

## Doctrinal Error In SBC Responsible For Women Deacons

By E. G. COOK  
Birmingham, Alabama

A dear beloved Brother in the Lord, Elder Wendell P. Furlong of Harrodsburg, Kentucky has sent me a copy of the January 13, 1973 issue of the Western Recorder, and has asked me to answer an article in this issue by E. Glenn Hinson on the subject "Women Deacons Defended." I feel unworthy of such a task. But with the help of my dear Lord I



E. G. COOK

will endeavor to defend the precious Word, and to honor Him who gave us that Word.

I hope Brother Furlong will not be too disappointed when I say that I am in full accord with this learned professor on some of his statements. For instance, he says, "To be sure it is not possible to cite a text which shows that women had hands laid on (Continued on page 5, column 4)

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# The Baptist Examiner

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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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## Further Exposition Of Epistle Of James

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

"Speak not evil of one another . . ."—James 4:11.

Those who are members of New Testament Baptist Churches should be especially careful not to speak evil of each other. We are admonished in Hebrews 13:1 to "let brotherly love continue," therefore, the hand must not speak evil of the arm, or the foot must not speak evil of the leg.

There is a story that has been told regarding a sea battle between two countries. The battle was ready to begin when a fight broke out between two fellow officers on the deck of one of the ships. One of the crew stepped between the two men and said, pointing to the enemy ship, "There is your enemy."

"Speak not evil of one another . . ."

We, if we love the brethren, will not speak evil of them. It is to be remembered that we don't speak evil of ourselves and we are to love the brethren as we love ourselves. It is also to be remembered that loving the brethren is not left up to how we feel or think, but it is the command of our Lord that we love

the brethren.

"These things I command you, that ye love one another."—John 15:17.

The following admonitions from the Lord should also cause us to let nothing hinder us from loving the brethren: "Be kindly affectioned one to another" (Rom. 12:10); "Forbearing one another in love" (Eph. 4:2); "Endeavoring to keep the unity in the bond of peace" (Eph. 4:3); "Be ye kind one to another, tenderhearted, for-



WILLARD WILLIS

giving one another" (Eph. 4:32); "If any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. 3:13).

The members of a church are like bricks in a building and love is the mortar that binds them together. If I desired to remove a brick from a building, would look for one where the mortar had crumbled. The devil, in like manner, is very pleased when he can crumble the mortar (love) that binds believers together; yea, he is very pleased when he hears believers speaking "evil of one another." Let it be remembered that we are in the same business that the devil is in when we speak evil of each other.

" . . . for the accuser of the brethren is cast down, which ac-

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cused them before our God day and night"—Rev. 12:10.

" . . . for he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law . . ."—James 4:11.

A man who has the habit of running red lights is saying, in essence, that he has no respect for the law. He may speak highly of the law, but he only talks hay and lives straw if his words do not jibe with his actions.

It should be pointed out that the verse before us is not condemning constructive criticism, but destructive criticism. It is criticism that is not well founded.

The law forbids rash judgment and speaking evil of one another. Those, therefore, who judge rashly and speak evil of one another, are showing no respect for the law.

"Wherefore hast thou despised the commandment of God, to do evil in His sight." — II Samuel 12:9.

May our feelings and action toward the law be the same as Paul's in Romans 7:12,22.

"Wherefore the law is holy, and the commandment holy, and just, and good . . . for I delight in the law of God after the inward man."

(Continued on page 7, column 2)

## Haters Of Truth Are Fast Becoming A-Millennialists

By WM. J. FARMER  
Romulus, Michigan

My, how some folk cry when you tell the truth. In a lot of my "fan-mail" are the relentless ravings of the A-millennial heretics. Well boys, I am still waiting for just one verse of Scripture showing me the error of my way! Or better, how about an exposition of Revelation 20:1-8! The A-millennialist would like for all "sovereign grace" Baptists to unite



BILL FARMER

around the scholarship of Origen, Augustine, Calvin — all of which are heretics!

I am asked constantly if I am a "Calvinist." I say, "yes" if you mean Calvin's view of grace. However, if you mean, do I think Calvin a scholar, or completely sound, I say, "no." The "Reformed" Baptists (?) have moved into prominence on that basis. But let us set the record straight. (Continued on page 6, column 1)

## The Middle Life Of The Righteous As Seen In Bible

By MILBURN COCKRELL  
Mantachie, Mississippi

The intermediate state is the condition in which the spirit exists between death and the resurrection. The life of man falls into three stages. First, there is the stage from birth until death. This is the present life while the spirit dwells in the natural body. Second, there is the life between death and the resurrection. This



MILBURN COCKRELL

is the intermediate state or the middle life. This is when the spirit is absent from the body. Third, there is the life of the resurrection when body, soul, and spirit are re-united. This is the final and eternal state.

The Bible does not say a great deal about the intermediate state. But it says enough to give an adequate idea of conditions in that state. The disembodied state of the righteous and wicked are just reverse. Therefore I seek first to discuss the middle life of the righteous.

### A STATE OF HABITATION

When the spirit of a saint leaves

the body it goes immediately to Paradise: "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 24:43). Paul "was caught up into paradise" (Luke 23:43). Paul "was caught up into paradise" (II Cor. 12:4), probably out of the body during the time he was believed to be dead when stoned at Lystra. In Revelation 2:7 the overcomer is said to be in Paradise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The righteous spend the interval of time between death and the resurrection in the Paradise of God. "Paradise" is a word of Persian origin which means "a pleasure garden or a beautiful park." This word is used in the New Testament in allusion to the Garden of Eden, the land of pleasure and delight. The Paradise of the New Testament is the seat of Divine Majesty and the (Continued on page 6, column 2)

## Doctrines Of Grace Give Soul- Winning Encouragement

By JERRY LEDBETTER  
Pastor Calvary Baptist Church  
Pratt, Kansas

We, as believers in sovereign grace, are letting the Arminians "steal all the thunder." I am afraid, in the matter of evangelism. While they are building large churches, many times using theatrical and worldly methods to do so, we too often sit idly by and content ourselves with teaching a few. Please, brethren, let's not let our soundness in doctrine keep us from doing the job God commanded us to do.

I can testify that believing in the doctrines of grace gives a Christian worker much encouragement in witnessing for the Lord. Just a verse like John 6:37 means so much: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Many leave off the first part of this verse, but here is our guarantee of success. God does indeed have

a divine plan. That plan will in no wise meet with failure. A sovereign God has purposed all things. He cannot fail, for He is God.

Notice that I do not title this article "practical help in getting decisions," or, "practical help in getting people saved." That, of course, is the work of God Himself. That is precisely the point where much of modern evangel-



JERRY LEDBETTER

ism has gone astray, and has gotten itself a bad name, even among unbelievers. It is as Brother Norman Wells says in his book, "The Religion Racket": "All the gimmicks and gadgets of modern merchandising and advertising are brought over into the religious business."

No, I do not have a plan or method to save people. But I do believe that there needs to be an emphasis on plain old-fashioned witnessing. That is the job we were left here to do: "Ye shall be witnesses unto me." (Acts 1:8). A witness is simply one who tells what he knows. A witness on a (Continued on page 7, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "FAILURE"

"Take heed now that ye fail not."—Ezra 4:22.

Life is made up of a series of failures.

That is true on the part of every one of us. A child goes to school and maybe in some particular class or in every class, he does not make a grade sufficient to warrant the teacher to pass him to the next grade. We say that that child has failed.

A woman in the home is baking a cake and something happens, to the extent that the cake

falls and isn't as good as it ought to be. We say that that woman's cake is a failure.

A man enters business, regardless of what the business may be, and after a while you will go by his store and you will find a sign, "Bankrupt Sale." He has failed so far as his business is concerned.

A man may be driving along on a highway, or he may be sitting still in church, or he may be even preaching, and suddenly there is a twinge in his side and

he falls over dead. The doctor says that his heart has failed.

I say to you, beloved, from beginning to end, life is made up of a series of failures.

**OUR STRENGTH FAILS US.**  
It is interesting to read through the Word of God and realize that this is true, as quoted in God's Book. The Psalmist says: "My strength faileth me."—Psa. 38:10.

Maybe you haven't come to (Continued on page 2, column 2)



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JOHN R. GILPIN.....Editor

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## A READER ASKS SOME QUESTIONS OF THE HERETICS

Dear Editor:

I hear much about speaking where the Bible speaks, and of being silent where the Bible is silent. J. B. Gambrell once said that there was ignorance among our people and that he had been bothered with much himself. I have found that I belong in that class and am asking for some help. If any who knows will give me Bible for the following I will appreciate it very much.

1—Where does the Bible say "By good works we have a promise of being created in Christ Jesus at death?"

2—Where does the Bible say, "Just grow up in the church and live good and you will go to Heaven when you die?"

3—Where does the Bible say, "THE CHURCH OF CHRIST?" Men say that you must be a member of it to be saved.

4—Where does the Bible say that we must take the supper every Sunday in order to be saved?

5—I once asked a man how he baptized. He said for the first 1200 years it was by immersion. But we hit a hard proposition: A man was sick in bed and the law would not let us take him to the creek, so we changed it so as to put water on his head and save him. How does this harmonize with Rev. 22:18, 19?

6—If baptize means sprinkle, then should we say Matt. 3:11 "Will sprinkle you with the Holy Ghost and sprinkle you with fire?"

7—According to I John 5:8, should we make the water tell what has happened or what is going to happen? Which can a true witness do?

8—I will give \$5.00 for one sheet of typewritten words of some of the modern tongue talkers if some one can get one of

them to put it on paper.

9—If Baptist churches are not the true New Testament kind, please tell me who are the true churches of today that the gates of hell cannot prevail against?

10—Why is Baptist baptism accepted by all others and no one else's is? Strange indeed, but why is it so?

A seeker for truth.

Sincerely,

L. R. Riley

Jackson, Mississippi



## "Failure"

(Continued from page one)

that place in life. Maybe you haven't gotten far enough along the pathway of life. Sooner or later though, you will come to the place and say, "My strength fail-eth me."

When a lad is brought into the world and grows up to young manhood, he doesn't know the meaning of "getting tired." He doesn't know the meaning of his strength failing. When he reaches young manhood, he naturally expects that he is going to be just as strong all through life as he is then. I used to hear men talk about being worn out, and being tired at the end of the day. I used to hear men say that they just couldn't take what they once did and they were looking forward to the time of retirement. I thought, how foolish; there must be something wrong so far as they are concerned.

Long ago, I learned the same truth, that "my strength fail-eth." Sickness has come upon us. Though sickness has depleted our strength, the older we get, the less we can stand sickness. Finally, we come down to old age. Like the Psalmist, we are compelled to say, "My strength fail-eth."

I am thinking of one individual whom I knew very, very intimately — a woman that I thought was unusually strong as a younger woman. I thought that she didn't know what it was to be tired, and I have heard her say that she was just so strong that she didn't recognize anything at all that would make her tired at the end of the day. I saw her come to the place before she died that the hands shook and her voice trembled. When she signed her name, it was scarcely legible because of the fact that her hands were shaking badly. When I stood beside her casket and looked into her face, I realized what a wonderful friend she had been to me, and what a marvelous blessing she had been in my life. I stood there with this text in my mind — "My strength fail-eth."

### II

## EARTHLY REFUGES FAIL US.

David said:

"I looked on my right hand, and beheld, but there was no man that would know me: REFUGE FAILED ME; no man cared for my soul."—Psa. 142:4.

This was at a peculiar time in David's life. To be sure, it might have happened several times in his life. As a lad keeping his father's flock, one day there came a bear and a lion, and David slew

them single-handed. He might have said then, "Refuge failed me."

On another occasion, David went out to fight against the Philistine giant, and he might have said then, "Refuge failed me."

I think that the time he was talking about in Psalm 142 was the time when David was inside the cave with 400 of his men, resting and sleeping, and hiding from King Saul. The Word of God tells us that Saul came by and came into the same cave and lay down to rest. Of course, Saul didn't know that David was there. David was far inside the cave. As David looked out and saw his mortal enemy out there asleep, he said, "Refuge failed me."

I am sure there isn't one of us that has not come to the place in life that we found that earthly refuge failed us. I don't know what it may have been that you were depending upon, I don't know what the experience may have been, but I am sure that you have come to the place when you were compelled to say, "Refuge failed me; no man cared for my soul."

### III

## TRUTH FAILS.

We read:

"Yea, truth faileth."—Isa. 59:15.

In the preceding verse, he says:

"For truth is fallen in the street."—Isa. 59:14.

The idea in these two verses

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is that truth is personified as a person. Truth has failed. Truth has fallen in the street.

If you will read all of the chapter, you will find that Isaiah is giving a number of ethical instructions to the children of Israel. They had gone so far from the Lord. They had turned so far from His ways and had wandered so far from the teachings of the Lord that it looked to Isaiah that truth was fallen in the street — helpless and hopeless, and that truth had completely failed.

Sometimes I am tempted to feel the same way. Sometimes I am like Isaiah and am tempted to believe that truth has failed. There are so few places that you can go today to hear the Word of God, and so few preachers that you can depend upon to preach the Word of God, it just looks like truth has failed.

I recognize the fact that God's Word is going to accomplish that which He pleases. We read:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." — Isa. 55:11.

Every time the Word of God is preached it is going to accomplish His purpose in the preaching of the Word. It isn't that we are going to see somebody saved every time that we preach it. It isn't that we are going to see a remarkable response on the part of even Christian people when we preach it. God's will is going to be done, and His purpose is going to be accomplished. It may seem to us that truth has failed, that truth has fallen languishing in the street. It may seem to us that truth, looked upon as a personage, is lying unprotected, uncared for, undesired, unwanted in the street. But in the final analysis, we know that God's will will be done. God's Word shall accomplish that (Continued on page 3, column 1)

IN BETWEEN THE . . .

# Upper And Nether Millstone

"... the nether or the upper millstone." (Deut. 24:6).

Christ's church has for nineteen centuries been the subject of human and Satanic on-slaught. First came the Romanists offering a present, visible, universal church, composed of all the faithful of the Catholic fold. To off-set this heresy, Protestants invented the idea on a now existing, invisible, universal church, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether millstones. To honor a particular assembly and its ordinances, one is thwarted either in part or in whole by objections arising from one or the other of these erroneous views. The universal church has been assumed, asserted and insisted on to the irrevocable damage of Christ's church. It is our purpose now to show that the universal church is an inconceivable conception; an unsupportable supposition; and an unspeakable superstition.

It is conceded in classic Greek that the word "ecclesia" means a "local assembly." In Matt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using the word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? Universally, the word "ecclesia" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word without explanation. To say that He used it to mean other than a local assembly is to charge Jesus with ambiguity in speech, and lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Matt. 18:17, He said "Tell it to the church." This could be nothing but a local assembly. In Revelation, one, two, and three, He uses the word nineteen times. Rev. 1:4, 11, 20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3:1, 6, 7, 13, 14, 22. The very wording of the text and the context in each instance, shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus, in twenty-one of the twenty-two times in which Jesus used the word "ecclesia," He used it to mean a local assembly. The odds are 21-0 that He meant a local

assembly in Matt. 16:18. Such odds no longer constitute a doubtful probability, but rather, become an absolute certainty.

In this connection, we quote:

"Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address, the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Matt. 16:18." — (The Church That Jesus Built, P. 43).

In Matt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Matt. 16:18, then:

1. He promised to build His church and never made the slightest reference to it afterwards.

2. In speaking on the subject of the church twenty-one times afterwards, in every case He referred to something entirely different from what He promised to build.

The universal church theory is not only unscriptural, but post apostolic in its origin. Hernach, in his "History of Dogma," says "The expression, invisible church, is found the first time in Hegesipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism; has traveled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. Indeed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In I Cor. 14:32, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep (Continued on page 4, column 4)

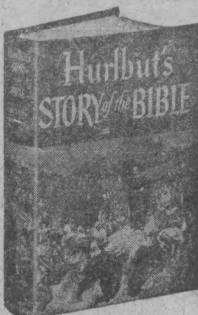
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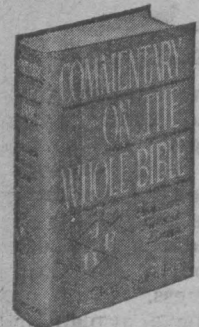


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PAGE TWO



## "Failure"

(Continued from page two)

which He pleases.

So I say, my strength faileth, my earthly refuge faileth and truth faileth.

### IV

#### THE FAITHFUL FAIL FROM AMONG THE CHILDREN OF MEN.

We read:

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." — Psa. 12:1.

There were not many people in David's day that were walking with the Lord. He said that the faithful failed from among the children of men.

That has always been true. God has never had a majority in this world. I grant you that there is a day coming when they are going to sing, to the extent of ten thousand times ten thousand and thousands of thousands, yonder in Heaven — the elect of God. I grant you that is true after awhile. Here in this world there has never been a time when God has had a majority. The majority have been following the Devil.

For example, there were only eight people in Noah's day that were right with the Lord. I have often said that there was a tremendous population on the earth in Noah's day. I think the majority of people are very much mistaken as to the earth's population then. Since there are only a few chapters that elapse between Genesis 1 and Genesis 6 that tell us about the beginning of the flood, men are tempted to think that only a few people were on the earth at that time. However, those five chapters cover hundreds and hundreds of years. I wouldn't be surprised but what there were at least two-thirds as many people then in the world as there are today.

When God saved the remnant with which to start a new civilization, there were only Noah and his wife, their three sons and their wives — eight in all out of all that civilization. Wouldn't it have been appropo to have quoted the words of the Psalmist: "The faithful fail from among the children of men?"

As you go along through the ages, you will find in the days of Lot, in the cities of Sodom, Gomorrah, and Zoar, and all the cities of the plain, that Lot was the only man that was saved out of all of that civilization.

When you come to the day of Abraham, you find that God reached over into the land of the Chaldees and picked up this one man by the name of Abraham. Can you imagine what it was like that there was only one saved out of all of that civilization of the early Chaldees? Just think of it! Here was a man who he, himself, probably was a heathen priest. One day, God spoke to him and said, "Abraham, leave your country and your kindred and go out into the land that I will show you." When Abraham left the Chaldeans, all of the people in

that country were left to judgment and to Hell. God says, "I called him alone." — Isa. 51:2.

He was the only man in all of that civilization that was chosen.

Yes, the faithful fail from among the children of men. That is what the Psalmist says, and that is certainly true today. The faithful fail today. All over this country, faithful men are failing.

I can remember a time in my own ministry when I was just a boy preacher, when a Baptist wouldn't have even thought of accepting alien immersion — that is, baptism that is performed by anybody other than a Missionary Baptist church, yet today, you don't even have to get out of Ashland to find so-called Baptist churches that will accept alien immersion. They are big churches, too. Naturally, they will be big when they are willing to accept anybody that comes along, regardless of the kind of baptism they have had, and naturally they are going to grow. When I think of this, I say that the faithful fail from among the children of men.

When I was just a boy preacher, I came to the conclusion that a woman's place was one of silence in the church. I came to that conclusion as a result of the study of the Word of God. I remember that I had a pastor who did not agree with me in regard to this. He said, "You will be just like three men in Kentucky: J. W. Porter at Lexington, W. E. Hunter at Somerset, and Boyce Taylor at Murray. That is the triumvirate — the three individuals that take that position. All of the rest of us repudiate it."

Today, it would be hard to find a triumvirate. It would be mighty hard to find three men that stood in outstanding churches as pastors, as those three. It would be mighty hard today to find three men that would stand for the truth of a woman keeping silent in the house of God. In view of the fact that women are being ordained in the ministry, and are being elected as deaconesses, and in view of the fact that women speak out in public assembly, I say to you, "The faithful fail from among the children of men."

### V

#### HE FAILETH NOT!

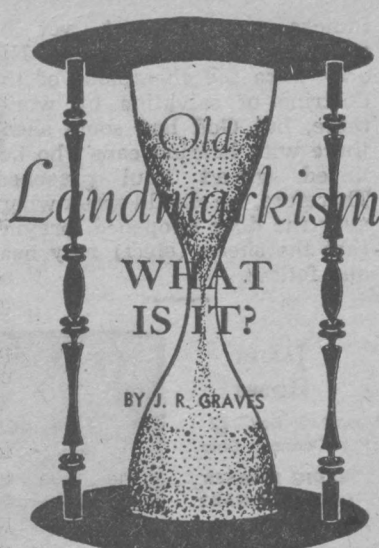
We read:

"The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not." — Zeph. 3:5.

Thank God for the truth that though earthly refuge fail us, and though our strength fail us, and though the truth fail us, and though the faithful fail from among the children of men — thank God, He faileth not. It blesses my soul to know that I preach to you a Saviour who does not fail.

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He is going to save everyone that was given to him as a love gift of God the Father from Eternity. He doesn't fail in the realm of salvation.

Listen again:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." — Heb. 7:25.

Notice, He is going to save them to the uttermost. The uttermost of sin — the worst sinner in the world who is one of God's elect, is going to be saved. Doesn't it help you to realize that He does not fail in the realm of salvation?

If I could find a man today who would walk the streets of Ashland with a sign on his back saying, "I am the meanest man in Ashland," I would still point that man to Calvary, to Jesus Christ, and say, "He is able to save." If I could see a woman who would put a sign on her back, saying, "I am the worst woman in this town," I would still point her to the Lord Jesus Christ at Calvary, and say to her, "There

## We Covet Your Prayers!

is hope for you in Jesus Christ. He saves to the uttermost. He doesn't fail us in salvation."

He doesn't fail as to keeping. After He has saved one, He keeps him. If salvation depended upon me, I would go to Hell. If it depended upon you, you would go to Hell. Our salvation depends upon the one that saves us. He doesn't fail us in salvation, and He doesn't fail in keeping us.

Paul says:

"Who shall also CONFIRM YOU UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ." — I Cor. 1:8.

How long is He going to confirm us? How long is He going to keep us? Unto the end. If you have any doubt as to your salvation, if you have any doubt as to how long you are going to keep your salvation, if you have any doubt how long you are going to keep saved, then erase all doubts, because He will confirm you unto the end.

He doesn't fail us as to times of trouble.

We read:

"He hath said, I will never leave thee, nor forsake thee." — Heb. 13:5.

Paul is quoting the Lord Jesus Christ, and he says, "He hath said, I will never leave thee, nor forsake thee."

Isn't it wonderful to know that He is not only faithful to us in saving us, and faithful to us in keeping us, but He is also faithful to us in times of trouble.

"So that we may boldly say, The Lord is my helper, and I will

not fear what man shall do unto me." — Heb. 13:6.

Go back to the time of Elijah. When Elijah went to the widow woman in a certain city, when everything had been eaten up and there was no food to be had, Elijah found this woman cutting a few sticks of wood in order that she might be able to cook the last batch of bread for her and her son before they died. Elijah said to this woman, "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son."

You say, "That was selfish on the part of Elijah." No, not at all. He was testing her.

Then we read:

"The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." — I Kings 17:14.

When this woman did what Elijah told her to do, the Word of God says that that little handful of meal that was down in the bottom of the barrel and that little bit of oil that she had for shortening, did not run out. It did not fail. Throughout all the famine, there was meal in the barrel, and there was shortening there. Why? Because the Lord doesn't fail us in times of trouble.

It is a wonderful thing to preach this. It is a wonderful thing to believe it. It is a wonderful thing to experience it. I preach it, because I read it in God's Word. I preach it because of observation. I preach it because I have experienced it. God takes care of us. He is faithful in times of trouble. As the song says:

"He has never broken any promise spoken; And will keep His promise, I know."

There is another song that means so much to me:

"Never a heartache, and never a groan,  
Never a teardrop and never a moan;  
Never a danger but there on the throne,  
Moment by moment He thinks of His own."

Isn't that precious? Isn't it wonderful to know that He is faithful — faithful to save, faithful to keep us saved, and faithful to you in times of trouble?

He is faithful to us in times of grief. There isn't a one of us but what have come to that place in life when we have grieved when a loved one has been taken, or some difficulty has come upon us. We have grieved and grieved immensely. I can look back on my experiences and recall some when it seemed to me that my heart was torn from my bosom. I thank God for the fact that He is faithful even in times of grief.

Likewise, He is faithful in times of death. Unless the Lord Jesus Christ comes in the air first to catch us away, we are all going to die. I can say that I can stand and look backward across life and it seems like all I can see back there are graves and graves and graves. They are all filled in, with mounds heaped up, and grass is growing on many of them. There are graves of mothers, fathers, brothers and sisters, and graves of all of our friends back there in the past.

When I turn my eyes out toward the future, it looks like all I can see so far as this world is concerned are graves and graves and graves. They are open. Not one of them has been filled in yet. There is no grass growing on any of them. They are open out there. Mine is out there, and yours is out there. Unless the Lord Jesus Christ comes for us in the sky, we are going to come to that grave. We are going to go down into it, but thanks be to God, we are not going to go down alone. He that is faithful is going to go with us. As the Psalmist says:

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." — Psa. 23:4.

Out yonder, when we come to our grave, we will find that the Lord Jesus Christ is faithful. He is faithful to us in the times of our death.

### CONCLUSION

I am glad that while it is true that my strength faileth, my earthly refuge fails, truth faileth, and the faithful fail from among the children of men — I thank God for the fact that He faileth not.

What a blessing it is for me to know that He doesn't fail. He never fails as to salvation. He never fails to keep us. He never fails to take care of us in times of trouble. He never fails us in the hour of grief. He never fails us in the hour of death.

Some of these days, I am going to fail completely. God's Word says:

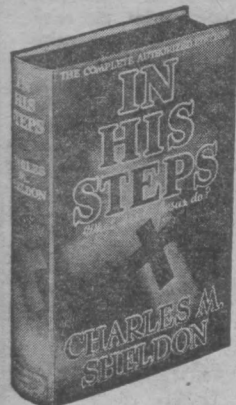
"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, WHEN YE FAIL, they may receive you into everlasting habitations." — Luke 16:9.

Notice, the mammon of unrighteousness is our money — the money that you have; you are to use your money in such a way that people will be saved as a result of what you do. You are to support missionaries, support the cause of Christ, and to use your money in such a way that somebody will preach the Word of God to lost men and they will be saved. When you fail, that is, when you die, they will receive you into everlasting habitations. You are to use your money in such a way that people will be saved thereby. When you die, those that have been saved — that have gone on, will be standing with a greeting to receive you into everlasting habitations.

Isn't it wonderful to know that some of these days when we fail, if we have lived right, and have done right, and have preached right, there are going to be people that will reach out to welcome us, receive us, and greet us when we fail out of this life and go on to the life beyond? How wonderful it is to know that when we fail there may be somebody on the other side that is going to greet us and receive us because we have used our money for the cause of Christ here within this world!

Yes, many things fail. We may in many instances fail in our lives, but thank God for this truth, He faileth not.

May God bless you!



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# The Baptist Examiner FORUM

"Should a preacher who is sound on the church and the doctrines of grace, and who is opposed to mission boards, accept a position in a conference program where there are Arminians and mission board preachers on the same program?"

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



If this preacher goes to a conference just for what he can get out of it for himself I would say don't take part in a conference like this. On the other hand, if he goes to a conference with a prayer on his lips that his Lord will use him in some little way to be a blessing to someone, I would say, this would be an excellent opportunity. So it all depends upon his motive for going to, and taking part in a conference.

Paul preached in the synagogues, on the river bank and in every other place that he had an opportunity. He told those old religious Jews that he had been where they were at the time he was preaching to them. Most of us could go to the conference mentioned in our question and tell the Arminians and the mission board supporters that we have been in the same position you are in now. And, but for the grace of our sovereign God, we would still be in that position. Paul told those Jews in Acts 26 that something took place on the road to Damascus that day that changed all that.

So how would this preacher know but what God just might use his message at this conference to open someone's eyes to the doctrines of grace? Of course he would have to go to this conference in humility. His Lord would not be interested in using a holier-than-thou, or a know-it-all attitude. If you and I cannot be humble, our dear Lord will just use someone else who is.

AUSTIN  
FIELDS

PASTOR,  
ARABIA BAPTIST  
CHURCH  
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Cool Grove,  
Ohio



Yes, if a preacher is sound on the church and doctrines of grace, I believe he should go and preach these doctrines wherever a door is open to him. It would be wrong for him to accept the invitation and then compromise the truth in order not to offend the Arminian or mission board member. To me, personally, it would be a great opportunity to preach that the authority to do mission work rests entirely with the church, and to tell the Arminian that salvation from its conception to its glorification with the Father is a work of the Lord, and not the work of man.

The examples given to us by our Lord and the apostles lead me to answer this question in the affirmative. To me, the greatest sermon I ever read was the one preached by Jesus Christ in a Jewish Synagogue in the city of Capernaum. Before He began His message, He knew the majority were of the Arminian belief (salvation by works). He knew they would murmur and strive among themselves, and then finally walk

out of the building in order to show their disgust at His message. These people needed to hear a message on sovereign grace and that is the message they heard.

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." John 6:64.

He who preached the message of grace in a den of lions (followers of Satan) has commanded us (Baptists) to take up our cross (preaching of the cross) and follow Him. Brethren, He set the example, and our ministry should be patterned after His. Thus, if I were invited to preach at a conference where Arminian and mission board preachers were present, I would accept and perhaps preach to them the same message Christ preached in the Jewish synagogue. I don't know of a better message than this one in John 6.

This was not the only time our Lord spoke in a synagogue. There is on record many times where He would enter the Jewish houses of worship in order to preach to them. Knowing that they were opposed to Him and His teaching, nevertheless, He would accept the invitation to speak to them, even though we know they are opposed to church truth and the doctrines of grace.

"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Matt. 13:54.

The Apostle Paul followed this pattern laid down by Jesus. In his missionary endeavors authorized by the Baptist Church at Antioch, he sought out Jewish Synagogues, and there he preached Jesus Christ and Him crucified. He knew that Jews hated the name of Jesus, yet he fearlessly preached about Him whom they (Jews) despised until they threw him out, refusing to allow him to preach any longer. He then would seek other places to tell the story of Jesus. Brethren, I do not believe our missionary endeavors should be any different than Jesus Christ's or Paul's.

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any work of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts" Acts 13:14-16-50.

Paul's sermon on Mars Hill recorded in Acts 17 substantiates the view stated above. The Athenians were Arminian as to doctrine. They did not know the truth about the finished work of Jesus in behalf of His children, and when they issued an invitation for Paul to speak to them on Mars Hill, he accepted it, counting it a privilege to speak to such a group about his Lord. I see no reason why we should change that policy by rejecting an opportunity to teach those who oppose the truth.

When Paul preached to the Athenians, he knew the philosophers of the Epicureans and

Stoicks were present, yet he spoke to them the truth. Not only were the champions of the doctrine of salvation by works there, but God had some sheep there with hearing ears who believed what Paul preached. Therefore, we should speak wherever the door is opened, praying that the sheep (elect) may hear and follow.

JAMES  
HOBBS

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McDermott, Ohio  
RADIO SPEAKER  
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Kings Addition  
Baptist Church  
South Shore, Ky.



What are you going to do? Refuse to speak unless everybody agrees completely with you? I think you can go overboard with things like this.

Everybody knows what I believe about the doctrines of Grace and about mission boards. If a brother invites me and someone from some mission board to speak on the same program I will probably do so. I might refuse if I think he is trying to get an argument or debate started because I don't believe in meeting for that purpose. I think we can have fellowship even if we disagree.

I doubt very seriously if an Arminian will be on the same program, or if he will stay long after he hears the truth.

I would suggest that you attend the conferences put on by sound churches and you won't have this problem. Once in awhile you might see one on the program but it is the exception rather than the rule.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeke, Florida



The answer to this question rests upon human judgment. Personally, I think it would be all right for a preacher to appear on the same program with those holding different beliefs as mentioned by the questioner. If the deity of Christ and the inspiration of the Bible, and things of that kind were involved it would be different. I think it is possible for one to be too exclusive in his beliefs, and this makes for enmity among preachers and others. The apostles were too narrow at times and upon one occasion Jesus rebuked them for it. In Luke 9:49, 50 we have this incident told.

"And John . . . said, We saw one casting out devils in thy name; and we forbid him, because he followed not with us. And Jesus said unto him, FORBID HIM NOT, for he that is not against us is for us."

John would have stopped any and all who were not with them from witnessing in the name of Christ. I am afraid that there are some Baptists who are like that today. We need to let our brethren who are off on some things alone, so far as showing them an unkind spirit is concerned, for the Lord will deal with them. I feel more sorry for the poor old Arminian than I do angry, for he has a big shock coming when he finds out the truth.

Yes, I would go ahead and speak on the conference program, and I would seek to set forth the truth. Maybe the other brethren are wrong because they have never had the truth presented to them.

## Millstone

(Continued from Page Two)

silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact she will have to keep silent in Heaven, for we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested by logic!

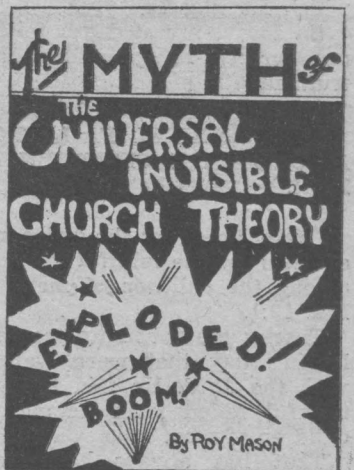
In Acts 2:47, we read, "The Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saying faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type of church that can be persecuted is a local assembly. How could a universal church be persecuted? An invisible something, men cannot persecute. If Matt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons entitled, "Coals From The Altar," says:

"We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organization as well. A heap of heads, hands, feet, and other members would not make a body; they

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must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick, and timbers would not be a house; the material must be built together in an artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine nor a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap." (Why Be A Baptist, p. 72).

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close. Before the nether and the upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt, or felt the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Surely not the universal church, for it has no elders, and if it did have, you couldn't call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church visible or invisible? If invisible, what characteristics does it possess that (Continued on page 5, column 2)

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AND FOR WOMEN

## "EASTER BUNNY"

Many times, we as mothers, participate in pagan "holy days" because we feel there is no harm in it. It is sometimes fun and the children enjoy it. Often we aren't really aware that it is pagan. The Lord's people ought to make it a point to find out if they aren't sure. The following is a clipping from a local paper. It was written by a woman who makes no profession of being a Christian. She simply states the facts. The balance of this article is quoted from the Indianapolis Star (UPI) dated April 7, 1966.

That Easter Bunny who's supposed to hop around the house Easter morning — no one's quite certain how he got into the act. Historians maintain that in ancient Egypt the rabbit was a symbol of birth and a new life. Other ancients viewed the bunny as a symbol of the moon. The moon determines the date of Easter and, some say, that's how the rabbit came to be associated with Easter.

Among legends about the Easter rabbit, the one that's held on the longest comes from Germany. A poor woman colored some eggs during a famine. She hid them in a nest in the field, figuring on them as a gift for her youngsters. Just as the boys and girls came upon the nest, a huge rabbit hopped away. The eggs stayed and the legend that the bunny left them started.

Eggs at Easter stand for the new life that comes back to nature in springtime — sap flowing in trees, weeds and grass springing up, and flowers blooming.

The ancient Persians believed that the earth was hatched from a super egg. They dyed eggs for this reason and gave them to friends.

Traditions connected with the celebration of Easter world-wide are as varied as the countries. In Hungary, for example, boys sprinkle girls with perfumed water. In return for this, the girls give the lads Easter eggs. People in Romania carry lighted candles

home from church Easter Eve. By the light of the candle, the youngsters peer into mirrors trying to see what's in their future.

Young folk in Holland sing Easter songs and join in a lantern-lighted procession to the center of town for dancing. Children in the Netherlands collect Easter eggs on a door-to-door basis the week before Easter.

Women get a respite from the kitchen on Easter in Poland. The priest visits homes before Easter and blesses victuals for the Easter feast. This is "Hallowfare." There's no cooking allowed on Easter, so the food must be sufficient to last the day.

The matter of dressing in finery Easter Day is believed to have been started by the English. An ancient English rhyme says:

"At Easter, let your clothes be new or else be sure you will rue."

In some European countries, church bells do not ring from good Friday until Easter. Legend holds that the bells fly to Rome until the Resurrection Day, dropping eggs for good boys and girls on the way back.

Now we know for whom the bells toll.

## Millstone

(Continued from page 4)

we may know it? The officers of a church spoken of in the New Testament are pastors and deacons. Will someone please tell us who is the pastor, and who are the deacons of the universal church. We have never had the privilege of meeting them!

Was the commission given to the universal church? If so, how does it execute the commission? How does it "go into all the world?" Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken? If otherwise, give Scripture as to when, where, and how.

Is the universal church the body of Christ? Are the denominations of the world, the "branches" of that body? If so, and there is a oneness in that body, what causes the discord among the branches?

How does one account for the universal church being invisible when all its branches are visible? Is it not contrary to all laws of science for an invisible tree to produce visible branches?

Paul speaks of one member of the body suffering and all other

members suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America know when a member in Africa were suffering? Yea, how could all the members of the universal church know when one member was suffering?

When did the universal church have a meeting and transact business? The word "ekklesia" means a "called out" assembly, and this is the word translated church in the New Testament. When did the universal church assemble? If it cannot assemble then why call it a church?

Judging by the prophecies, thousands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission were given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies and others none but adults.

We hear much of the universal church. Will some of those who

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are so fond of this phrase give us chapter and verse as to where it may be located? Do not all students know that it cannot be found in either the Old or New Testament?

If the commission were given to the universal church, how does it make disciples? Does it have a uniform method of disciplining the nations? If not, it must send out conflicting voices. Does it have some making disciples of unconscious babies, others making disciples of adults by baptizing them?

How we wish for ten thousand voices to be raised against this ecclesiastical monster! May those of us who are in between the upper and nether millstones, like Socrates, make the supreme decision to choose death rather than surrender the Word of God, and the church of God.

To sum up my remarks as to the universal church, I quote from another: "I impeach the invisible, universal theory as an immense, immaterial, imaginary inference; an immodest, impracticable, imbecile; an impetuous, implacable, impervious, impertinence; an impossible, improbable, imperiling, imposter; an incredulous inconsistent, insane impossibility; an indefinite injudicious, inscrutable insanity; an invidious, invalid invention, spreading out into shallowness, enlarging into littleness, and increasing into nothingness." Beloved, this is a most dangerous heresy that is preached today. It deprecates Christ's earth-church, "The pillar and ground of the truth."

Wherever the doctrines of the universal church predominate, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error when we accept the universal church. It opens the door for all heresies on the church question — open communion, pulpit affiliation, union meetings and open membership. Loose thinking,

teaching and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

Others magnify the universal church. In contrast, let us magnify this minified and crucified church — the local body — the particular congregation which is the church of the living God.

—J.R.G.

## Women Deacons

(Continued from page one)

them as men did." He could not have spoken truer words had he quoted from the precious Book itself. But you do not have to be a seminary professor to know that an ordination service is never completed until hands have been laid on the person who is being ordained, whether it be as a preacher or as a deacon. I dare say the learned Mr. Hinson has never witnessed an ordination that did not include the laying on of hands. I go further and say, I dare say that in all probability he laid his hands on those three women in that mock ordination service at the Crescent Hill Baptist Church recently.

Then Mr. Hinson informs us of the fact that we have only one reference (Acts 6:6) to laying hands on deacons. So far as I know that statement is also true. But I would like to ask the learned professor just how many times God must say a thing in order to make it valid. I would also like to ask him just what his motive was in making this statement. Was it a sly, subtle way of insinuating that since we have only one reference on the subject it isn't too important anyway? Whether he meant it that way or not, that is the impression I get from it.

Then it is to be feared that Mr. Hinson has blasphemed against the precious Word of God when he says, "However, for the benefit of those who must have a text, in Romans 16:1 Paul calls Phoebe a deacon." Now it is true that Paul calls Phoebe a DIAKONOS. Mr. Hinson says himself that "the Greek word is DIAKONOS, the same one used throughout the New Testament." This statement is also true. But it is also true that oftentimes what you do not say is more important than what you do say. If you were to tell me that you ate some fruit for lunch, and I in turn told someone else that you ate an apple for lunch you just might catch me telling a falsehood. How would I know that it was not a peach from Georgia or an orange from Florida? If you had eaten a delicious apple from Washington or Virginia it is true you would have eaten some fruit. But there are too many kinds of fruit for me to be justified in saying you ate an apple when you merely said you ate some fruit.

In all probability I would insult this learned professor if I were to tell him that DIAKONOS means a servant. He already knows that. He already knows that Satan's ministers are called

DIAKONOS twice in II Cor. 11:15. He already knows that civil rulers are called DIAKONOS twice in Rom. 13:4. He already knows that a preacher is a DIAKONOS as in I Thess. 3:2 and I Tim. 4:6. And, believe it or not, he already knows, or at least he should know, that Jesus Christ is called a DIAKONOS in Rom. 15:8. Is Mr. Hinson ready to say that Paul called Jesus Christ a deacon in this verse? Is Mr. Hinson ready to say that Paul called both Phoebe and our Lord by the same identical word, that is, DIAKONOS. This man knows full well that the maid who cleaned the house and cooked for a Greek family was a DIAKONOS. He knows all this, but he also knows that millions of Baptists do not know it. And, furthermore, they will never learn it from the kind of teaching he did in the above mentioned article.

His statement concerning Paul's calling Phoebe a deacon is a clear inference that the word DIAKONOS always means a deacon and nothing more. Since he is misleading his followers by this kind of teaching are we not justified in classing him as one of the false teachers that Peter speaks of in II Pet. 2:1? He knows that if Phoebe swept the floor and dusted the pews in that church she would have been a DIAKONOS, but he forgot to tell us about it.

There are other things in his article that I would like to mention. But for the sake of my time, and for yours as well, I will refrain from doing so. I hope and pray that you have already seen that his argument in favor of women deacons is so thin that a God-fearing, Bible-loving Baptist could not eat it with a spoon. It has been said that a drowning man will catch at a straw. It appears that Mr. Hinson is catching at a mere shadow of a straw.

Someone may say, Why all the fuss about women deacons? Well, it is simply a matter of contending for the faith once delivered to the saints. If Crescent Hill Baptist Church would leave the name Baptist out of the name of their church it would be none of our business if they ordained every woman in that church. But so long as they claim to be a Baptist Church they should be true to the teaching concerning the Lord's churches. God's precious Word says in I Cor. 14:34, "Let your women keep silence in the churches." And in I Tim. 2:15 He says it is because Eve was deceived. Eve was deceived by old Satan, himself. But millions of Baptist women have been deceived in the last fifty years by some of Satan's co-workers. Before I left the convention in 1959 one of the training course books taught that the church at Corinth was having trouble and Paul told the women in that church to keep silent until the trouble was settled. And, believe it or not, there are Baptist women today who are English teachers who swallow that teaching hook, line and sinker in spite of the fact that the

(Continued on page 8, column 1)

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PAGE FIVE



## A-Millennialism

(Continued from page one)

"Saints" Calvin, Luther, Augustine, Origen, were Baptist haters! All of them A-millennial in eschatology and all of them bearing a striking similarity to the "great whore." Although they all claimed a love for God's grace, supposedly they could not explain their infant sprinkling.

Now, is it just a coincidence that the World Council of Churches, the Roman Catholic Church, the Southern Baptist Convention, the Campbellites, the Methodists, Presbyterians, and the other heretics of the world are all A-millennial? And, is it a coincidence that the Holy Rollers, Billy Graham, and Conservative Baptist Assoc., are all slowly dumping their Pre-millennial views? And, isn't it strange that the Neo-Evangelical groups have also watered down the truth with their post-tribulation rapture? All these things indicate something and that is the coming of Anti-Christ. You see Anti-Christ will be an A-millennialist too! Just like Calvin, Augustine, Luther, Knox and Origen. Someone may ask, "How do you know Anti-Christ will be an A-millennialist like Calvin, Luther, etc.?" Because Rev. 17 makes it plain that he will be a Roman Catholic and they have always been A-millennial!

A-millennialism is the official stand of the world-wide ecumenical movement. Expo 72, "Key 73," the "Jesus Freaks," the Neo-Orthodox and the Neo-Pentecostals all have a number of things in common, but guess which view they all take of last things. That's A-millennial!

Now I know the temptation to fellowship with other Calvinists is strong, but you can't snuggle up to a skunk (A-millennialist) without smelling like one. Baptists have always been evangelistic with the Pre-millennial truth. Much of that zeal is gone. Steak is great food but without salt, much of its flavor is gone. Those who love God's grace need plenty of the salt of Pre-millennialism (not the post-tribulation variety).

Some will say, why quibble over a "little thing" like that? The reason, my friends, is simple; it is no little thing. The atonement is the only doctrine more prominent in the Bible. There are twice as many references to the Second Coming of Christ as there are to His first. One in every eight verses in the Bible refers to Christ's Second Return.

The book of Zechariah is a good example of A-millennial perversion of the Bible. Zechariah

gives five literal prophecies (9:9, 11:12, 11:13, 12:13, 13:6), all of which were literally fulfilled by Christ at His first coming. Now in each chapter (except 3) of Zechariah, there are references to Christ's millennial reign or His return, and Mr. Know-It-All A-millennialist says these are not literal. My, that's just like the Great Whore does with the rest of the Bible. Naturally, no one is so stupid to believe that the Bible means what it says.

Furthermore, A-millennialism promotes Socialism and Communism. Before everyone picks up the rocks, think about it. The Council of Churches is socialistic as is the Southern Baptist Convention and all the "Social Gospel" groups. I am not saying that A-millennialism causes Communism; I am saying that it helps it along. The A-millennialist places all responsibility of any good on earth to social action. They support the Communist black groups, making integration, not the gospel, "the answer." The words of God are brought to shambles by "spiritual" interpretation and Jesus Christ becomes a mere "superstar." No wonder their goals are the same as the Commies! Well, let's be fair, not all A-millennialists are socialists, but on the other hand, all socialists are A-millennialists!

## Middle Life

(Continued from page one)

dwelling place of angels and disembodied saints. In II Corinthians 12:2-4 Paul locates it in the third Heaven.

Luke 16:22 speaks of the spirits of the righteous going to Abraham's bosom: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." John Gill says this term is "expressive of the heavenly happiness in allusion to a feast, at which, according to the custom of the Jews, the guests lay upon beds, or couches, about the table; so that he who lay below another, and next to him, leaned, as it were, on his breast, and lay in his bosom; and this denotes the intimate communion of the saints with each other, in enjoyment of God" (Body of Divinity, p. 595).

Death is the cessation of bodily functions that cuts off the soul from contact with this present earth. It ends the first stage of our existence that we may enter the second. But mortal death is not a state of insensibility and inactivity.

**A STATE OF COMPANIONSHIP**  
The souls of righteous persons,

"are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8). "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better (Phil. 1:23). Christ told the thief: "To day shalt thou be with me in paradise." These words imply not only that the spirit of the penitent thief would be conscious in Paradise, but also that he would be conscious of Christ's presence with him. And the time all of this was to happen the Scripture said was that very day.

The departed souls of the saints are with the souls of deceased saints. At death Abraham, Isaac, and Jacob were gathered to their people (Gen. 25:8; 35:25; 49:33). Their departed spirits join in sweet companionship with the spirits of their departed brethren. Simeon told Saul: "To morrow shalt thou and thy sons be with me" (I Sam. 28:19). Concerning the departed soul of his dead child, David said: "I shall go to him" (II Sam. 12:23). When Lazarus died his spirit went to be with Abraham (Luke 16:23).

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## A STATE OF BLISS

In Revelation 14:13 John said: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." All who die in union with Christ enter a state of happiness. They begin to enjoy the blessedness from the instant of death. The word "henceforth" is literally "from this present moment." This is all confirmed by the testimony of the Spirit: "Yea, saith the Spirit."

A person in transcendent splendor, matchless delight, and ravishing beauty with Christ, angels and the saints could only be happy. Luke 16:25 tells us that Lazarus was "comforted."

The soul of the departed saint is in Beulah Land. The poet so well described this place by saying: "I've reached the land of joy divine . . . And all its beauty now is mine . . . Here shines undimmed one blissful day . . . For all my night has passed away . . . The Saviour comes and walks with me . . . And sweet communion here have we . . . He gently leads me with His hand . . . For this is heaven's borderland." The psalmist said of his God: "In thy presence is fulness of joy; at

thy right hand there are pleasures for evermore." (Ps. 16:11).

## A STATE OF REST

We learn from Revelation 14:13 that those who die in the Lord "rest from their labors." When we leave this body of death, our spirits will rest in the middle life from the sufferings and weariness of this earthly life. Paradise is rest from care and bereavement. It is rest from Christian warfare and our labors for the Lord. It is the night when "no man can work." (John 9:4). The righteous will be judged for the deeds done in the body (II Cor. 5:10), showing that we do no works in the intermediate state.

The departed souls of the righteous go to a home where is no pricking brier nor grieving thorn. Isaiah said: "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness" (Isa. 57:1-2). Job wrote: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." (Job 3:17-19).

The spirits of departed saints will rest in the blessedness of Paradise until God's purpose has been fulfilled. John reveals how the departed souls in Heaven cry: "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The answer was "that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:10-11).

## A STATE OF HOPE

In Ephesians 3:15 Paul speaks of the whole family of God in Heaven and on earth. This verse reveals that part of God's family is in Heaven and part of it is on earth. They both have the same hope, the Blessed Hope. They both look for the glorious appearing of the great God and Saviour Jesus Christ (Tit. 2:11-14).

The departed spirits of the righteous are in Paradise waiting for the Resurrection of the Just: "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14-15). They are "waiting for the adoption, to wit, the redemption of" their bodies (Rom. 8:23). I Thessalonians 4:14 tells us that "them also which sleep in Jesus" will God bring with Christ from Paradise back to the earth to receive their resurrection bodies. The righteous in Paradise are looking forward to the time when their soul and spirit will be reunited with the body.

## A STATE OF RECOGNITION

The Bible makes it plain that we shall recognize our friends and acquaintances in Paradise. If David could say of his son: "I shall go to him," he must have believed he would recognize his child. Christ's words to the thief: "To day shalt thou be with me," meant the thief would be with Christ and know who Christ was. Paul would not have spoke of departing and being with Christ if there was no way for him to know Christ when he saw Him.

The Scriptures not only teach we shall recognize those we have known on earth, but they also teach we shall recognize some who we never saw in our life on earth. The rich man recognized Lazarus whom he had known on earth and Abraham whom he had never seen in his life. On the Mount of Transfiguration Peter, James, and John recognized Moses and Elijah whom they never met on earth. The same Scriptures also teach that a person's name does not change after death. Abraham was still Abraham, and Lazarus was still Lazarus.

## A STATE BETTER THAN THE EARTHLY

Paul told the Philippians: "To die is gain" and again: "To depart, and to be with Christ is far better" (Phil. 1:21, 23). Paul speaks of the intermediate state as preferable to continuance in this life. At death the souls of the righteous enter a state of consciousness, holiness and happiness which the resurrection only makes permanent. The mind enters a higher plane of existence. The immediate result is the soul will be freed from this body of sin and find its mental and spiritual faculties heightened.

In this earthly life growth in holiness and intellect is hindered to some degree by sin. But in the intermediate state conditions shall be more favorable. Solomon said: "Wherefore I praise the dead which are already dead more than the living which are yet alive" (Eccl. 4:2). He again said: "A good name is better than precious ointment; and the day of death than the day of one's birth." (Eccl. 7:1).

## A STATE OF INCOMPLETENESS

The intermediate state is not the final state, for death does not usher us into the final state. In Paradise the spirit and soul are disembodied. Without the body man is in a state of imperfection, he is in an abnormal condition. The body is the instrument through which we make contact with the physical world. Without it we have no contact with the physical world. This necessitates a resurrection, a reuniting of the immortal spirit with an immortal body.

The imperfections of the intermediate state is also seen when rewards are given out when Christ returns and raises the dead (Continued on page 7, column 1)

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### Middle Life

(Continued from page 6)  
saints and translates the living ones. The saints in Paradise will not be crowned until they get their resurrection bodies (II Tim. 4:8; Luke 14:14).

#### THE EMPLOYMENT OF THE RIGHTEOUS DISEMBODIES SPIRITS

Saints in the intermediate state are not inactive. First, they behold the glory of Christ: *Father, I will that they also, whom thou hast given me be with me where I am; that they may behold my glory...* (John 17:24). Christ is in Heaven and if the saints at death go to be with Him, they go to Heaven where He is and there behold His glory.

Second, the departed spirits celebrate and adore the perfections of God: *"The four and twenty elders fell down before him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."* (Rev. 4:10-11).

Third, they sing to the glory of God: *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth"* (Rev. 5:9-10). Singing is one of the few earthly services to be continued in Heaven.

en. In the glory world we will sing songs of electing, redeeming, calling and persevering grace. We will ascribe glory to the Father Who has chosen us in Christ, and to the Son Who redeemed us to God by His blood, and to the Spirit Who regenerated, sanctified and called us. William Cowper so well wrote: "Then in a nobler, sweeter song... I sing Thy power to save... When this poor lisping, stammering tongue... Lies silent in the grave."

Fourth, the spirits of the righteous in the middle life will serve God and rejoice in His blessings: *"Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes"* (Rev. 7:15-17).

Fifth, the spirits in Paradise rejoice when a soul is saved upon earth. Luke 15:10 reads: *"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."* The angels are not said to rejoice in this verse. Instead, it is someone who is in their presence. This is evidently the saints (Zech. 3:7).

Sixth, the righteous spirits in the intermediate state observe those fellow-believers running the Christian race on earth. Hebrews 12:1 declares: *"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."* The "cloud of witnesses" is the departed saints who are spectators in the heavenly grandstand. From their heavenly rest they are actually bending down to behold us.

Seventh, the righteous spirits in Paradise discuss matters taking place on earth. Abraham knew Moses and the prophets had been on earth (Luke 16:31). When Moses and Elijah appeared with Christ on the Mount of Transfiguration, they "spoke of his decease which he should accomplish at Jerusalem" (Luke 9:31). This knowledge may come from the newly arriving saints or from the angels who come and go to earth. I Corinthians 13:1 speak of "the tongues of men and of angels." Such discussions between men and angels have been carried on in dreams and visions in the imperfect earthly state (Dan. 8:13; 12:5-7). Can we doubt that it shall be otherwise in the intermediate state.

### Epistle Of James

(Continued from Page One)  
"... and judgeth his brother..." — James 4:11.

There are some who set themselves up as the policeman, judge and jury. They are quick to arrest, pass judgment and sentence. This kind of disposition is certainly not becoming to God's children. It is true that we are not to ignore sin or call evil, good; yet we are not to convict a person until all the facts are known. May we insist on sufficient evidence before we draw a conclusion on our brother's guilt.

... speaketh evil of the law, and judgeth the law..."

The law has come from our Father — our Father who is infinite in knowledge and wisdom. Those who speak evil of and judge His law, speak evil of and judge Him. They say, in essence, that He is not as intelligent as they are. They, in fact, try to write the law so that it will fit within the frame work of their own depraved wills and ignore His will. Those who fall in this category are outlaws, because they are outside the bounds of God's law.

Those who speak evil of the law and judge it, remind me of a group of criminals speaking evil of and judging the law that placed them in the cell.

"... but if thou judge the law, thou art not a doer of the law, but a judge" — James 4:11.

The judges in our land are not to judge the law, but the people by the law. A judge who sets the law aside and forms his own opinion is "not a doer of the law, but a judge" of it.

We may also say that a person who doesn't hear and heed the

ren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" — II Thess. 3:6.

"If we cannot judge between good and evil, then we will take in every oily mouthed imposter we meet" — Pink.

"There is one lawgiver, who is able to save and destroy: who art thou that judgest another?" — James 4:12.

There have been many laws made in our land, but these laws are to stem from God's laws which are laid down in His Word. This, in fact, is God's earth and He has informed us as to how He wants it governed. Those who make laws, those who interpret laws and those who are under laws, should keep this fact in mind. God's Word, for example, teaches capital punishment, and those who will declare otherwise are judges of God's law rather than administrators of it. They think that they have found a better way, but one day they will be required to stand before the "one lawgiver, who is able to save and destroy." May we all, then, judge on the basis of God's laws, and not set up public and private laws to the contrary, for "who are thou that judgest another," that is, who are you, that you have the right to pass judgment contrary to God's law.

"... who art thou..." James 4:12.

Job, when faced with this question, said:

"Wherefore I abhor myself, and repent in dust and ashes" — Job 42:6.

August Toplady, a author of "Rock of Ages," when considering "who art thou," wrote the following in his private diary under December 31, 1767: "Upon a review of the past year, I desire to confess that my unfaithfulness has been exceeding great; my sins still greater; God's mercy greater than both... my shortcoming and my misdoings, my unbelief and my want of love, would sink me into the lowest hell, was not Jesus my righteousness and my Redeemer."

"... who art thou..." — James 4:12.

John Newton, writer of that great hymn, "Amazing Grace," when faced with the question, "who art thou," said: "But alas! these my golden expectations have been like south sea dreams. I have lived hitherto a poor sinner, and I believe I shall die one. Have I then, gained nothing? Yea, I have gained that which I once would rather have been without! Such accumulated proof of the deceitfulness and desperate wickedness of my heart, as I hope by the Lord's blessing has, in some measure, taught me to know what I mean when I say, behold, I am vile... I was ashamed of myself, when I began to seek it, I am more ashamed now."

Beloved, "who art thou?" Are you a believer in the Lord Jesus Christ as your personal Saviour. If you are a believer in Him, then you may boldly declare that you are a child of God.

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"There is one lawgiver, who is able to save and destroy: who art thou that judgest another?" — James 4:12.

We should keep in mind that the judgment to which James has reference is judgment which is made without sufficient evidence to convict. It is judgment that is rendered before all the facts are compiled. There is, however, another kind of judgment which the Scriptures condone. We, in fact, are admonished by the Scriptures to judge righteous judgment.

"Why even of yourselves judge ye not what is right?" — John 7:24.

We, if we do not judge between good and evil, can never love the one and hate the other. It is, therefore, very important that we have our senses exercised so that we can discern between good and evil.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" — Hebrews 5:14.

We know from James 4:1 ("speak evil") this his reference is to judgment that is based upon unconfirmed rumors, or judgment that is rendered hastily, rashly, hypocritically, unjustly and unfairly. We, on the other hand, are admonished to make proper judgment. The following passages, in fact, make it very necessary that we make righteous judgment.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." — Mt. 7:15.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" — Eph. 5:11.

"Now we command you, brethren..."

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PAGE SEVEN

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### Soul-Winning

(Continued from page one)  
witness stand in the courtroom is not responsible for the verdict; he is simply responsible for telling the truth about what he knows relative to the case. So, you and I are responsible before this wicked world to tell what we know relative to God's great salvation.

There is no doubt that a lot which goes on today in the name of soulwinning is dishonoring to God. In a book on Soulwinning by one C. S. Lovett, he says,

"As you tell him that the door is the door of his heart, reach over and tap him just above the heart. This 'live action' dramatically shatters what could be a mere dream of words. Instantly he will sense, 'this has to do with me, right now.' If the prospect is a woman, a male worker can very delicately touch her forearm with one finger. Ordinarily a man should never touch a woman, but in this case the Holy Spirit will bless it." (Soul Winning Is Easy, C. S. Lovett).

Now isn't that the biggest bunch of nonsense, Scripturally (Continued on page 8, column 3)

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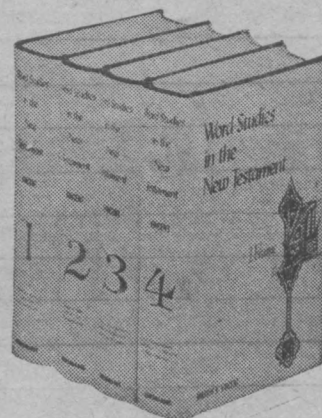
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## Women Deacons

(Continued from page 5)

word "churches" is plural, and, therefore, it must of necessity apply to all the churches of the Lord Jesus Christ. Mrs. J. Benningfield of Hodgenville, Ky. says in the January 20, 1973 issue of the Western Recorder that "Women were discriminated against in Paul's day." If she is insinuating that this is the reason why I Cor. 14:34 was put in the Holy Writ, I believe she too is blaspheming against God's precious Word. He says in Isa. 40:8 "the Word of our God shall stand for ever." This woman will learn in due time that God's Word still stands.

The question may arise as to how the convention can do the awful things they do and get by with it. The truth of the matter is, no church in the world has any authority over the convention. It is like a wild horse out on the range without any bridle on it. You can complain about the actions of that horse, but

your complaining has absolutely no effect on it. So it is with the convention. The Southern Baptist Convention was organized 127 years ago the 27th of last December in Augusta, Ga., without any semblance of church authority. They have no church authority and, furthermore, they do not want any church telling them what they can do, and what they cannot do. That is why the professors in Baptist Seminaries can deny the virgin birth of Jesus Christ, and teach young preachers every conceivable false doctrine and still no church in the world can do anything about it, unless they want to get out of it. That is absolutely the only way under Heaven they can keep from supporting professors who teach evolution rather than creation as taught in the Bible along with a multitude of other false doctrines.

The old devil could not have done a better job of writing the charter for the convention had he been wielding the pen himself.

In Jno. 16:13 we read, "When He, the Spirit of truth, is come, He will guide you into all truth." One function of the Holy Spirit is to guide, or direct us into all truth. But in Article 4 of their charter the convention says its purpose is to combine and direct the energies of Baptists. In other words, the convention has taken over the function of the Holy Spirit. So if a Baptist Church wants to stand in well with the convention she must forget about the Holy Spirit and look to the convention to direct her activities. That being true, is it any wonder that they are now ordaining women, not only as deacons, but as preachers as well?



## Soul-Winning

(Continued from page seven)

speaking, you have ever seen? When I was a young preacher, I thought that these "methods" were the way to get the job accomplished. I can remember in my first pastorate spending much time going up and down streets trying such methods as these — but without the glorious results the "soulwinning" books promised. I spent even more time fretting over my failures and wondering what had gone wrong. It was a few years later that God began to open my eyes about the truth of sovereign grace — that God had to do it. Incidentally, I have seen more people saved since, than ever before. I am not saying that I have seen spectacular results, because I haven't. But, praise to the Lord, I have seen several make professions of faith in Christ. Of course all the praise and glory goes to God. He alone can save a soul.

But just because some modern evangelistic methods are wrong, let us not be guilty of abandoning evangelism altogether. That is like throwing the baby out with the bath water.

I am convinced that many Christians would really witness for Christ if they just knew how to begin. We need to teach people some basic, Scriptural truths about how to start out witnessing. This is practical teaching, and will be a help and blessing to many. We have all felt from time to time that we ought to be evangelizing for the Lord. Many things can enter in to keep us from it, but let us arm ourselves with the mighty Word of God and get to the task! Here are some simple things that I have found helpful, that I hope will help someone else.

1. **Go out visiting in people's homes to talk to them about the Lord.** Does your church have a visitation program? It should. If it does, then be an active part of it. Maybe if it doesn't, you can be instrumental in getting one started. One way to just "get rolling," is to simply visit in people's homes and invite them to church. Many today are lonely, and would love encouragement to go and socialize with others. Of course, the church isn't primarily a social institution, but we can at least get some people to come, who otherwise wouldn't, and then preach the Word to them. This is a Scriptural plan.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

Paul told the Ephesians: "I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house." (Acts 20:20).

Later in the same chapter, Paul said:

"I have not shunned to declare unto you all the counsel of God." (Acts 20:27).

We shouldn't expect newspaper advertising, radio broadcasts, handbills, signs, and such as these to bring people in. Many more will respond to a personal invitation.

2. **Be neat and clean, and be**

**the best representative for your church you can be.** The local New Testament Baptist church is God's ordained agency for doing His work today. If we represent the true Church, then we ought to be the best representative we can be.

3. **Pray for the guidance and direction of the Holy Spirit.** In the book of Acts, the Holy Spirit and evangelism are constantly connected. See Acts 4:31; Acts 5:29-32. No two calls are the same. On one visit, you may have the liberty to really open up and

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preach the gospel, and on another you may just barely get your foot in the door. God is sovereign over this, as He is over all other things. Pray for His guidance. If you don't have the opportunity to witness you would like to have, just be as nice and courteous as you can, so that you or someone from your church can return and be welcomed. It is always good to talk to them about their interests first, so they will be willing to listen when you talk to them for the Lord.

4. **Find out what they think a person must do to be a Christian and go to Heaven.** I used to ask people "are you saved?" until I discovered most people will answer "yes" when they may not have the slightest idea what you are talking about. In the so-called "Christian" country we live in, everybody has heard of Jesus Christ. Many think they are trusting in Jesus, when really they do not. They must trust Jesus Christ alone, of course, not Jesus plus baptism, or Jesus plus the church, or Jesus plus works. Ask them what they think a person must do to be saved, and they will be telling you whether they are saved or not.

5. **Know what scriptures to use to show a person how to be saved.** I like to use the third chapter of John — the story of Nicodemus. Where Jesus told Nicodemus "ye must be born again," you can explain that by our first birth we are all sinners. You can refer to Romans 5:12, and explain the fall of man. Then you can show them as Moses lifted the serpent, Jesus was lifted up on the cross to save sinners.

6. **Bathe your efforts in prayer.** Pray before you go. Pray after you have been there. One call made in dependence on God's power is worth more than twenty calls made mechanically, depend-

## CATHOLIC IMPOSSIBILITIES

It is impossible—

(1) To find in the books of the New Testament the word "mass."  
(2) To find any passage in the New Testament which shows any of the apostles before an altar, who offered incense to any image.

(3) To find any passage of the New Testament which speaks of an eucharist procession in the ancient churches.

(4) To find one verse in the Bible which recommends or commands the use of the rosary.

(5) To find in the Bible one commandment which prohibits the pastors or ministers of God from marriage.

(6) To find one verse of the New Testament which commands one to pray to or worship the saints and angels.

(7) To prove with the Holy Scriptures that there is any mediator between God and man but Christ Jesus.

(8) To prove finally that Roman Catholicism is true Christianity.

— Translated from El Atolaya Bautista.

ing only on self.

7. **Remember that God must do the saving.**

"Salvation is of the Lord." (Jonah 2:9).

You must tell them that they must repent and believe, but you cannot make them do it. God must give the gifts of faith and repentance. You may have the happy privilege of seeing them come to Christ, and you may not. But keep busy and faithful. God will give the results as it pleases Him. The law of sowing and reaping is still in the Bible. Although God is sovereign, and works according to His predetermined plan, it is an observable fact that those who really work at witnessing generally see more accomplished. Divine sovereignty and human responsibility, indeed do go hand in hand.

I haven't seen the results I would like to see, but I just praise God for the privilege of trying, with His help. Just preparing this article has stirred my soul to want to do more along this line for the Lord. I hope it has done the same for you.

Quite often after someone has visited our services, I have gone to their homes and asked them if they had any questions about our church. In asking questions, they sometimes ask about the matter of salvation themselves. I have had the privilege of seeing a retired telephone operator, and a fine family of four come to the Lord in this manner.

I believe the greatest revival in years could come if true, Bible-believing Baptists would simply obey God in the matter of witnessing.

"The Lord's hand is not shortened that it cannot save, neither his ear heavy, that it cannot hear." (Isaiah 59:1).

It worked in C. H. Spurgeon's day. Do we merely garnish Spurgeon's sepulchre, or are we trying to do the work he did by God's grace?

# LOOKS FORWARD TO TBE

*We praise the Lord that we were able to help with this amount. We could never tell you of the help that you have been to me. When I was at the crossroads in my ministry, up against the wall, The Baptist Examiner and the Book on the "Sovereignty of God" were used of God to clear up all the questions on the Doctrines of Election, Predestination, etc.*

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