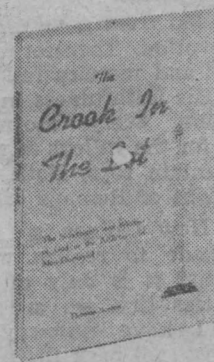
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God Cares For Us

(Continued from page 6)

you. I say unto you, take no thought for your life."

"Nor yet for your body what ye shall put on . . ."—Matthew 6:25.

Clothing and shoes have no lasting value, so why worry about such things? Why let such things have the uppermost position in our thoughts when spiritual things are a million fold more valuable and lasting? Why worry about the shell when the inner man is the important part of our being. Man's allotted days are three score and ten, or seventy years. Let's liken our lives to a gas gauge on a car. Let seventy years represent a full tank of gas and thirty-five years represent one-half of a tank. I am forty-four, so if I live to be seventy, I only have about one-quarter of a tank of life left. What does your gauge read?—It is to be remembered, however, that we may die before this day is through, or our Lord may return for us at any moment. Let us not, then, be overly concerned about the care of this physical body during the very short period that is left. Let us be diligent, first of all, in spiritual matters. The important thing in our lives is not whether or not we are clothed with satin, but whether or not we are clothed with the righteousness of Christ the Lord.

There is a tremendous lack of interest in the Word of God today and one of the main reasons for this ungodly condition is worldly care.

"... and the care of this world, and the deceitfulness of riches,

choke the Word, and he becometh unfruitful."—Matthew 13:22.

We are admonished in Philipians 4:6 to "be careful for nothing." The care that is here referred to is distrustful and distressing care. We are to care to the extent that we will do what we can, but we are to leave the results or the harvest of our labor up to the Lord. This is the procedure the farmer is required to follow after he has worked his ground and planted his crops.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."—Psalm 37:5.

"Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved."—Psalm 55:22.

"Casting all your care upon Him; for He careth for you."—I Peter 5:7.

God, in Matthew 6:26, admonishes us to "consider the fowls of the air" as an example of how He cares for His own.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

What can the "fowls of the air" teach us? They can teach us how that God cares for them even though they never sow, reap or gather into barns. There is an excellent example of God's tender care, for they receive their food direct from His hand.

"O Lord, how manifold are thy words! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season."—Psalm 104:24-27.

"He giveth to the beast his food, and to the young ravens which cry."—Psa. 147:9.

One can readily see from the above verses how that man has fallen from his original state. The birds have retained their dependence upon God. They are as they were in Eden, even though they have a far less reason to depend upon God than does man.

The solemn question which God asks in Matthew 6:28 is: "Why take ye thought for raiment?" People are what they are from within and not from without. Would we be so foolish as to judge the capability of a preacher by the manner in which he is dressed? We, in fact, should judge no man by his outward appearance. Clothing can be very deceiving. A man with the knees out of his pants may be proud and say, "I am glad that I don't wear a white shirt and tie like that other fellow." The proudest person may be the poorest or he may be the richest. It is to be remembered that God looks on the heart and not on the outward appearance.

We, in Matthew 6:28, are admonished to "consider the lilies." The lily is a beautiful flower and yet, according to Matthew 6:30, it is placed in the same class as the grass of the field. This is to say that the beauty of the lily is not a lasting beauty. It is like common grass that withers and dies. Why then should the lily be proud or vain? The lesson, then, that the lily teaches us is a very excellent one. We, if we

are good students of the lily, will learn that our life is as grass — that our beauty will soon fade away; therefore, don't let your affection be set upon it. The brightest eye will soon be dimmed and the fleetest feet will soon move slow and unsure.

"For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth, and the flower falleth away."—I Peter 1:24.

Let our affections, then, not be on the beauty of youth, but the beauty of holiness.

"Give unto the Lord the glory due unto His name: bring an offering, and come before Him; worship the Lord in the beauty of holiness."—I Chron. 16:29.

The beauty set forth in this verse is that which will not fade away. Its eyes will not grow dim or its flesh wrinkled.

We are admonished in Matthew 6:28 to "consider the lilies of the field how they grow; they toil not neither do they spin." How do the lilies grow? The lily is a glorious example of how God tenderly cares for all of His creatures. The lily, in the winter time, lies dead in the ground. It is covered with the frozen ground, therefore, it would appear that there would be no way for it to ever become tall and beautiful; yet, in the spring time it awakens from sleep and grows into a lovely flower, the beauty of which surpasses all the glory of Solomon.

"And yet I say unto you, that even Solomon in all of his glory was not arrayed like one of these."—Matthew 6:29.

We, then, are to be good students of the lily and learn well the lesson which it teaches us—the lesson which declares that the God who gives life and beauty to the insignificant lily will surely care for His beloved children.

Let us, then, learn to be diligent in what ever our hands find to do and trust our great God for the harvest. Let none, however, think that this message teaches that we are not to work. God, in fact, declares in II Thessalonians 3:10 that those who will not work (if they are able) should not eat.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

Three Revivals

(Continued from page one)

since that day when he spoke strongly in its behalf. I can only conclude that this man changed from the truths he once held about the church to the awful heresies he advocated and led his thing (like a church) into recently. But there were men and women — to be sure, only a few — in that organization who had drunk deeply at the fountain of truth in God's Word. They rose up to do valiant battle for the truth. What persecution followed. What a battle followed! These men and women were dealt with quite violently and unchristian like, but they could not and would not surrender the truth that was so dear to them. They stood like a rock, upheld by the mighty power of God. They stayed for awhile, hoping to salvage something from this organization (like a church). They learned from the lips of the man who started the organization that he started it himself, without any authority from any other church. It was, as he said, "his baby." He was honest with them and did not pretend any authority from another church.

So the head of this thing (like a church), prosecuted his open warfare against those within the group who believed in church authority and link-chain succession. He informed them that any disciple had authority to give the gospel and, if necessary, to baptize. And the war went on. Finally, these in the organization, who held to the truth had their

offices and their right to vote taken from them. They walked out, praise God, they walked out with head high, for having been true to God. They walked out, and left the thing (like a church). They then applied to the church pastored by our good brother, Wayne Cox, for organization as a true church of Jesus Christ. This church in Memphis, Tenn. sent their pastor with their authority, and these noble soldiers for truth in Gladwin, Mich. were baptized with a baptism that included the essential of authority, and were organized into a church. What a day it must have been. What a victory for truth against heresy.

While these saints were doing battle over church truth, a soldier in the southland was doing battle with the ABA over the doctrines of Grace. Brother Pound is a very fine and able expounder of the Word of God. He was pastor of an ABA church and a teacher in one of their seminaries. But God showed him, in the Bible, the truths of sovereign grace. He began to teach and preach them — and you guessed it — the battle was on. Soon this dear preacher saw that he must leave the ABA church he pastored. Where would he go, what would he do? Well, God had a place for him. A wonderful place in Gladwin, Mich. To pastor this church of saints who had come through the battle there. What a wonderful example of the working of our sovereign God is seen in bringing these saints to victory in church truth, bringing our Brother Pound to victory in Grace truth, and bringing them together to serve God, being brought together through TBE and its editor.

Well, it was my wonderful privilege to preach for these folk for a week. What a glorious time it was as we fellowshiped around truths held dear. Yet there was some sadness involved. I had preached in Gladwin twice before. I had friends there. We had fellowshiped sweetly together in days gone by. Now, alas, they would not even come and hear me preach. Well, I have not changed. I preach the same things I preached to them in 1968 and again in 1970. So, I must conclude that they have changed. They loved me and my ministry then. They would not hear me now. It is my prayer that others in this thing (like a church), will see the error they are in, will come out and obtain true baptism and become members of a true church.

I have spent much time on this part of my trip because of the peculiar circumstances involved and not because I think more of these folk than of the others I visited. Pray much for the great church and its noble pastor in Gladwin, Mich. We had a good meeting. We had some visitors for which we thank God.

A member of this church, Moe Zamarron, was so very kind as to drive me to Chesapeake, Ohio where my next meeting was held. We had sweet fellowship together on the trip and at the meeting in Ohio for two days. May God reward him for his kindness to me.

It was now my privilege to preach a week at the Mt. Pleas-

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ant Baptist Church. It was so good to see the hills again. Surely, God has greatly blessed those who are privileged to live among the beauty of mountain scenery. I had often secretly hoped that I could some day preach at this great church. I could not understand why my son was invited to preach there after he had been preaching such a short time, and I had to wait ten years to get there. That is, unless he had some inside pull. But now I was there. We had a great time of fellowship in the things of God's Word during this week. I don't know when I have preached to more unsaved people and seen more interest. It is my prayer that many of them may soon be saved by God's grace.

This church is pastored by one of God's tall men. A giant he is! Tall in doctrinal soundness, tall in purity of life, tall in evangelistic zeal and practice, tall in any and every way you look at him. I speak of my good friend, Willard Pyle. Truly, I have learned to greatly love him in the years I have known him. The fellowship was simply wonderful during this week. "Little Joe" came from Winston-Salem to visit with me (Ed. Note: Bosh! Bosh! He didn't come to see you at all. He had seen enough of your big fat belly in the years gone by. You know he was here to see Willard Pyle's slim, trim, beautiful daughter, Karen) for the week. It was good to have this time with him, not knowing when or how often (Continued on page 8, column 1)

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Three Revivals

(Continued from page seven)
we will be able to be together in the future. The many preachers who visited with us during the week were a great uplifting to my soul. I hesitate to mention them, for I know I will forget some. But I do deeply appreciate their presence.

It was so good of Brother Gilpin to visit with us for two nights of this meeting. Only God knows what he has meant to me and my ministry. I love him deeply and appreciate him beyond words. It was a real joy to visit Ashland, and to see the building of Calvary Baptist Church near completion. What a lovely building God has given these people to meet and worship in. Let us all pray earnestly that God will greatly bless this great church and its wonderful pastor as they move shortly into this beautiful auditorium, and begin a new phase of their glorious history.

I don't know when or if I have held a meeting where we had more visitors from more different churches, and more preachers visiting. I so say, God bless them

each and every one, and bless the churches of which they are members as He sees fit. God bless the wonderful Pyle family. God bless this noble and faithful pastor. God bless this great church.

I then traveled to Indianapolis, where I was met by my good friends of long standing, the Farnhams. Brother Medford Caudill was visiting with them. We had a fine breakfast and a short stay in the Farnham home. I have had many hours of sweet fellowship in the home of this fine pastor and his good wife. I place a very high value on their friendship. About noon, we went to the Wool's home — Nick and Susie — a wonderful Christian family — a good preacher and his good wife. Then these dear ones drove me to Windsor, Illinois where I was to have my third meeting of this trip. The fellowship was very good during the trip and during the evening meal, night service, and fellowship after service. May God richly bless these fine servants of the Lord.

Now, I was back for a second trip to Windsor, Ill., to the Windsor Baptist Church. These fine and hard-working people had built them a new meeting house

since I was last there, and a beautiful place it was. They must have spent many hours of hard work as they lovingly built a house in which to serve and worship their sovereign God. It was good to be back with this fine church. We had good services. I enjoyed preaching to them again the precious truths of God's Word. They are a fine and attentive lot. Better be on your toes when you preach here. They listen well and know much of God's precious Word.

It was good to have several visitors to this meeting. Some friends that I had known some time, and some I just then met. I do appreciate those who traveled far to add to our services and to my blessing by their presence. It was a pleasant surprise to meet Mike King the first night there, and to learn that he had just been called to pastor the Oblong Baptist Church which had recently had an article relative to their need of a pastor in TBE. He, his family, and some of the church were with us that first night. Pray for him as he begins this work there. I cannot name all who visited with us, as I would forget some to my embarrassment.

The pastor of this great church is Wayne Gregory. Here is a very fine young preacher, one who is sound. He is an exceedingly able preacher of God's Word. It was a joy to fellowship again with this dear brother. What a route he has traveled since we first met. He was then pastor of a SBC church in Alabama which was laboring diligently, and later succeeded in getting rid of him. He led in the establishing of an independent Baptist church near Milport, Ala., then moved to Windsor, Ill., where God has used him in the church there. It was a joy to fellowship him and his wife and family. We had a great time talking about the precious Word of God.

I greatly enjoyed these three weeks. It was my honor and my privilege. But, oh! how homesick I became as the days passed by. So, though these times were precious, I looked forward to returning to my family and to the great church in Tulsa which I am honored to pastor. I arrived home Saturday afternoon. It was a great reunion with a beloved family. To add to my joy, Will Bang and family was here and we had sweet fellowship for a few days before he departed to become the pastor of Landmark Baptist Church in Tucson, Ariz.

On Sunday morning, it was truly a spiritual delight to meet with my beloved people again. They treated me like returning royalty. It made me ashamed, almost of having left them for so long. Oh, it is good to be loved, even though we know we are not worthy of that love. I thank God for the love my people show for me here. May He enable me to be worthy to some extent of their love and to serve them well and faithfully. Pray for these three churches of which I have written. They are deserving of your prayer. Pray for the church here and for me and my ministry. If you are ever near one of these churches visit with them awhile and your hearts will be blessed. God bless you all.

Should You?

(Continued from page five)
simply because you will not come out of the heresy and false church!

Ninth — we partake of others' sins by toleration. The church at Corinth tolerated sin by keeping the man in their fellowship and the sin would have leavened the whole lump had they not done something about. When you tolerate evil and heresy, you are guilty along with the evil one and heretic!

Tenth — we partake in others' sins by association. A man may

be the newest member of a gang of thieves and may never have robbed anyone, but when the gang is caught he is alike guilty. You tell your children not to run with the wrong crowd . . . but then where do you go to church? No wonder our children and young people are losing confidence in parents!

These ways show the active manner in which we partake of the sins and the heresy of others, but now we will deal with the passive participation in which we join in with others and take part in their sins.

Passive Participation In Others' Sins

First, we partake passively by consent . . . this is of course an action of the mind and heart, but it is there that God judges our actions. Paul was guilty of the murder of Stephen even though he had not cast a stone (Acts 7: 57,58 and 8:1 with Acts 22:19,20). Would you give such consent to adultery and fornication? But, then by attending a false church and supporting a false ministry, you embrace spiritual adultery and fornication. Is spiritual adultery and fornication less important than physical? Can we embrace the teachings of the whore of Babylon and not a strange woman in this life and be found less sinful? I think not!

Second, we partake by silence! He who conceals a crime against society, renders himself a party to the crime. Especially is this true of preachers and teachers who do not present the truth and you join in with them by your membership, presence and tithes. The force of modernism today is seen in keeping the truth from the people. There is not so much error in all that is being said, but there is not enough truth being said. And, in a false church you are a part of this silence by your membership, tithes and presence.

Third, you partake by not administering punishment. Eli gave his sons precept and protest, and ought to have administered punishment. See how God dealt with him for this lacking . . . I Sam. 3:6 and 14. The best way you can administer punishment toward the evil doer in this day and age is by moving your membership and presence elsewhere!

Fourth, we partake of others' sins by withholding inquisition. Many times church members join a church without even knowing the teachings, the history, theology and origin of the church. This is an error and will lead to greater sins. A clear case is given in Joshua 7:1-22. All Israel was accused by God of doing that which Achan had done, because they knew there was evil, and they were not doing their job in searching out the evil and coming apart from it. When you find the evil heresy and retain your membership, presence and tithes in the church of heresy, you are like Israel about Achan's sins. You can separate yourselves in membership, presence and tithing.

Also, we sin ourselves or join in with others by preventing you!

them from doing their duty . . . as by causing preachers to fail and go into the world for a living because we will not support them, due to our membership in a false church and supporting a false ministry. Also, we cause them to become indifferent . . . soon they lose confidence in the saved people and become despondent. When, in the first place, if only a few more of God's people cared and would take a stand with them, they would not have to go into the world for a living and could give themselves over to the ministry of the Word, study and prayer.

We are all partakers of others' sins when we fail in any point or in any way to do our duty to prevent the sin and heresy. Let us all smite our hearts and say . . . God be merciful to such miserable sinners!

What Can You Do?

First, you can pray for God's leadership! Second, you can seek out and join a true church and ministry. Third, you can support that church and ministry with your tithes and offerings. You should join the true church which is closest to you NO MATTER THE SACRIFICE OF DISTANCE AND EXPENSE! You can attend that often, once or twice a month. But if you are unable to attend that often then you can take the tape ministry of your church and play the tapes each Lord's Day and hold services in your home. By doing this you may become the means under God of starting a mission work and then seeing a solid church develop in your community.

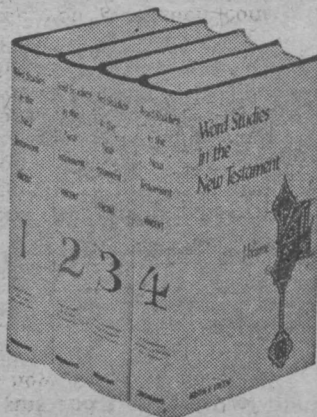
But, you should join a sound church, tithe into it and support it no matter the distance and the sacrifice. Oftentimes the only

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thing which is needed to support a fulltime pastor is two or three more families. Most of our preachers are well qualified, but are kept from the God-called work because church members are unwilling to do what is right! This is a terrible judgment indeed!

It is time that God's people become particular in their church membership and their ministry. They need to heed where they go, who they hear, and who receives their tithes and offerings. If you will do what is right, then many of our sovereign grace, sound Baptist churches will no longer be small churches, but will grow and develop into a good sound church, with a good sound ministry, visitation program and mission program, and do the work which glorifies God the most.

But, the answer is with you — church members — you are the reason that most of our ministers, they who have stood for the truth, have small and weak churches! But, what are you going to do about it? Now, the question and answer belongs to you!



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