

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1766

It Doesn't Pay To Attempt To Defy God As Others Have

ELDER FRED T. HALLIMAN, NEW GUINEA MISSIONARY

Dear Friends:

Greetings to each of you, and trusting that God is richly blessing you as you serve Him in that part of the world. I am enjoying the blessings of our sovereign God and feel highly honored to be able to serve Him here on this field.

Two Men That Tried To Defy God

One of these men all Bible students are well acquainted with, at least with the history of him. An account of him is to be found in the book of Daniel. Nebuchadnezzar, Babylon's mighty monarch had made many successful campaigns, and obtained great glory. He was the head of the mightiest kingdom and ruler over the greatest city then in the world. But his riches and his fame, his treasures and his power could not preserve his peace of mind. His many and well-appointed guards and numerous armies could not keep him from being terrified by dreams.

God had elevated him to this high position. Read Daniel 4:32. However, in spite of the warnings of a man named Daniel, one day Nebuchadnezzar was heard to say, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power . . ."

Because of his failure to recognize the power of, and give honor to, a sovereign God, Nebuchadnezzar was brought down to the level of an ox. The higher one soars in his pride the harder will be the fall. Nebuchadnezzar must have hit bottom with a great thud.

While this great monarch fell

into the great sin of pride and was lowered to the rank of a grass-eating beast for seven years, he was heard to say after his understanding returned to him, "I blessed the most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing, and He doth according to His will in the army of heaven, and among the inhabitants of the



FRED T. HALLIMAN

earth, and none can stay His hand, or say unto Him, What doest thou?" Dan. 4:34-35.

The second man that I have in mind none of you have met personally or have read very much about, however, you have heard of him briefly and he is still living today. He is a New Guinea native and his name is Yoti.

Earlier this year I had an article in THE BAPTIST EXAMINER, relative to Yoti and to save repetition I will only briefly out-

(Continued on page 7, column 1)

Further Exposition Of Epistle Of James

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

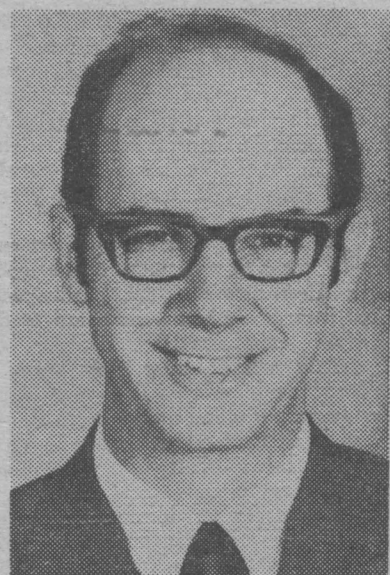
"Let the brother of low degree rejoice in that he is exalted." — James 1:9.

A person of "low degree" may, at various times, find himself despondent over his condition. He or she may feel that all is against them and that they can hope for only more of the same; however, the verse before us teaches that the "brother of low degree" should find ground on which he can rejoice; that ground being that he has been exalted to the very high position of being a child of God. Let him take heart in view of the fact that he is heir to a royal kingdom where there is food and to spare, and where taxes will never come due, and where his clothes will never become thread bare.

It is important to note that our text does not say for the brother of low degree to boast, but the passage admonishes him to rejoice. His boasting must be excluded because his exaltation is entirely the result of God's grace.

The brother of low degree and the brother of high degree are

traveling toward the same city. The brother of low degree may be driving an old car and the brother of high degree may be driving a new Lincoln, but they



WILLARD WILLIS

both have the same destination before them; therefore, let the brother of "low degree" keep his mind on the destination rather than his car or his present cir-

cumstances. It was true of Abraham,

"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10.

Let's suppose there are two young men in a family. One is poor and the other is rich. Let's suppose that their dad has promised each of them one million dollars when they reach the age of thirty. The "brother of low degree," in such a case, would have more to rejoice over than would the brother of high degree, in view of the fact that his need is greater.

I, when I was a boy, was exalted to the mountain tops when I received an ice cream cone. The reason being that we seldom had any ice cream. A boy who has all the ice cream that he can eat can never experience the enjoyment that was mine. I recall when electricity was first installed at our

(Continued on page 6, column 3)

In The Light Of God's Word, Is Bobbed Hair Right Or Wrong?

By ROY MASON
Aripeka, Florida

Of course, if we were not accustomed to rush in "where angels fear to tread," we would not deal with this question. But it is our habit to preach, speak and write on anything and everything of a religious nature that



ROY MASON

needs to be dealt with, therefore we offer a few words on the subject just announced.

Very frequently we have women to ask the question asked above. The question is manifestly not a question as to whether or not the editor personally admires bobbed hair. The question concerns the right or wrong of bobbed hair from the standpoint of the teaching of God's Word.

(Continued on page 8, column 3)

Bro. Wilson Tells Of Some Heavenly Days On Earth

By JOE WILSON
Tulsa, Oklahoma

It was my recent privilege to experience a time of great blessing in a meeting in Bristol, Tenn. I was honored to be the guest preacher at a series of special services at the New Testament Baptist Church, which is pastored by Brother Dan Phillips. It is always an honor and privilege to



JOE WILSON

be invited to speak, one time or many times in a true church of the Lord Jesus Christ. This church has a special place in my heart for many different reasons.

This church is pastored by Dan Phillips. I consider this man to be one of the finest preachers and men on the earth today. I have known him for many years, even before he was called to preach. I have been greatly blessed by many precious hours of fellowship with Brother Dan. I have supposed that he is my closest preacher friend upon this earth, unless I except "Little Joe." Surely, God has blessed Dan with a great knowledge of the truths which readers of TBE hold dear. Dan is a very able expounder of these truths. Dan has come to be known and greatly loved by

many who read these pages, and they will testify highly of his Christian character, his humility, his soundness, and his preaching ability. So, of course, it was a joy to be with this brother preacher once again. Few men are more devoted supporters of TBE than Brother Phillips. He sent me my first subscription to the paper many years ago, and I will always appreciate him for that along with many other things. I would that all who profess to believe in the truths for which TBE stands would support the paper as he does.

Then, it was in a week's meeting in this church, shortly over nine years ago that I met Katie. Katie has been such a blessing to my life and my ministry, that I will always appreciate this church, for God used it to bring us together. I went to Bristol for a week's meeting, and she captured my heart and would not let it go. We have had nearly nine years of happy married life, and serving God together since that time.

(Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE DEVIL'S GOSPEL"

"And the serpent said unto the woman, Ye shall not surely die." Gen. 3:4.

I think most of you are conscious of the fact that the Devil has blinded us in order to keep us from believing on Jesus Christ as Saviour. I have preached that from this pulpit all these many years. I imagine most of you would agree with me today, and would believe that, because it is taught within the Word of God that the Devil has blinded the unsaved so as to keep them from

believing the gospel of the Lord Jesus Christ. As proof of this, we read:

"In whom the god of this world HATH BLINDED the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4.

The "god of this world" that is spoken of in this text is the Devil, and it says that he "hath blinded the minds of them which be-

lieve not." Every unsaved person today has been blinded by the Devil. The Devil has a blindfold over your eyes to keep you from seeing the Truth as it is revealed in the Word of God.

In addition to that, the Devil has his gospel. Not only does the Devil have a blindfold over your eyes to keep you from seeing the truth, but he also has his gospel which is, in itself, a definite perversion of the Gospel of the Lord Jesus Christ.

(Continued on page 2, column 1)

ways held to the doctrine of unconditional election.

Our early progenitors, the Paternines, Waldenses, Albigenses and Ana-baptists, taught sovereign selection. The two most famous Baptist Confessions of faith, the Philadelphia and the New Hampshire, are predestinarian in nature. The leading Baptist men of the past three



MILBURN COCKRELL

hundred years held to unconditional election.

Such Baptist leaders as John Gill, Charles Spurgeon, Andrew Fuller, Abraham Booth, John Bunyan, Robert Haldane, John Clark, J. M. Pendleton, B. H. Carroll, W. A. Jarrell, John Broadus, Augustus Strong, J. W. Porter, Alvah Hovey, R. A. Venable, J. B. Moody, E. Y. Mullins and J. P. Boyce held to the doctrine of election.

Any student of history knows sovereign grace Baptists are the real Baptists. Arminian Baptists are dissenters and innovators. Their historical lineage goes back to John Smith of England. In reality they are not Baptists. Only sovereign grace Baptists

(Continued on page 5, column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Bro. Mike King Is Ordained To The Gospel Ministry

On November 4, 1972, Brother Mike King was ordained to the gospel ministry by the Mansfield Missionary Baptist Church, of Mansfield, Ohio, Oscar B. Mink, pastor. Five churches were represented in the service.

Brother King had been observed by the church for an adequate time and did convince her of his call and qualifications for the ministry. The church called for the ordination of Brother King on October 2, 1972, and scheduled the service for November 4, 1972. Brother King and his family's Godly deportment, plus the demonstration of God given ability in a preaching and teaching capacity from the pulpit, was sufficient examination for the ordaining church. However, for the benefit of the visiting churches, and for edification of the home church, Brother King was publicly examined as to his doctrinal beliefs. Brother Gene Thurston, a member of the ordaining church, interrogated the candidate. After the examination, Brother Ceibert White, pastor of the Craigsville Regular Baptist Church, Craigsville, W. Va., was called to deliver the ordaining message, and charge to the candidate. The answer given by the candidate to the doctrinal questions, coupled with the message by Brother White was the means of erasing all thoughts from the minds of those present, except the thoughts

of Heaven itself. The ordaining church then asked for motions and a vote to declare Brother King a God-called, Scripturally ordained New Testament Baptist Minister of the Gospel of the Lord Jesus Christ.

A joyous and unanimous vote was rendered by the church. A call for the laying of hands on the candidate was given to the approving Brethren. Following the laying on of hands, Brother King was presented to the church by Pastor Mink, as a doctrinally sound Baptist preacher.

A fellowship dinner followed the official services. Brother King had, prior to the ordination service, been extended a call by the New Hope Missionary Baptist Church, of Oblong, Illinois. The call was accepted by Brother King, and he is now shepherding that Blessed flock. Brother King desires the prayers of the Lord's blessed few, concerning his Divine and awesome assignment, that of pastoring one of the Lord's churches.



"The Devil's Gospel"

(Continued from page one)

WHAT THE DEVIL'S GOSPEL IS.

My text declares, "Ye shall not surely die." That is a false good news for the sinner. The gospel means "good news," but this is a false good news, for it says, "Ye shall not surely die." That would be good news to the sinner if it were true. If it were only true, what a blessed thing it would be, but it isn't. It is a false good news. It shows us what the gospel of the Devil is. His gospel is a definite denial of everything God has said within His Word. His gospel is a definite denial of the gospel of grace that Jesus Christ has died for our sins.

The Devil's gospel is an ancient gospel. There isn't anything new about it. It is just as old as the Bible. When the Devil says, "Ye shall not surely die," he is scoffing, mocking, and denying what God said.

Beloved, I say to you, it is nothing new for the Devil to scoff, mock, and deny what God said. Men do it today, but the Devil did it back in the early chapter of Genesis, in the Garden of Eden.

I say that the gospel of the Devil is an ancient gospel. Jesus said:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."—John 8:44.

Don't tell me, beloved, that this idea of scoffing at the things of the Lord and denying what God has said is anything modern. This false good news that the Devil has given the world, whereby the

West Griffin Church Announces Annual New Year's Services

Dear Brother Gilpin:

Greetings in the name of our Lord Jesus Christ. I hope that this letter finds you and yours doing fine.

I am writing relative to special New Year's services to be held here in Griffin December 29-31.

Brother Joe Wilson and Brother Milburn Cockrell will be the guest speakers.

The title of the program will be "Things To Come."

The Friday and Saturday services will begin at 7:30 p.m. The Sunday services will be at regular time, except for the Sunday evening service which will start a little later because we intend to go right on up to the New Year.

Brother Cockrell will preach on "Definitions of Bible Doctrines," "From the Judgment Seat of Christ to the Marriage of the Lamb," "The Tribulation Period and Nations in Prophecy."

Brother Joe Wilson will preach on "The Rapture Question," "The Rapture In Relation to the Tribulation," "Will There Be a Millennium and the Eternal State."

If possible please announce this in The Examiner.

May God bless you. We are praying about your operation.

—Bro. Gordon Buchanan

Devil says, "Ye shall not surely die," there is nothing new about it. It is an ancient gospel.

Down through the years, as I have read history, I have found many an individual who has denied the truth of God's Book. I have found many an individual who has mocked and scoffed at the things of the Lord. I say, beloved, the Devil's gospel is an ancient gospel. It is as old as creation, because back in the Garden of Eden after creation, we find the Devil preaching it, when he says, "Ye shall not surely die."

The gospel of the Devil is a plausible gospel. It is so plausible to the carnal mind. People say, "Will God punish forever? Would a loving God damn a soul in Hell?" How many times in my ministry have I come in contact with some individual who said, "I don't believe that part of the Bible. I don't believe that a loving God would damn a soul in Hell." The Devil's gospel is such a plausible thing that the world at large says, "Oh, no; a God of love surely wouldn't damn a soul in Hell."

A man said to me just a few days ago, "Would a loving father send his child to Hell?" I said, "No, sir; but remember, you are not God's child if you go to Hell. Just remember, God doesn't send His children to Hell. He sends the Devil's children there."

I say, beloved, this is a plausible thing. It just seems like it must be right. Surely God would not damn one in Hell. Surely God wouldn't punish a person forever. Surely God wouldn't send a man to Hell. As a woman said to me, "God would think twice before He would damn a man like my husband." I tell you, beloved, it is plausible. I admit that her husband was a good man, and I admit that he was a man of extreme morality, but I tell you, morality won't save anybody, and God will damn every individual who fails to believe on His Son as a Saviour.

When the Devil said to Eve, "Ye shall not surely die," that was a plausible thing. Today when a preacher says, "God won't send you to Hell; a loving God won't damn a soul in Hell," it is plausible, but it is a lie just the same. It is the Devil's false good news.

I'll go further and say that the Devil's gospel is a lying gospel. Either the Devil lies or God is a liar, Jesus Christ is a liar, and the

Bible is a liar. I say that reverently, one or the other is true. Either the Devil is a liar when he says, "Ye shall not surely die," or else God lied, Christ lied, and the Bible lies, because God, Christ and the Bible all teach the same, that the man who dies without Jesus Christ will go to Hell. The Devil says, "Ye shall not surely die." God says, "Though hand join in hand, the wicked shall not be unpunished."

This gives you some idea then of what the Devil's gospel is. It is a false good news. It is an ancient gospel. It is a plausible gospel, but it is a lying gospel. Could I describe it any better? Are there any other adjectives that I might bring to bear upon it? I know of none. The Devil's gospel is plausible. It is ancient, but it is a lie. What he has to offer is false good news.

II

WHAT THE DEVIL'S GOSPEL DOES.

The Devil's gospel surely comforts the wicked. What a comfort it is to the wicked man to know this verse of Scripture where the Devil says, "Ye shall not surely die." Then I turn to God's Word and read:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. 8:11.

This verse says that because God doesn't cut you off right now — because God lets you go on — because God allows you to continue on in your sin, therefore the heart of the sons of men is set in them to do evil. They go on and do evil just because God hasn't cut them off right now.

Beloved, what does the Devil's gospel do? It comforts the wicked.

Evolution is a comfort to the wicked. Evolution says we didn't fall down, but we have evolved up. Evolution is a part of the Devil's gospel. Evolution teaches that we are evolving constantly rather than what the Bible says about them falling in sin.

Modernism teaches the same thing. Modernism says, "You don't need God. God is dead. You don't need Christ. Do the best you can. Ye shall not surely die."

It is amazing how many letters I have received through the years from men of the modern caliber — men of the modern mind, in which all of them are saying this, that modernism, which is a denial of everything that the Bible teaches, will make you better. That comforts them. It makes a wicked man feel good to hear about evolution, because evolution says, "Ye haven't fallen, as the Bible says; you are constantly in a state of evolving." It makes the unsaved man feel good when a modernist says, "What the Word of God says about Hell and the supernatural is all false." It is comforting to the wicked.

Bob Ingersoll was an evolutionist. He was an infidel. One night, he was preaching his theory of evolution and his denial of the Word of God. One fellow stood up in the back and said, "Make it strong, Bob, there's a lot of (Continued on page 3, column 1)

The Kind Of Baptists We Should Strive To Be

MEDFORD CAUDILL
Hanover, Michigan

The name Baptist at one time was limited to a group of churches who basically held the same doctrine and practices. Today, however, this name has been appropriated by groups as far different as the so-called "primitive Baptists" all the way to the ultra arminian "Bible" or "Community" churches which have been changing their name to Baptists by the hundreds. Many people ask then, "Just what kind of a Baptist are you?"

In brief we are Independent, Bible Believing, Calvinistic, Old Landmark, Missionary Baptists.

Independent. We do not belong to any convention, association, mission board, or denomination.



MEDFORD CAUDILL

We believe a local church is to conduct its own affairs without any outside interference.

Bible Believing. We accept, as true Baptists always have, the Bible as our only rule of faith and practice. It stands alone above any creed, covenant, or confession of faith. We are bound by it and it only.

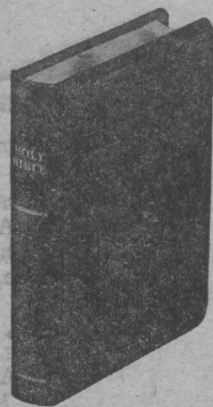
Calvinistic. We hold to the doctrines of total depravity, unconditional election, limited atonement, and the eternal security of the believer. We make no apology for these. They are what God's word teaches.

Old Landmark. We believe in a chain link perpetuity of Baptist churches from the time of Christ, who founded the first Baptist churches, and they only are commissioned to preach the Gospel, baptize believers and carry out all things the Lord has commanded.

Missionary. We believe the Lord has instructed us to go into all the world to preach the gospel. Therefore, we believe it our duty to personally witness to as many people as possible of the saving grace of God, as well as to support missionary preachers in order to enable them to go to (Continued on page 5, column 3)

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Rev. ch. 2, 8.
Rev. 7.
2 Tim. 4, 8.
Mt. 26, 27.

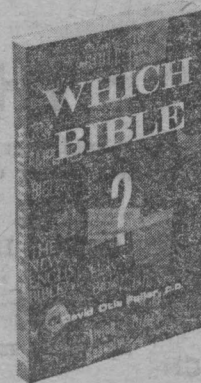
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I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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THE BAPTIST EXAMINER

NOVEMBER 25, 1972

PAGE TWO

"The Devil's Gospel"

(Continued from Page Two)
us fellows depending on you."
That was right. It would be a mighty pleasant thing if what Ingersoll taught and what Tom Payne taught — it would be a mighty pleasant thing if what those men taught were true. Certainly men will say, "Make it mighty strong; there's a lot of us depending on it," because the Devil's gospel comforts the wicked.

If you are unsaved, that is what the Devil wants. He wants you comforted. He doesn't want you to realize that you are a depraved sinner. He doesn't want you to realize that there is no hope for you outside of Jesus Christ. He wants you to think that because you are a good moral, decent, law-abiding individual you are all right. I tell you, the Devil's gospel is a comforting gospel. It comforts men in their sins.

I remember going into a grain mill on the Cumberland River, years ago, when I was just a boy. The noise of that mill was such that I couldn't hear anything at all. I was talking to the miller afterwards and I asked him if the noise didn't bother him. He said, "What noise? I'm used to it. I think nothing at all about it. It just lulls me to sleep."

I think that is true of the unsaved. I think the Devil's gospel just lulls you to sleep. It just sort of comforts you to such an extent that there may be a God, but if there is, He is so far removed. Maybe there was once a God, but He is dead now. He is not concerned about you. The Bible is old-fashioned and the idea that Christ died for you is barbaric. "Forget about all that," the Devil says. He just lulls you to sleep. You get to the place that you don't even notice what is being said from the pulpit when a man of God tells you the truth concerning the gospel of Jesus Christ. I say, beloved, the Devil's gospel is a comforting gospel to the unsaved.

The Devil's gospel not only comforts men; but it encourages men in their sin. It encouraged Adam and Eve. Right away, Eve believed what the Devil said. She partook of the fruit of the tree that was forbidden of them. She took it over and gave it to Adam, and Adam did likewise. Don't you see that the Devil's gospel not only comforts the wicked, but it encourages men in their sins? It surely encouraged Eve to sin. It surely encouraged Adam to sin. Mark it down, the Devil's gospel will encourage you to sin today. If there is no God, if there is no Bible, if there is no Christ, if the death of Jesus Christ is all a falsehood, then why not sin? I say, beloved, the Devil's gospel not only comforts the wicked, but it encourages men to sin.

The Devil's gospel denies God's Word. God had already said, "Ye

shall not eat of every tree of the garden." The Devil comes along in his wake a decline of morals, and denies it, for the Devil said, "Ye shall not surely die." Notice, the Devil's gospel denies God's Word. The Devil's gospel says that God lied.

A few years ago, I went to Griffin, Georgia to organize a church there. That was just at the time when Mr. Altizer of Emory University had made that blasphemous statement that God is dead. It had struck the newsstands a week or two prior to that, and everybody was talking about it. In the plane, as I flew down from Huntington to Atlanta, the stewardess found out that I was a preacher. I don't know whether I was reading my Bible or how she knew it, but she asked me what I thought about Professor Altizer's statement that God is dead. I said, "If Professor Altizer was right in what he said, then God lied when He wrote this Bible, for God said, 'Ye shall die.'"

Mark it down, beloved, every man that dies outside of Jesus Christ physically, is going to die eternally in Hell. He is going to be punished for his sins. The Devil's gospel says, "No, that isn't so." The Devil's gospel denies the Word of God. How many people I have come in contact with in life who have denied the teachings of God's Word.

The Devil's gospel also causes men to persevere in sin. If you accept the Devil's gospel that "ye shall not surely die," then you will persevere in sin. Believing the gospel of Jesus Christ has just the opposite effect, but the Devil's gospel will cause you to persevere. It will divert your mind from the thoughts to eternity and will cause you to persevere in your sin.

III WHAT DOES THE DEVIL'S GOSPEL LEAD TO?

The gospel of Jesus Christ leads you to Heaven. The gospel of Jesus Christ leads you to a life of salvation. It leads you to a life of service. But what about the gospel of the Devil? Beloved, it leads you to a position of thoughtlessness so far as God is concerned.

Adam was a good example. When the Devil said, "Ye shall not surely die," immediately Adam took a position of thoughtlessness toward God. God had already said, "Ye shall die," but the Devil said, "Ye shall not surely die." Adam believed the Devil and the result was that Adam took a position of thoughtlessness so far as God was concerned.

The Devil's gospel leads to the transgression of God's law.

Bob Ingersoll called himself an infidel. Today, men call themselves modernists, free-thinkers or men of the intellectual caliber. They are all the same class; they are all infidels.

Bob Ingersoll lectured around over the country and every place

that he lectured, there followed in his wake a decline of morals. I heard Ruben Torrey say that he went to hear Bob Ingersoll in Chicago, in which Ingersoll made it clear that there was no God, that God was a figment of imagination and just a mental thought that you have. He said he heard Bob Ingersoll make that statement over and over again in one of his lectures in Chicago. He said there was a group of medical students there from one of the universities in Chicago and when the lecture was over, those medical students walked arm in arm from the lecture to the red-light district in the city. If one is only a beast, he'll live like a beast.

I tell you, beloved, the Devil's gospel leads to a transgression of God's laws. If there isn't any God, why worry about His law? If the Devil's statement, "Ye shall not surely die," is true, then go on and sin. Live any kind of life you want to.

The Devil's gospel also leads to a dislike of God's presence. Look at Adam. He believes what the Devil says and he sinned. When he sinned, then he hid from the presence of the Lord. I can see Adam now with his fig leaf

different life from what they had before. She is going to bear children in pain. Prior to that time, there had been no pain attached to childbirth. Now she is going to bare her children in pain. Adam is going to work. He has been working, but now he is going to earn his bread by the sweat of his brow. I can see them as they walk wearily down the road away from the Garden of Eden. They are cast out of the Garden of Eden. What is the end of the Devil's gospel. It means separation from God. When I see them walk down the road from the Garden of Eden and turn their backs upon it forever, with that flaming sword there turning in every direction to keep the way of the Tree of Life, when I see that, I say, "That is what the Devil's gospel leads to — separation from God."

Beloved, that is what the Devil's gospel will lead to so far as you are concerned. Do you realize that the Devil's gospel is going to lead you to be separated from God eternally? Listen:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

You don't go into the lake of fire willingly and voluntarily. You are cast there.

Several years ago, at the penitentiary in Ohio, they were putting a man to death, and a newspaper man was laughing. He said, "Listen, man, this is no laughing matter." He went berserk about that time and jumped up from the chair that they were trying to strap him in. Some four or five men had to drag him back and hold him when they strapped him in that electric chair.

Beloved, men don't go to death willingly. No man goes to Hell willingly. Adam was cast out of the Garden of Eden and the wicked are cast out from the presence of God. Yes, the Devil's gospel ends in separation from God.

The Devil's gospel also ends in a shameful nakedness. Look at Adam and Eve. They are shamefully naked. Up to that time they hadn't known what it was to wear clothes. Up to that time Adam and Eve had known nothing but a covering of the Lord. Now they are ashamed of their condition and they make fig leaves for themselves. The Devil's gospel, I say, led to a shameful nakedness on the part of Adam and Eve.

You can be certain of one thing, that billions — yes billions of people will see their naked unrighteousness on the judgment day. You are either going to have to be clothed in the righteousness of Jesus Christ or else you stand naked in God's sight. If you are unsaved, you are going to stand naked in the sight of God on the day of judgment.

The Devil's gospel leads to incurable misery. Look at Adam and Eve. They are put out of the Garden of Eden. They are incurable, miserable. They couldn't get back. From that time down to this, as a result of believing the Devil's gospel, all the descend-

ants of Adam and Eve have had incurable misery.

Luke tells us about a rich man and the poor man. It says concerning the poor man that he died and was carried by the angels into Abraham's bosom. He had dogs to lick his sores here in this world, but he had angels to carry him home to Glory. It says that the rich man died and the next thing it says was that "in hell he lift up his eyes, being in torments."

If that had happened here in Ashland, there would have been a big story about the rich man. Of course, somewhere in the classified ads you might have found a paragraph about Lazarus, that he had died. The rich man would have had his picture on the front page. They would have had an article telling about the preacher, the mourners, the flowers that were sent, and the whole thing would have been written in a flowery manner. But when God tells the story, He says that the rich man died, and "in hell he lift up his eyes, being in torments."

I tell you, beloved, the next thing after death for an unsaved man is Hell — incurable misery. That rich man said, "Let Lazarus dip the tip of his finger in water. It would cool my tongue if I could get just one little drop." But the answer is "No." The poor man is comforted and the rich man is tormented. Incurable misery!

Then the rich man prays and says, "I can hear my five brothers. They are hot-footing the road of vice. They are on their way to this place. Send Lazarus back to stop them. If he can't bring me a drink of water, at least let him go and tell my brothers not to come to this place." Again, the answer is no. Incurable misery! There wasn't a request granted that this man prayed. Talk about misery, this rich man had it; and it was incurable. There wasn't any cure for it.

CONCLUSION

Lost one, I would appeal to you this day. I would appeal to you from this standpoint: the Devil has his gospel and you have been believing it. All these many months and years, you have been believing the Devil's gospel. It is going to take you to one place — a place of incurable misery. I would ask you to turn your back upon this and to believe the gospel of Jesus Christ.

What is the gospel of Christ? Listen:

"Christ died for our sins according to the scriptures."—I Cor. 15:3.

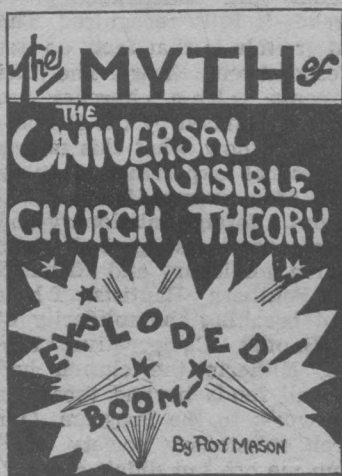
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"Thanks be unto God for his unspeakable gift."—II Cor. 9:15.

"For by grace are ye saved (Continued on page 5, column 5)

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coat on. I can see Eve with her fig leaf aprons. I can see them as they peer out from behind the trees in the Garden when they hide from the presence of God. Beloved, the Devil's gospel caused Adam and Eve to dislike God's presence and they hid themselves from the presence of the Lord.

There is a day coming, so the Bible says, when men are going to try to hide themselves from the Lord. No man will ever be able to do so, but the Bible says that that day is coming when men are going to try to hide themselves from God. Listen:

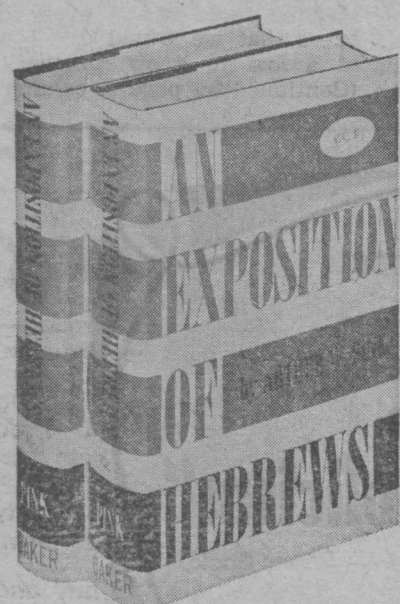
"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:15-17.

Adam tried to hide himself from God. Why? The Devil's gospel caused him to dislike God's presence. Likewise, one of these days, sinners are going to try to hide from God, all to no avail.

IV

WHAT IS THE END OF THE DEVIL'S GOSPEL?

The Devil's gospel ends in separation from God. Adam was cast out of the Garden of Eden and was separated from God. I can see Adam as he and his wife turned their backs on the Garden and walked wearily down the road. From that time on, Adam and Eve were going to have a



An Exposition of Hebrews

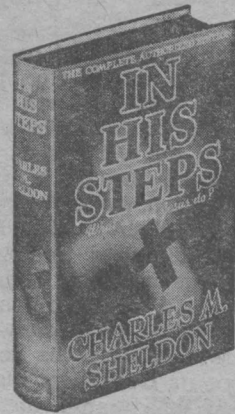
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THE BAPTIST EXAMINER
NOVEMBER 25, 1972
PAGE THREE

The Baptist Examiner

FORUM

"Just why do you think Conventionism is wrong? What can I and others do about the Southern Baptist Convention to get out of it? If I withdraw as an individual member, where could I go to church?"

**AUSTIN
FIELDS**

**PASTOR,
ARABIA BAPTIST
CHURCH**

610 High Street
Coal Grove,
Ohio



Conventionism is wrong in that she tries to do the work which the Lord gave to His church. After creating His body (Baptist Church), the Lord left the keys (authority) in the hand of His church telling her these words, "Whatsoever thou shall bind on earth shall be bound in Heaven; whatsoever thou shall loose on earth shall be loosed in Heaven."

—Matt. 16:19. Brethren, the Lord was not speaking to conventionism for it was not in existence at that time. Thus, the commission or authority to make disciples, baptize and teach them the all things was given only to the church, and conventionism is definitely wrong in assuming she has the God-given consent to carry out the work of the Lord.

A group of men meeting together declaring their purpose to work for the Lord without the sanction of a true church has no more authority than did Martin Luther, who founded the Lutheran church, or any other man has for establishing churches and teaching them. If conventionism can do the work the Lord gave to His church, then to be consistent, I must need contend that Martin Luther or any other man could start a church and do mission work without being affiliated with the Lord's church.

The Holy Spirit has repeatedly told us that He would lead the church into all truth, and then He assured the church that He would dwell with her unto the end of the age. I am aware that the Spirit dwells with each regenerated person in the form of a new nature, but as the Comforter. He (Holy Spirit) abides only in the church which Jesus created.

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" John 14:17.

Conventionism cannot make the claim that she is being led by the Comforter in sending out missionaries and establishing churches for the Lord gave the Comforter only to His church. On Pentecost, the Lord fulfilled the promise of the Comforter which He said, "Shall be in you." Conventionism does not recognize the local church, thus it does not acknowledge the authority of the Spirit as He leads each true church in paths of righteousness for Christ's sake.

"Neither as being lords over God's heritage, but being ensamples to the flock" I Pet. 5:3.

This verse expressly forbids that any one lord it over God's heritage for Christ is her (Baptist church) Lord. But in convention churches, the board dictates what the church shall teach as to her Sunday school (quartermen). She also controls the missionary work of the churches by sending out missionaries without consulting the church. Not only is this true in missionary work, but in some cases, it controls the pulpit. Conventionism demands that pastors be a graduate of her seminaries. In this manner, it

controls the church, and this is a grievous error.

The way out of conventionism is to take up the cross and follow Jesus, and by that, I mean to be a contender for the whole counsel of God. This will cause one to separate himself from false doctrine and search for a church which is contending for the truth and ask for membership that you might worship in spirit and in truth. I have heard some try to argue that it is best to stay with conventionism and try to teach them, but the Scriptures command God's people to be separate from evil. Thus, my advice would be to immediately separate yourself from conventionism.

If there is no true church near you with which you can affiliate, then I would suggest that you follow the procedure of those in Macedonia who cried out, "Come over and help us." It may be that the Comforter will lead a true church to send someone to assist you in establishing a true church in your area.

**JAMES
HOBBS**

Rt. 2, Box 182
McDermott, Ohio

**RADIO SPEAKER
and MISSIONARY**

Kings Addition
Baptist Church
South Shore, Ky.



There are many reasons why I cannot have anything to do with the conventions. The main reason, of course, is because they have no authority.

We know that the word for church is 'ekklesia' which means a local assembly. In every reference of Christ dealing with an organization it is always to the church (the local assembly). "... Christ also loved the church, and gave Himself for it." (Eph. 5:25) We are told that He is the head of the church. (See Eph. 5:23) The church was given instructions to exercise discipline and control over its members. The church was given the commission to go forth and preach to the lost, baptize the saved, and teach the saved to observe God's commandments. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20)

The church is a special organization given to us by God the Son when He was on earth. He started the church, gave it power, and a job to do. Whenever we try to do this job through a man-made organization we are saying that we do not believe that His church has the power to do it. All conventions are direct challenges to God's sovereignty. When you depend on a convention you are removing the commission from its God-given place and giving it to a man-made organization. This is dangerous. If God had intended for the local churches to organize and form conventions, He would have instructed us to do so. He did not intend for us to do so because to do so would remove our dependence on Him and place our trust in the organization.

If you are a member of a convention church, your tithes and offerings are being used to support schools who have modern-

istic and Arminian teachers. Your money is used to support many missionaries who do not stand for the truths of sovereignty, and, of course, it is used to build up the convention itself.

If I were a member of a convention church, I would have to try to find an independent Baptist church and join it. I could not stay in such an organization.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**

Arlpeka, Florida



Great religious groups are bound up in and constitute what is called "Denominations." Some of these are frankly and openly hierarchical organizations, in which local churches and pastors are dominated by the "higher ups." Baptists are not supposed to be like that. Each local church is supposed to be separate and self-governing. Read the Constitution and accompanying articles of the Southern Baptist Convention, and you will find that the freedom and independency of churches is fully recognized. The great trouble is that facts do not correspond with theory. The time has come when churches are largely dominated by the Denomination. I know what this means by personal experience. I was pastor of a church that decided to adopt a foreign missionary and to take over his support. He was a native missionary and affiliated with Southern Baptists. This meant breaking the solidarity of the Baptist Co-operative Program. Hitherto the church had given all funds beyond those for local work, to the Program. Our church missionary society tried to run me off, but didn't succeed. We made other changes in our church procedure such as using the Bible only as the text book in our Sunday school and eliminating church auxiliaries. I endured at least 25 years of the meanest persecution for these changes. Some churches refused to grant letters to our church, because we designated funds instead of sending them all "through the Program." In two instances when I was under consideration for pastor by large Baptist churches, denominational leaders intervened against me and prevented my call. All sorts of untruths concerning my church were scattered abroad. My experiences showed me plainly that pastors and churches were not free. Many pastors of today don't believe in the Modernism of the seminaries, but they are going to keep their mouths shut, or else they may be ruined by having it get out that they are bucking the "Bee-loved Deenomination."

Let us wake up and realize that the BIBLE KNOWS NOTHING ABOUT SUCH A THING AS A DENOMINATION. The Scriptures speak of churches, and the only kind of a church that the Bible knows anything about is a local, self-governing assembly of believers. It knows nothing of a super-lordship of ecclesiastical organizations and dictators who set the program for the churches, and absorb much of the money of the churches.

Southern Baptists, once a great people and with many Bible believing churches and pastors today, are starting to go down the drain. The forces of liberalism and modernism have gotten the upperhand. The Sunday School Board had started to put out a commentary on the Bible, and had issued some volumes that baldly denied some of the foundational truths of the Bible, when there was a movement against such. The Southern Baptist Convention ordered them to throw out at least one offensive volume and to have it rewritten. The Board fiddled around and failed to do it, while denominational liberals schemed. At the last meeting of the Convention, the thoroughly prepared liberals, managed to get the former orders of the Convention nullified. The Board is now able to put over their liberalism (infidelity).

The things mentioned above, together with many others that might be named, serve to turn many from what the questioner terms conventionism. The question is asked as to how to get out of it. Just remember that you as an individual do not belong to the Southern Baptist Convention, hence you do not have to go through the formality of getting out of it. Most churches are so saturated with convention ideas and ideals that they will not declare their independence without a fight and usually a split.

The further question is asked, "If I withdrew... where could I go to church?" In most communities there are independent Baptist churches. Independent Baptist churches are growing by leaps and bounds. Some of the largest Baptist churches in America are of that kind. It is worth while to go to any amount of trouble and effort to belong to a church that one feels that God is pleased with. In my own case, although well along in years, I travel a round trip of about a hundred miles every Sunday in order to attend the church that I feel that I should attend.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



When a train gets off the track it will head for a deep ravine just as fast as it will for a wide open field. It has no steering wheel, therefore, there is no way to control it. So it is with conventionism. Those who organized the Southern Baptist Convention

were, no doubt, sincere men. Many Catholics and many protestants of our day are sincere. But sincerity of itself is not a safe guide to follow. If the men who organized the Southern Baptist Convention a short 127 years ago could come back to this earth and see the results of their labor, they would probably commit suicide.

I am fully convinced that Eph. 3:8-10 teaches that our Lord carries on His work in the world today only through His churches. It cannot be consistent with reason or with the Scriptures to think that He would work through an organization that is not so much as mentioned in the Bible, and that did not come into existence for more than 1800 years after He ascended back to the Father.

So, since our Lord works only through His churches, that means that His churches must serve as a steering gear for any and all work carried on in the world, if it is of a spiritual nature. But the convention was never put under the authority of any church. A group of men met in Augusta, Georgia, December 2, 1845 and, without any semblance of church authority, organized the convention. And since no church has any control over the convention, the steering mechanism of it is left in the hands of fallible men. And how fallible they have proven to be. When anything is started wrong, it has no chance to ending up right.

As a result of a wrong start, and the lack of a proper steering gear, the leadership in the convention today espouses doctrines that are the exact opposite of those espoused by the early leaders in the convention. I am a member of a Baptist Re-publication Society that is reprinting books by some of the stalwarts of the early days of the convention. In fact, I am expecting a copy of ABSTRACT OF THE OLOGY by J. P. Boyce any day now. As many of you know, Brother Boyce was the founder of the Louisville Seminary. But in all probability if Brother Boyce were to come back to Louisville today and stand for what he stood for in his day the leadership there now would spit in his face, pluck out his beard, beat him over the head with a cane and, if they could, they would crucify him there on the campus. His great book has been out of print now for 86 years, so I look forward to receiving it with great anticipation.

Because of the lack of proper steering (By that I mean because of the lack of church authority) the convention has strayed so far to the left that I have serious doubts as to whether there has been a preacher come out of their seminaries during the last quarter of a century who really believes what the Bible teaches, or who knows what it teaches, for that matter. I heard the pastor of a rather large Baptist Church say at a funeral recently that he could assure every one of us that we would die. I was at a loss to know whether he

(Continued on page 5, column 2)

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"QUARRELSOME"

Euodias and Syntyche were two women in the church at Philippi. They may have been part of that part of the prayer service on the riverbank when Lydia was saved (Acts 16:13-15). They, themselves, were probably saved at the time mentioned in Acts 17:12. What do we know about these women and what message do they have for us today?

First, they were believers in Christ. Also they were obedient in baptism into the Lord's Church at Philippi. These were not women who just came on Sunday morning or when it was convenient for them. They were workers. Paul said they LABOURED with him in the Gospel. (Phil. 4:3). Yes, they worked hard to be a help to Paul. May we ask ourselves a question? How hard do we work to help our pastor in the work of the Gospel? Do we really LABOUR?

In spite of their faithfulness, Paul has a rebuke for them. He admonishes them to be of the same mind in the Lord. Most of the commentaries seem to think these two women were quarreling with each other. But I wonder if this is really true. Would Paul rebuke so publicly a petty personal problem? I wonder if perhaps these women were contrary to some particular teaching of the church. Here are some reasons this may be possible. This letter is written to the church at Philippi. In the verse just before the rebuke we hear Paul telling the church (brethren) to stand fast in the Lord. They are not to be moved from their position. Then Paul admonishes the two women to be of the same mind in the Lord. Then in the next verse Paul asks the pastor (true yoke-fellow) to help these women. (Phil. 4:1-3). We can almost hear these women stirring up strife as they advocate doctrine contrary to that of the church. Oh, how we need to guard against this. It is sad to see vibrant Christian women fall into sin such as this.

Whether these women were quarreling with each other or with the church, we see another lesson here. There was dissension and problems and no doubt hard feelings and yet these women stayed in the Lord's church. So often, today, whenever there is a problem the offended party promptly leaves the church and joins himself to another body. Or on the other hand, the pastor, unable to face the problem, gets a sudden "call" to another church. In a situation like this everyone loses. Reproach is brought upon the church of Jesus Christ. I can't find a single instance in the Bible where a person left one

church (because of problems) and joined himself to another body. Even when the man at Corinth was excluded he didn't go to another assembly but came back to the church where the problem had occurred and made things right and was reinstated. When we consider the nature of this man's sin it amplifies his humbleness in returning to the church. It is difficult to publicly admit to error, and to return to the church, and yet this is the way prescribed in the Scriptures.

We aren't told what these two women did but I like to believe that they were obedient to Paul's admonition. If they had been slothful Christians then we would be inclined to think that they wouldn't be too concerned what Paul (or the Lord) thought. But usually persons who LABOUR in their service for the Lord are sensitive to their responsibility to the Lord and His Church. It may be that some of us will find ourselves in the same position as these two women. If so, may it please our Lord to give us grace in this time of need.

The Forum

(Continued from page 4)

knew that I Cor. 15:51 was in the Bible, or if he just did not believe what that verse says. But when he went on to say that our new birth was the first resurrection I became pretty well convinced that the poor fellow doesn't know what is in the Bible.

And when another pastor of a large Baptist Church held an open Bible up before his people and said, "This is paper with ink on it," he was long gone from true Baptist, or Bible doctrine. And when pastor Fred L. Murray of Jonesville, S. C. 29333 said in a letter, "If He (Christ) had come through a harlot, or had been hatched from a Buzzard Egg, He is still the greatest person this world has ever known." This man is complimenting Christ in an effort to hide his denial of the virgin birth. Then he went on to say, "They (the writers of the Bible) saw things, and wrote them in their own words as best they could, so their people could understand—understand what they thought God wanted the people to know. That's inspiration." Such filth as this convinces me that the thing Fred Murray needs more than anything else in the world is a new birth. These are a few of the many, many things that are wrong with conventionism. My trouble is finding anything that is right with it.

You ask about how to get out of it. There may be a better way to do it, but after the closing prayer at the evening service the second Sunday in October, 1959, I walked out of it never to return. It was not easy. I loved many of those people dearly, and I still do. But my convictions would not permit me to continue to support morally and financially those who deny the virgin birth, the bodily resurrection, local church truth, verbal inspiration, and so

many other things that I hold dear to my heart.

You may not find a true Baptist Church anywhere near you. But I had rather put my membership in a church a thousand miles away where my tithe would be supporting Scriptural missions, and other Scriptural endeavor than to have to answer to my Lord for supporting His enemies. And, beloved, anyone who denies the things mentioned above is an enemy of Christ. I am persuaded that it would be more pleasing to your Lord for you to stay at home and study that precious old Book during

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

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church time than for you to go and hear the social gospel from a Bible-denying preacher, and to support His enemies.

I have written three different tracts on this subject, and they are still available free for anyone who may desire them. We here at Philadelphia Baptist Church also operated a correspondence Bible school under the authority of this church. We have five men on the faculty including three great preachers who are not members of this church, but who have been authorized by this church to teach in this school. At present we are offering eight courses, and they too, are free.

Kind Of Baptist

(Continued from page two)

other lands and peoples bearing the gospel of Christ.

Baptist. All of the above make us Baptists. Baptists have held to these principles since that first Baptist John was, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." By God's grace we will continue to cry in the wilderness and contend for the faith until the Lord returns.

Sovereign Selection

(Continued from page one)

have a succession back to the apostolic churches. We alone are the people who really deserve the royal name of "Baptists."

NOT HARDSHELLISM

Arminians have ever sought to reproach electionists by dubbing them "hardshells." May God forgive them for they know not what they do. Others say you cannot hold to unconditional election and be a Missionary Baptist. But the Old School and Missionary Baptists did not split over the doctrine of election. They split over missions, education, support of pastors and other religious enterprises. At the time of the parting of the way both groups held to sovereign selection. Both accepted the Philadelphia and the New Hampshire confessions of faith which were predestinarian.

It is with deep regret that I concede that these two leading groups of my people are presently given to two extremes. The Old School Baptists deny the

necessity of the preaching of the gospel in connection with salvation and show little concern for carrying out the Great Commission. Missionary Baptists deny election and practice unscriptural methods in evangelism.

In contradistinction of these is the small but growing group of Baptists who have avoided these two extremes. I refer to sovereign grace Baptists who hold to election yet practice missions. In this we more nearly resemble the Baptists of England and America of three-hundred years ago. This means the Baptists of my persuasion have a connection with the churches of New Testament times. We are neither "hardshells" nor "softshells." We are Bible-believing Baptists who stand by the old landmarks and walk in the old paths of our Baptist predecessors.

NOT ANTI-MISSIONARY

Some of the greatest missionaries of Baptists were electionists. Modern missionary efforts originated, not among Arminian Baptists, but the particular Baptist of England. Such men of missions as Robert Hall, Andrew Fuller, William Carey and Adoniram Judson were the leaders of this movement. American missionary work originated in the Calvinistic Philadelphia Association.

The greatest and first missionary of the North American Baptist Association (now BMA — Baptist Messing Around) was Harold Morris. The late missionary Morris was a personal friend of mine. He was well known for his belief in unconditional election. I shall never forget back in the sixties what he said to a large group of preachers in a Bible conference in Conway, Arkansas. He said that no man could be a missionary who did not believe in election. His belief in unconditional election did not make him anti-missionary.

Sovereign grace Baptists have no greater missionary at present than Fred Halliman of New Guinea. Brother Halliman has been in New Guinea only a few years, yet he has witnessed five-thousand professions of faith and has organized thirty-one self-supporting Baptist churches. Brother Halliman is a firm believer in unconditional election, but he is not anti-missionary.

As long as men like Harold Morris and Fred Halliman are upon record, Arminians will have a hard time convincing people that belief in unconditional election makes a man anti-missionary. Those who accuse sovereign grace Baptists of being against missionary work are either ill-informed or wilful perverters of known facts. As to our being anti-missionary, I can only say we deny the allegation and defy the allegator!

Election is a secret decree of God. It cannot hinder the gospel minister who does not know who the elect are. Election assures the preacher that some shall be saved. Hence it is a ground of encouragement and so a stimulus to effort. When God told the Apostle that He had much people in the city of Corinth, Paul did

not sit down and do nothing. Acts 18:11 says: "And he continued there a year and six months, teaching the word of God among them."

ELECTION AND HUMAN RESPONSIBILITY

Some charge that election destroys human responsibility. But this is not the case. The sinner is without the ability to come to Christ since his fall in Adam. John 6:44 says: "No man can come to me, except the Father which hath sent me draw him." His spiritual inability does not destroy his responsibility, for responsibility does not depend upon present ability. Man's present responsibility rests upon his former ability. Originally man had the ability to come to Christ. He lost this ability by the fall in Adam. The whole race participated in this single act of Adam. Romans 5:12 says: "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, in whom all have sinned."

Election has to do with those who are actually saved. It is not a decree to destroy but to save. Election imposes no restraint on the non-elect. It leaves them in the same condition they would be in if there were no such thing as election. Sovereign selection leaves them in a state of nature, a condition of spiritual impotence and condemnation. The destruction of the wicked is not the result of election, but of God's just dealings with men as sinners by nature, practice and choice. God elected some to salvation for reasons known only to himself. The rest He left to their just condemnation because of their sins.

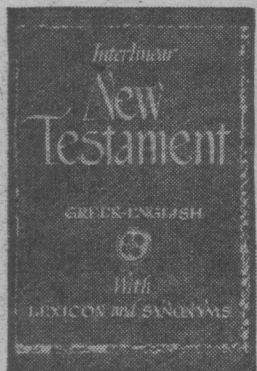
God uses positive means to save but not to destroy. There is a book of life, but there is no book of death. The decree of reprobation is simply a decree to do nothing, a decree to leave the sinner to himself. The result of this forsaking on the part of God is the ruin of the non-elect. The Lord said in Psalm 81:12: "So I gave them up unto their own hearts' lust." Hosea 4:17 says: "Ephraim is joined to idols; let him alone." Romans 2:28 reads: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobation." (Continued on page 6, column 1)

"The Devil's Gospel"

(Continued from page three) through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8,9.

Brother, sister, let's listen. Let's do a better job of listening than Eve did. Let's do a better job of listening than Adam did. The Devil said, "Ye shall not surely die." God said that they would die. Let's listen to God this morning. Trust God's Son, Jesus Christ, as your Saviour. Don't go on believing the Devil's gospel. Trust Jesus Christ as your Saviour, take your stand for Him, and let the life of Christ begin to be lived within your life.

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THE BAPTIST EXAMINER

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PAGE FIVE

Sovereign Selection

(Continued from page five)
bate mind, to do those things which are not convenient."

DOES NOT MAKE GOD A RESPECTER OF PERSONS

Some charge that the doctrine of election makes God a respecter of persons. It is true the Bible does teach that God is no respecter of any man's person. This means that His dealings with men are not determined by the outward differences of wealth, race, color or social position. To have respect of persons is to make a difference between the equally deserving.

But it involves no respect of person to make a difference between the ill-deserving. God does bestow certain temporal and spiritual gifts to undeserving persons and refuses to give these to other undeserving persons. God gave Israel the land of Canaan as an everlasting possession. He calls some to be ministers. He chooses certain forms of the vegetable and animal kingdom without merit. These are preserved while others die. In none of this is God a respecter of persons. Neither is He so because He chooses some men to eternal salvation while leaving others to the eternal damnation which their sins deserved.

Sovereign selection does not make God a respecter of persons, for there is nothing that determined God's choice of one rather than another. If God is not a respecter of persons in not providing salvation for fallen angels, He cannot be regarded as partial in not providing regenerating grace for the world.

DOES NOT MAKE GOD UNJUST

Men say election makes God unjust because they do not believe in total depravity. They feel God owes man salvation. But God is in debt to none of His creatures. He owes the children of men nothing. Salvation is not a question of justice but of mercy and grace. It is a free gift bestowed upon the ill-deserving. Romans 6:23 declares: "The gift of God is eternal life through Jesus Christ our Lord." If God dealt with men according to what they deserved, He would send us all to the fires of Hell. Psalm 130:3 says: "If thou, Lord, should'st mark iniquities, O Lord, who shall stand?" Romans 3:19 discloses that all the world is guilty before God. When it comes to the matter of our salvation, the psalmist well-said: "He hath not

dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103:10).

The question is not whether a father will treat his children alike, but whether a sovereign must treat condemned criminals alike. It is not true that because the governor pardons one convict from the penitentiary, he must therefore pardon all. If a rich man chooses one beggar and gives him wealth, he is not under obligation to do this for all beggars. I chose my wife. Was I unjust to all other young ladies? If men have the right to do these things without being called unjust, surely we would not deny God the right which we permit man to have.

God is not unjust in calling one man to preach and not another. God was not unjust because He made some apostles and prophets and did not do the same for others. Neither is He unjust in choosing some to eternal life and not others. It is not that God chooses to save only a part of a great company who are bent on committing spiritual suicide. Ecclesiastes 9:3 declares: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." The Lord said in Proverbs 8:36: "But he that sinneth against me wrongeth his own soul: all they that hate me love death." We may better praise God that He saves any, than charge Him with injustice because He saves only some undeserving sinners.

"May not the sovereign God of all,
Dispense His favors as He wills;
Choose some to life, while others fall,
And yet be just and holy still?"

May I ask some very pointed questions? Against whom is it possible for God to be unjust? Is He amenable to any law above Himself? If so, by what law can He be indicted, in what court can He be tried and convicted? It is His eternal right to do all His pleasure. He is not accountable to any of His creatures. Job 33:13 says: "He giveth not account of any of His matters."

NOT TO DAMN THEM

Electionists are often accused of teaching that God made the non-elect merely to damn them. But this is an error. According to Romans 9:22, God "endured with much longsuffering the vessels of wrath." God saves all He can wisely save without harming His justice and holiness. It is better to leave the destinies of men in the hands of a wise and just God

than in the hands of irresponsible men.

The great Christian hymnologist, Isaac Watts wrote in 1748: "Why was I made to hear thy voice . . . And enter while there's room . . . When thousands made a wretched choice . . . And rather starve than come . . . 'Twas the same love that spread the feast . . . That sweetly forced me in . . . Else I had still refused to taste . . . And perished in my sin."



Epistle Of James

(Continued from Page One)

house. We five boys turned the lights off and on as if we had found a new toy. The only running water we had was when it rained. A person who has grown up with electricity and running water cannot possess the enjoyment that was mine when we received these things. I also recall our first radio and how I enjoyed Jack Armstrong, Captain Midnight and Henry Aldridge more than any program on television today; therefore, let the "brother

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of low degree rejoice in that he is exalted."

"But the rich in that he is made low: because as the flower of the grass he shall pass away." — James 1:10.

It is difficult for one to enjoy this world without sinking his or her roots deep within it. The rich are prone to make this world a cozy nest to settle down in, therefore, they should rejoice when God stirs up their nest. Riches, however, can be of great value if they are used wisely and well, but they must be kept outside the heart. Water is a blessing to a ship and its crew so long as the water doesn't leak into the ship and the same is true of riches.

"... because as the flower of the grass he shall pass away." — James 1:10.

Sometimes the flower is gone and the stock is still standing. The same is true with man. His money may be gone even before he dies. It is also true that a puff of wind may destroy a flower. We can be sure that riches carry with them the same uncertainty.

"Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven." — Proverbs 23:5.

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be RICH IN GOOD WORKS, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." — I Timothy 6:17-19.

It has been well said that "if we do not leave our riches, they will leave us."

"... as the flower . . ." — James 1:10.

The flower is an excellent example of worldly enjoyments, in view of the fact that the beauty of the flower is just for a very

BE SURE TO READ THIS CHALLENGING . . .

DEFENSE OF DOGMATISM

By D. F. SEBASTIAN
(Long Since in Glory)

An appreciated friend recently expressed to us the frank opinion that we do not have an open mind. He also objected that we set forth our beliefs with a dogmatism that implies a belief in their infallibility. However, we do not regard our beliefs as being infallible. But we do have a good number of convictions that we regard as well established.

We do not resent this criticism. We do not resent any honest criticism by a friend. And we take this one in part, at least, as a compliment. We do not deny that we are habitually rather dogmatic. And there is a sense in which we are not open-minded. We hope to say more of this later. Here we wish to offer a defense of dogmatism.

Among Protestants and many Baptists dogmatism is "taboo." To be dogmatic is a sign of ignorance and narrowness, while doubt and uncertainty are marks of wisdom and scholarship in this modern world. If Baptists are to remain Baptists, we must remain dogmatic on the facts of our message. We are witnesses and as such we are under obligation to be dogmatic in our statement of truth.

Baptists have never grown by preaching doubts and conjectures. To be a true Baptist is to be a positive character with a positive message. The pulpit is no place to dispense speculations and doubts. A preacher should not be a question mark, but an exclamation point! If he is not certain of his message, he should stay out of the pulpit. He should speak with authority; the authority of the Word of God.

I once saw on a Baptist Church bulletin board, "NOT CREED BUT DEED." (This reminds us of the following characterization of orthodoxy by John W. Philips in the October issue of the Christian Thinker: "The man who loves God with a humble, reverent soul, and loves people

brief period.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." — Psa. 103:15,16.

"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." — James 1:11.

Let those who have their eyes and hearts set on riches, take a good long look at the effect the hot sun has on the green grass. Let them observe how the flower

(Continued on page 7, column 3)

with a consuming desire to serve and save them, is as orthodox as Jesus," even though he may deny things that Jesus believed and taught, we may justly add without doing violence to Pastor Philip's notions, since he does this very thing.—Ed.) A church has no right to be called a New Testament Church who follows that motto. A church is "the pillar and ground of the truth." That means CREED matters not how much a church does if it does not promote "The Truth," it fails of its heaven-born mission. A young preacher was heard to say, "I do not know what I believe." The only honest thing for him to do is to stay out of a pulpit until he does know what he believes.

There is a challenge in Dogmatism. Sincere hearts long for certainties in religion. Honest men want positive and certain facts to which they may anchor their souls. Bible characters were dogmatic in their messages. Over and over Jesus Christ said, "I Am." Paul's messages were full of "I know" and "we know." Jude wrote that we should "contend earnestly for the once delivered faith." Peter admonished "to make your calling and election sure." By this he meant be sure about your salvation.

While Protestants and many Baptists are proclaiming uncertainties and following vagaries of worldly wisdom, Roman Catholicism is making greater progress in the world today than in any day since Martin Luther, and it is because of her dogmatic message in a world of modernism and speculation and uncertainties among Protestants and Baptists. No Catholic priest is ever heard to speak in uncertain tones of any of the doctrines of his Church. With them Divine authority of the pope is never questioned; purgatory is a reality; the seven sacraments—the adoration of saints, the worship of Mary, sacred statues, and all the rest—are defended with unshaken dogmatism.

Baptist pulpits are not to be used as public forums where all of the questions of the day are discussed. They are not to be public platforms where lectures and addresses on social and political subjects are delivered. They are not stages on which pageants and plays are to be performed on Sunday evenings or musical programs presented. How sad to read so often that the Sunday evening service was turned over to the young people or the W. M. U., or to the choir. The pulpit belongs to the preacher and he should come from his knees with an open Bible in his hand and speak the Word of God with all Authority. "These things speak, and exhort and rebuke with all authority." Titus 2:15.

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PAGE SIX

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Fred T. Halliman

(Continued from page one)
line that story as told in TBE once before.

Eleven years ago when I first met Yoti he was a proud young man of the Duna tribe. While only a young man and unmarried at the time, he seemed to hold unusual power over his people. This was soon recognized by the government patrol officers and they made him a government representative among his people. With this appointment he soon became hard to get along with, and went far beyond the call of duty in his role as a government representative.

He soon began to use his office to promote his own selfish desires and would lord it over the people, and those that refused to bow to him, he would take into the government station and falsely accuse them. Many times he succeeded in getting a conviction against them, which would result in a jail sentence or a fine or both. Needless to say, with a primitive people like these he was soon looked upon by the most of the people around here as being a mighty man, and one to be feared.

In due time Yoti started per-

secuting the Lord's people and His churches. While he had heard me preach many times on Matt. 16:18 and emphasizing that nothing, regardless of who or what, can successfully prevail against the Lord's churches, he took it with a grain of salt.

He unsuccessfully tried on several occasions to get some of the pastors in trouble with the government, hoping to see them in jail. I warned him of what he was in for, but like Nebuchadnezzar, he was bent on making a great name for himself.

One morning Yoti was pulled out of the fire by a friend only seconds before he would have been burned to death. He spent the next two years in various hospitals and was finally released with one eye completely gone and the other with only a very little of the eyesight left, his left hand completely useless and his face scarred and twisted in such a way that it would scare Frankenstein. However, in all of this, the Lord had a purpose. He had brought him down to the place of submission and humility.

A few Sundays ago I was asked to preside over the business meeting of one of the churches that Yoti had set out at one time to destroy. At this meeting they were to elect a new pastor. Yoti was present at this meeting and was called and elected as pastor. With tears streaming down his old scarred and twisted face he addressed the congregation and then took a text, Isa. 6:5, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, and Lord of host." By the time he had finished he had made us all feel as Isaiah had stated in the first verse of that chapter, "I saw also the Lord sitting upon a throne, high and lifted up..."

I have had many soul-stirring experiences since being here in New Guinea but I would count this as one of, if not the most glorious experience that I have had since being here. To see a man called to pastor a church that he at one time had set out to destroy, does not happen frequently, and to be able to witness both the attempted destruction and his call and acceptance as pastor is really beyond words to fully describe.

Beloved, this one incident should be enough to convince any and all that when Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it," that He meant every word He said. It should convince every one that since the time Jesus instituted the first Baptist Church there has never been a time when Baptist Churches did not exist. Neither will there ever be a time when they will not, until Jesus personally comes and takes them out to Himself.

If you are trying to defy God either in the manner that Nebuchadnezzar did or in the manner that Yoti did, please take warn-

ing from this lowly servant of the Lord. The sooner you fully submit to the perfect will of God the less suffering you will have to do here upon this earth. If Nebuchadnezzar was living today, I am sure that he could speak to you with more convincing words than I can. I know that if you could personally talk to Yoti, who is still living, that he could convince you fully as well as Nebuchadnezzar could have.

May the Lord bless and help each of you to find your place in His will.

Epistle Of James

(Continued from page 6)

fades and falls to the ground. Let them know that the riches of this world are just as fleeting. Our lives can be compared to a gas guage on a car. Let a full tank represent our allotted days (seventy years) and let one-half of a tank represent thirty-five years. What does your tank of life register? Keep in mind that we may die today or our Lord may return at any moment.

We should learn to hold every earthly thing with a very loose grip, in view of the fact that all we see around us is soon to be

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burned up; therefore, may our main goal be to be rich toward God.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—James 1:12.

It is not, "blessed is the man that has plenty," but "blessed is the man that endureth temptation," that is, blessed is the man whose hopes are not shattered when his plans and schemes fall around him. The reason being that his hopes rest upon the Lord Jesus and His promises. There is no way for these hopes to be shattered, therefore, he is happy.

"If in this life only we have hope in Christ, we are of all men most miserable."—I Cor. 15:19.

Several years ago I visited Greenfield Village at Dearborn, Michigan where I observed numerous light bulbs which Mr. Edison had broken while trying to perfect the light bulb. I'm sure that each broken bulb was a stepping stone to Mr. Edison rather than a stumbling stone. May our broken things also be a means toward our glorifying Christ more and more; yea, may they cause us to look more to Him and away from self.

"... for when he is tried..." Trials must always precede the crown. A runner must run and win the race before he is crowned as the winner. We, in like manner, must be tried and endure before we can be rewarded for the same (I'm not referring to salvation, in view of the fact that it is not a reward, but a gift).

Trials in sports prove the qualities of a boy or girl and so do trials prove the depth of our faith.

Basil speaks of some Christians who were made to remain out in

the cold all night in a naked condition. These dear Christians were to be burned the next day. Their reply, says Basil, was, "the winter is sharp, but paradise is sweet; here we shiver for cold, but the bosom of Abraham will make amends for all..."

It is to be remembered that a person loses nothing when he suffers for the Lord. He, rather than losing, is guaranteed a crown of life. The "crown of life" has references to an abundant life. It is a full and complete life in contrast to a painful and incomplete life here. It is not that this abundant life is obtained by suffering, but there will be more ability to enjoy Heaven given to those who suffer for Him in this life. A person who is not a member of the Lord's church (sound Baptist) will never receive the "crown of life." I'm not saying that he or she will not be saved, but I'm saying that they will "suffer loss" in that they will not receive the "crown of life." The church is the Lord's body on earth, therefore, we must work through His body if we expect to be crowned. You will not be crowned if I win a race with this body of mine. You would have to be one of my arms or legs before you could have a part in the crown. One, in like manner, must be an arm, leg, or some other member of the Lord's body (church) if he or she expects to be crowned. Let me emphasize again that my reference is not to salvation. The thief on the cross was a saved man and he was not a member of the church.

May the Lord richly bless you with the message that He has set before us.

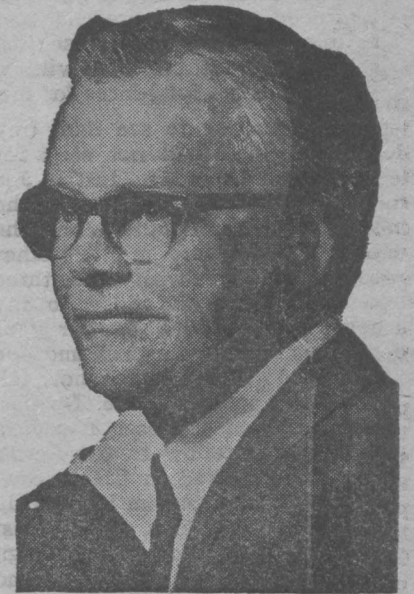
Heavenly Days

(Continued from page one)

I have preached often in this great church, from the time it became a church and also when they first began to meet as a mission. I have known most of the people in the church for many years. We have had our hearts knit together in the like precious faith of God's Word. I have watched the ups and downs of this church, and prayed for her, and shared in her sorrows and her joys, lo, these many years. This church was a great friend to our work in Winston-Salem. They showed great interest in us, and prayed for us and visited with us. God drew these two churches together with cords of great love and kindred beliefs. For a long time we have visited one another during times of special services. How many times I have preached for Dan, and Dan for me in Winston-Salem, I do not know. I just know that bonds have been made between us, and between his church and Grace Baptist Church in Winston-Salem, that will surely last through life, and afford pleasurable remembrances in heaven.

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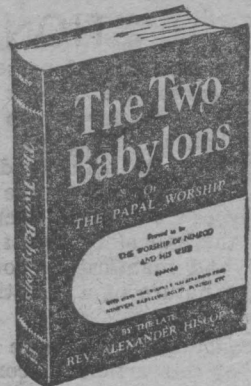
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church. Those who have visited during one of her several conferences, will testify that this is truly a hospitable church, a warm, spiritual church, and a sound church, where one's heart will be blessed greatly. This church is a missionary church. They have supported TBE many years, and have supported other mission works. So you can see that it was with great joy that I went to preach for these fine folk.

It was a delight to see the beautiful hills of East Tennessee again, and to be close once again to my beloved North Carolina. It was a little like homecoming week. I preached Monday night through Sunday night. We had the best attendance that I have ever had at this church, and this in spite of the fact that many regulars were forced to be out for different reasons. Bro. Dan's wife was in the hospital until Thursday. Dan's mother went into the hospital the first day of the meeting and was very sick. Dan had a very hectic time of it, yet God blessed us. It was an unusual meeting on the part of the evangelist. I got the children off to school, cooked breakfast, (Continued on page 8, column 1)



THE TWO BABYLONS

By ALEXANDER HISLOP

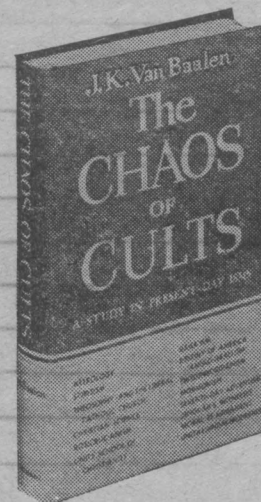
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THE BAPTIST EXAMINER

NOVEMBER 25, 1972

PAGE SEVEN

Heavenly Days

(Continued from page seven)

washed dishes, washed and dried clothes, etc. So if any of you pastors need a visiting preacher and a helper around the house just call on Joe Wilson. Dan will be glad to furnish references for me.

It was a joy to see Sam (my son) whom I had not seen for nearly six months. Little Joe visited with us for five of the services. (See, Brother John, he does come to see me). Another son, Marvin was with us for three services. This all added to my joy. Then, Cletus Snyder was with us for two services and one whole day. Words cannot tell what this meant to me. No pastor ever had a closer friend, a dearer yoke-fellow in the Lord's work than I had in Cletus Snyder in Winston-Salem. I can truly say, without Cletus, or at least without what God did through him, there would have been no Grace Baptist Church in Winston-Salem. He is my closest earthly friend. Will I ever see his like again? When I think of Cletus, I think of David and Jonathan. We were soldiers together on the front line, with no one to stand with us but our families. We went through a war together. We thought we were almost defeat-

ed, but God enabled us to fight on, and together we saw mighty victories wrought by God in Winston-Salem. I fight to keep back the tears, as I write of this great man. Brother pastors, I could wish few things for you any greater than that God would give you one Cletus Snyder to help you in the work. I have other friends who are dear to me. I shall, if the Lord tarry, have even more, but Cletus will always occupy a special place in my heart. Talk about a good clean man. Talk about a faithful man. Talk about a sound man. You are talking about Cletus Snyder. (Ed. Note: Amen and Amen!) And few among those living today have been a better friend of TBE than Cletus Snyder. May his kind be multiplied upon the earth.

It was so good to see James and Kathy Nelson on Saturday night of the meeting. I remember the day when Snyder and I went to visit them. I remember the profession of faith they made there in the living room that day. (Oh! what a heavenly experience that was). I remember them coming that very night to make public their profession of faith. I remember their baptism and joining of Grace Baptist Church. And I left Winston-Salem, (and on it

goes) they never missed a Sunday service that there was not a good and adequate reason for it. He is a teacher in the Sunday School. She taught until their last child came along. What a blessing they were to me and are to little Joe. Brethren, faithfulness is a jewel of rare worth in the children of God. It was a delight to see them again for a few hours.

I could not name the many who visited these services. I would, to my embarrassment forget some of them. But they were many. It was such a joy to meet with so many whom I had learned to love through the years. So many preachers were there, and this is always a blessing to the one who is speaking. Thank God for David O'Neal, Carl Jenkins, Wiley Murray, Mack Hall, Lee Henderson, Wallace Freeman, Gerald Price, Norman Lytton, Claude Doolin and Bill Jackson—preachers who blessed my heart with their presence, some once, and some many times. Preacher brethren, when a sound man is preaching anywhere close, go and back him up. It will bless his heart and strengthen his hands. Oh, that those of us who believe the truth might help one another all we can.

We had good services. The singing, congregational and special, was very good. The spirit of the services were warm and precious. It seemed that the Lord met with us and blessed our hearts together. Many unsaved ones were present, and we do hope to hear of some of them being saved in the days ahead.

All too soon, unbelievably so, the week was over. But then, there was the joy of returning home to Katie, Jeffrey, and the great city of Tulsa. And especially to my beloved church here. I sit here on Wednesday night writing this. Just waiting for the time to go to the meeting and see my folk here. It seems so long since I saw them. I hope that many of them will be there. I hope they missed me as I did them. They are a great people, and I ask that you who read this will pray for the Grace Missionary Baptist Church here in Tulsa, and for me as I seek to pastor them. Pray for Dan Phillips and the church he pastors, and brethren and sisters, let us pray much for churches like these two where ever they might be. God bless you all.

Bobbed Hair

(Continued from page one)

Let us remark just here that no one holds womanhood in higher regard than the editor of this paper. We are not a woman hater. We have several highly esteemed women in our family, including a mother, wife, sister and daughter. In addition to this, we have the finest group of women on earth in our church.

Let us further remark that we have no harsh, bitter, censorious spirit toward women in general because of their bobbed hair, because many of them have never considered the matter in the right light of the Scripture. Those who regularly attend the church where the editor is pastor, have thought about it, for we do not fail to teach the Scriptures along this line as well as others. Let us say something just here that may sound to some of you as very old fashioned, and that may cause you astonishment. Here it is—

WE BELIEVE THAT WOMEN OUGHT TO WEAR LONG HAIR, AND THAT MOREOVER THEY OUGHT TO WEAR SOME SORT OF HEAD DRESS WHEN THEY ATTEND THE PLACE OF PUBLIC WORSHIP. We are not a crank or a fanatic on this subject, but we do believe that the Word of God should be respected in this matter, as well as with reference to any other matter.

Some Reasons As To Why Bobbed Hair Is Wrong

1. WHAT THE SCRIPTURES SAY: Read I Cor. 11:3-10.

THE BAPTIST EXAMINER

NOVEMBER 25, 1972

PAGE EIGHT

"But I would have you know, that the head of every man is Christ; and the HEAD OF THE WOMAN IS THE MAN; and the head of Christ is God . . . But every woman that prayeth or prophesieth with her head UNCOVERED dishonoreth her head: (that is her husband) for that is even all one as if she were shaven." (Weymouth translates it this way: "It is exactly the same as if she had her hair cut short.")

"For if the woman be not covered, (That is, if she does not have a covering on her head) let her also be shorn. (That is, let her have her hair cut). But if it be a shame for a woman to be shorn or shaven, let her be covered."

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man."

"For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head, (that is, the sign of the husband's authority) because of the angels (who are considered as spectators in our church assemblies).

We submit that the Scriptures just quoted teach exactly what we have said should be practiced. The King James Version is somewhat obscure. Let us note how Weymouth translates a part of this passage.

I Cor. 11:6: "If a woman wear not a veil (that is, a head covering in church) let her also cut off her hair. BUT SINCE IT IS A DISHONOR TO A WOMAN

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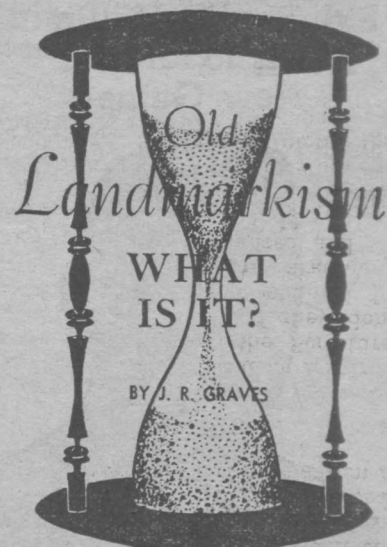
TO HAVE HER HAIR CUT OFF OR SHAVED, let her wear a veil." (Covering). IT IS A DISHONOR TO A WOMAN TO HAVE HER HAIR CUT OR SHAVED, let her wear a veil." (Covering).

The argument is that long hair and a head covering in church are symbols of the man's headship and the husband's leadership or authority over the woman. Paul simply says that if you are going to ignore the matter of wearing a hat or covering in church meetings, you had just as well go all the way and have your hair cut off. But he says, according to Weymouth's translation (which is correct) "IT IS A DISHONOR TO A WOMAN TO HAVE HER HAIR CUT OFF OR SHAVED."

Read that last sentence over again. Those are not the words of the editor of this paper, but the words of God's holy Book. If it be a mark of "old fogeyism" to believe the Word of God, then we must plead guilty, for we believe that these words mean what they say.

And further in I Cor. 11:15, we read — "If a woman have LONG HAIR, IT IS A GLORY TO HER, for her hair is given for a covering."

2. THE ORIGIN OF BOBBED HAIR. Turning now from the Scriptural argument, we ask the question as to where the practice of bobbed hair came from. Back in ancient Corinth (as you will find if you will read up on the question), bobbed hair was the mark that publicly declared a woman to be a prostitute. And so far as that goes, just a few years back the only women who wore bobbed hair were the women of the red light district, and



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those who because of protracted illnesses were forced to have their hair cut.

Please do not misunderstand us. We DO NOT mean to say that women who bob their hair are not of good character. We are merely saying that good women have borrowed the custom from the fallen sisters. We ask, should not Christian women try to lift their fallen sisters UP TO THEIR STANDARDS rather than DESCEND TO THE STANDARDS AND HABITS OF THE WOMEN OF THE UNDERWORLD? (What we have just said applies equally to the cigarette habit among women).

3. IT IS A SPECIES OF WORLD CONFORMITY. Rom. 12:2, "Be not conformed to this world." The world, that cares not for the Bible, began this bobbing business, following the lead of the underworld, and at first Christian people opposed it quite strenuously, but by and by the pull of the world was too strong, and Christian women by the thousands began to cut their hair. Why, it is the commonest thing to see preachers' wives with bobbed hair!

The bobbed hair craze is but a part of the general movement to throw off the restraints of the past. Nudism is the climax of this movement. Because Christian people — both men and women — fall so easily in line with what the world prescribes in habit and manner and dress, this world has reached a sad state morally and spiritually.

Strange Quibbling!

We heard a strange argument used in favor of cutting the hair the other day. Some one said, "The Bible doesn't say just how long one's hair must be." And because the Bible does not give the number of feet, inches or yards, they went and cut off the hair! Such an argument as that

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shows to what flimsy pretexts people will resort when attempting to violate the Word of God while yet desirous of preserving an easy conscience. In our judgment it is worse for one to quibble in that way with the Word of God, than to actually do the thing forbidden. Of course (and anybody can see that!) such cutting of the hair as renders a head plainly and manifestly "bobbed" is in the nature of a violation of the Scriptures.

In conclusion we urge each reader of this article to consider what we have said apart from prejudices. Study the Scriptures suggested and see if they don't say what we have claimed for them. Consider the arguments that we have advanced and see if they are not true. If you admit that they are, then you must face the question as to what you should do in the light of the fact that you will have to answer to God for the keeping and breaking of His Word. This article is designed, not to antagonize, but to cause you to THINK about the right or wrong of this matter.

LOOKS FORWARD TO TBE

Always enjoy each copy of The Baptist Examiner and have for years. It's such a meaty paper and each Christian needs such.

Mrs. W. B. Gaddy
Fulton, Miss.

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