

The Baptist Examiner

Baptist Is Our Middle Name

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

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ELECTION

By WILLARD WILLIS
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Columbus, Ohio

"According as He hath chosen us in Him BEFORE the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of HIS WILL, to the praise of the glory of HIS GRACE, wherein He hath made us accepted in the beloved" — Ephesians 1:4-6.

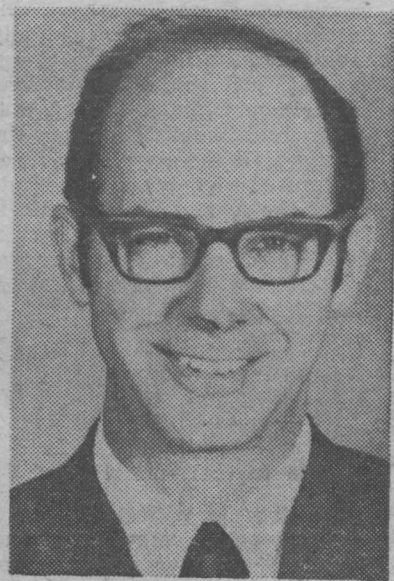
Every person born into this world is born as an Arminian. We draw this conclusion because the natural man is opposed to

the absolute supremacy of God. False teachers fan this flame that is inborn into every person, causing them to become more and more prejudiced against the truth. The fact that every person is Arminian by nature is confirmed by Isaiah 55:8,9:

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and My thoughts than your thoughts."

Where did the term "Arminian" come from, and what does the term mean? This term has come to us from a man whose name was James Arminius. Mr. Arminius was born in Oudewater, an old

town in South Holland. He was born in the year 1560, or four years after the death of Luther and sixteen years before the death of Calvin. The peasant parents of Mr. Arminius were killed and their home burned by Spanish soldiers when James was only a child. James, however, was fortunate in that a clergyman took him up and saw to his education until he entered the University of Utrecht. While in the Univer-



WILLARD WILLIS

sion." Man was also given the headship of the home because he was created before the woman: "For Adam was first formed, then Eve" (I Tim. 2:13). I Cor. 11:8-9 reads: "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

The Scriptures make it plain that the woman is in subjection to the man. After the fall God said to the woman: "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Ephesians 5:22 declares: "Wives, submit yourselves unto your own husbands, as unto the Lord." Then verse 24 of the same chapter says: "Therefore as the church is subject to Christ, so let the wives be to their own husbands in every thing." Titus 2:5 discloses that wives are to be "obedient to their own husbands." I Timothy 2:11 says: "Let the woman learn in silence with all subjection." I Cor. 14:34 informs us: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

Woman's Place In Home

The Bible expressly teaches that man's sphere is outside the home while the woman's is in the home. The virtuous woman of Proverbs 31 was such: "She looketh well to the ways of her household, and eateth not the bread of idleness" (Prov. 31:27). (Continued on page 6, column 4)

sity of Utrecht, his benefactor died, but another gentleman came to his rescue and transferred him to the University of Marburg. He, at a later date, was transferred to Leyden, where he was trained in the culture of the Dutch — the first scholars in Europe. Mr. Arminius, at the age of twenty-two, was transferred to Geneva where he had the high honor of studying under Beza, the successor of Calvin. It was in the arms of James Arminius that Beza died.

It is true that James Arminius had accumulated an abundance of knowledge, but he lacked wisdom, that is, he lacked the ability to use his knowledge. A man can spend hours sharpening his ax, but the sharpness of his ax will be of little value if he does (Continued on page 7, column 4)

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Day Of Infamy And Shame For All Southern Baptists

By JOE WILSON, SR.
Tulsa, Oklahoma

ministry by Baptist Temple in
Alexandria, Virginia."

"Let your women keep silence in the churches: for it is not permitted unto them to speak"—I Cor. 14:34.

Well now, the heading of this article and the Scripture quoted certainly do not go together, do they? That should not be thought a strange thing. Since when has the Southern Baptist Convention cared for what the Bible says. If the S.B.C. did care for the teaching of the Word of God, and wanted to obey it, it would immediately vote itself out of existence. It came about, and continues to exist, in direct rebellion against what the Bible teaches as to the Lord's churches. Being unscriptural to start with, this hideous monster continues to grow worse day by day.

I have before me a copy of the Western Recorder for April 21, 1973. In it there is an article informing the loyal worshippers of the cooperative program of the ordaining of another woman to the ministry. It tells us, "Elizabeth G. Hutchens, associate professor of religious education at Southern Baptist Theological Seminary in Louisville, was recently ordained to the gospel

Here are three names that will live in infamy — three names that will answer to the Lord for high-handed treason against His



JOSEPH M. WILSON

Word — three names that have brought lasting reproach and shame on the glorious name they falsely wear, even that of "Baptist" — the name of this woman, of the heretical institution in (Continued on page 3, column 1)

Examining Women's Lib In The Light Of The Scripture

By MILBURN COCKRELL
Fulton, Mississippi

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." Gen. 2:21-23.

God made woman out of a rib from Adam's side. She was not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be pro-



MILBURN COCKRELL

tected, and near his heart to be loved.

The Lord God brought this woman to Adam and gave her to him as his second self and a help meet. Adam received this woman as his wife and said: "This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man." Adam gave his wife a name common to her sex. "Woman" is a translation of the Hebrew word "Isha" which means "a she-man."

Before the fall, man and woman were co-rulers and co-equal. Because the woman was first in the original sin, man was made the head of the two sexes. I Tim. 2:14 says: "And Adam was not deceived, but the woman being deceived was in the transgres-

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"DON'T BE AFRAID!"

"Fear thou not."—Psa. 41:10.

I am rather of the opinion that the majority of God's people are definitely fearful and apprehensive every day of what tomorrow may bring forth. The nation itself lives on coca-colas and aspirins, and the natural slogan, I think, today is, or should be: "Hurry, worry, and bury." It is certainly true that the majority of us are most apprehensive of the things that are happening and the things that might happen, and from day to day our

lives are characterized by the things we fear.

Mr. Spurgeon used to say that if trouble doesn't come to people fast enough ordinarily, they usually try to manufacture a few troubles for themselves. He said that most people have in their house a worry factory, and if they don't have enough worries normally, they just put their factory to work and manufacture a few more so they would have something more to worry about; and I rather imagine that Mr. Spurgeon

was right in that respect.

I remember I was talking to a woman several years ago and I was lamenting the fact as to how much God's people worry, whereas the Bible would certainly lead us to realize the wrong of the sin of worry. In the course of the conversation she said, "My husband doesn't worry about anything except when he has something to worry about, but so far as I am concerned, if I don't have anything to worry about, then I (Continued on page 2, column 1)

Requirements In Order To Pray An Effective Prayer

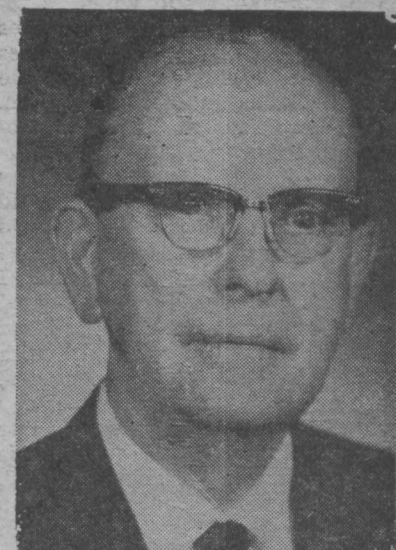
By E. G. COOK
Birmingham, Alabama

All of us should be interested in just what requirements we must meet in order for us to be able to pray an effective prayer. So may we consider some of those requirements. David says in Psa. 5:3 "In the morning will I direct my prayer unto thee." So our prayer is to be directed to God. In Psa. 65:2 he says, "O thou that hearest prayer." David says God is the one who hears prayer, but under just what condition does He hear our prayer? Jesus Christ says in Mt. 7:7, "Ask and it shall be given you." On the surface this seems to be a blank check that we can just fill out to our heart's content. But Peter tells us in II Pet. 1:20 that "no prophecy of Scripture is of any private interpretation." This does not mean that we must go to the Catholic Church, or any other church in order to get the interpretation of a Scripture. It simply means that we are to interpret any given Scripture in the light of all the other Scriptures on the subject.

So, under what conditions can we ask and it shall be given us? Jesus says in Mt. 21:22, "All things whatsoever ye shall ask in prayer, BELIEVING, ye shall receive." So one of the conditions that we must meet is that we must believe that we will receive the thing we are asking for. But who is it that believes? In Jno. 9:31 we read, "We know that God heareth not sinners: but if any

man be a worshipper of God, and DOETH HIS WILL, him He heareth." The Psalmist says in Psa. 80:18, "Quicken us (that is, make us alive spiritually), and we will call upon thy name." We see here that we must first be born again, be a worshipper of God, and be doing His will. But there are still other requirements that we must meet. In Psa. 10:1 we read, "Lord, thou hast heard the desire of the humble." So humility is another requirement that is essential to effective praying.

Then in Phil. 4:6 one translation says, "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer." So another



E. G. COOK

requirement is that we must not worry. It is a sin for us to worry when we are told not to do that. A person simply cannot worry and trust God at the same time. Those two things just do not go together.

Now that we have seen some of the requirements for effective praying let us consider how we are to pray. In Eph. 6:18 we read, "Praying always with all prayer and supplication in the Spirit." This simply means that we must thank and praise our wonderful God for past blessings before we supplicate (or ask) for more blessings. And it must be done in the Spirit, that is, we must let the Holy Spirit guide us in our praying. Then in Psa. 119:58 David says, "I intreated thy favour with my whole heart." There is no place for half-hearted praying. (Continued on page 5, column 3)

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"Don't Be Afraid"

(Continued from page one)

worry about that." Beloved, I am rather of the opinion that what she said was true of herself would very well characterize even the majority of God's people today. If they don't have something to worry about, then they worry because they don't have anything to worry about.

Today, I want to show you, in the light of my text and other texts in God's Word, that God's people are not to be afraid, that God's people are not to worry, that God's people are not to be fearful about tomorrow, but rather God's people are to trust tomorrow to the Lord for Him to take care of us.

I

FEAR IS A CHARACTERISTIC OF THE UNSAVED.

"But THE FEARFUL, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

In giving to us this description of those who are definitely on the road to Hell, you will notice that the first group which is referred to is the fearful — the ones who are worrying, and the ones who are fearful as to what the future holds in store for them. Our Lord says that they are going to Hell.

May I remind you that many people will say, "I am just afraid that I am not right. I am afraid that I haven't done enough to go to Heaven. I am afraid that I haven't performed enough good deeds to please the Lord. I am afraid that I am not right with God." Let me tell you, beloved, whenever I hear someone say anything like that, I always agree with him! The person who is afraid that he is going to Hell, is going there. The person who is afraid that he isn't saved, I am sure isn't saved. The person who hasn't yet trusted the Lord Jesus Christ as his Saviour and doesn't have the assurance that he is saved, I am satisfied that he is on the road to Hell. In fact, if a person has trusted the Lord Jesus Christ and has received the Son of God as his Saviour, then that individual has no longer the fear of Hell within him. Rather, he has peace and assurance, and he has that satisfied experience that comes only to a man or woman who has trusted the Lord Jesus Christ as his Saviour.

If I speak to someone who is afraid that he is lost, who is afraid that he isn't ready to meet the Lord, or who is afraid that he isn't right in God's sight, let me say to you that I agree with you

that you are not, and I will go further and say that the very fact that you are afraid in your condition is proof positive that you are not right with Almighty God. If you were saved, God would give you assurance. He would give you peace, and He would give you an experience with Him that would enable you to know that you were right with the Lord.

II

GOD'S CHILDREN ARE DELIVERED FROM THE FEAR OF HELL.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

Everyone of us were born into this world into the family of the Devil, and the Devil was our spiritual father. To get into God's family, we had to be adopted. If a person is born into this world into one family, the only way that he can get into another family is by adoption. We were born into this world in the family of the Devil, and the only way that we can get into God's family is by adoption.

Paul, in writing to the church at Rome, said that those of us who have received the spirit of adoption, don't have fear in our hearts. Rather, we are able to cry, "Abba, Father." In other words, instead of being fearful, those of us who are saved look up into His face and cry, "Abba, Father" — literally, "Dear Papa."

I tell you, beloved, when a person is saved and becomes a child of God, the fear of Hell is taken away so far as that individual is concerned.

When the Apostle Paul wrote to Timothy, he said:

"For God hath NOT GIVEN US THE SPIRIT OF FEAR; but of power, and of love, and of a sound mind."—II Tim. 1:7.

A person who has that spirit of fear has it because of the broken law that is held over him, resting as a big stick over his head. Well, beloved, if you have been saved, you know the law is satisfied in Christ Jesus; therefore, God has not given to us the spirit of fear, but He has given to us the spirit of love and power and of a sound mind. I say, then, whereas the unsaved are subject to the fear of Hell, God's children are delivered now from the fear of Hell, and if you are God's child, the fear of Hell is gone so far as you are concerned.

III

PRAYER DELIVERS GOD'S CHILDREN FROM THE FEAR OF DAILY EVENTS.

If you are God's child, the fear of Hell left you the day that Jesus Christ became your Saviour, and then through prayer, God, in contrast, delivers you from the fear of events within your life. Listen:

"I SOUGHT the Lord, and he heard me, and DELIVERED ME FROM ALL MY FEARS."—Psa. 34:4.

Personally, I have lots of fears, and I am satisfied that the same thing is true of you — that you, too, have many fears. As a child of God, I haven't any fear of Hell, but I do have many fears relative to the daily events of life. I thank God for this fact, though, that prayer in my experience does for me just what David said that prayer did in his experience — that it delivered him even from the fear of daily events within his life.

I am sure that you remember the time when Daniel was in Babylonian captivity. The Word of God says that there were people in Babylon who hated Daniel because of the way in which he worshipped the Lord and served Him. The result was that they began to try to find something whereby to get rid of Daniel. They looked him over, they sized him up in every respect, and they found that there wasn't a thing that they could say against him except in the way in which he served his God. They went to the king and said, "We would like to ask you to pass a law that nobody can pray to any other god except to you

for the next thirty days." The old egotistic, arrogant king, glad to be recognized, granted them their petition, but that didn't keep Daniel from praying. The Word of God tells us that Daniel had a habit of praying three times a day — of getting before an open window and praying with his face toward the city of Jerusalem, and when this petition had been granted by the king that no one was to pray to anyone else for thirty days, Daniel went right on praying just like he had before. Listen:

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." — Dan. 6:10.

As a result of thus praying, the Word of God tells us that Daniel spent a night walking around with the lions unharmed, and the next morning the king threw all those wicked, ungodly counsellors into the lions' den and they were killed even before they reached the bottom of the pit.

Beloved, I want you to see this, Daniel faced his problems, his burdens, and his fear of daily events and he took those things to God, just as he had before. I say then, while it is true that God's child is delivered from the fear of Hell the day he believes on Jesus Christ, the way he gets rid of the fear of daily events is by prayer, and by supplication, and by taking his burdens to the Lord Jesus Christ, as Daniel did.

As the song says:

"Take your burden to the Lord and leave it there. If you trust and never doubt, He will surely bring you out. Take your burden to the Lord and leave it there."

The trouble with most of us is that we take our burdens to the Lord, but we bring them back. Instead of taking our burdens to the Lord and leaving them there, we take them there, but we bring them back and carry them ourselves.

As I have often said, I can imagine a little girl getting ready to go to bed at night and she has her little doll. She puts her doll over beside her and puts it to sleep, and then she turns over and goes to sleep herself.

Now the most of us go to bed just like the little girl. We take our worries and our burdens and our anxieties to bed with us and we pray to God to help us out. Then, instead of letting them go to sleep, we allow our burdens to worry us the night through.

I say then, in the light of Psa. 34:4 and in the light of the experience of Daniel, God's child is to get a victory over his fears every day by prayer, and by supplication, and by taking his burdens to the Lord.

IV

WHAT WE ARE NOT TO BE AFRAID OF.

The Bible is very specific in telling us that there are a number of things that we are not to be afraid of.

We are not to be afraid of man. Listen:

"The Lord is on my side; I will not fear: what can man do unto me?"—Psa. 118:6.

I look back across my ministry and I think of some of the experiences through which I have passed. I think of some of the things that have come to pass in my life so far as man is concerned that might have caused me to fear, and I think of some things today that might cause me to fear, yet, beloved friends, I fall back upon this passage of Scripture. God says we are not to be afraid of man.

We are not to be afraid of words and looks.

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to

Examination Of Facts As To Why Churches Don't Grow

W. J. FARMER
Flat Rock, Mich.

Christ!

Second, notice in vs. 13 it says, "He shall bear the glory." A true church will glorify Jesus. He will be magnified above every member, every club, every ministry; He will even be magnified above the Sunday School! This goes right along with Eph. 3:21. The Old Testament temple was built of material that was dead; the New Testament temple is built of living material. Every member is to be as "lively stones." Many churches are great in guilt in the matter of being dead in their worship and their witness. How churches need to be full of life! How churches need to magnify Christ above any other doctrine.

Third, see in vs. 14 the rewards given to those serving in the

"Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah: Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." — Zechariah 6:10-15.

The Bible is an amazingly wonderful book! It is a complete unity from page 1 to page 1250! Here in Zechariah, we see a glorious picture of Jesus Christ and His wonderful church.

I. THE PICTURE OF CHRIST

First, the person chosen by God in this vision to picture His beloved Son, is the high priest's son, Joshua. Joshua is the Hebrew word for Jesus: Both names mean "Jehovah is salvation."

Second, Christ is titled by the name "Branch" in vs. 12. A branch pictures life, strength, fruit-bearing, and seed; all these indeed point to our Blessed Lord.

Christ is the ruler from his throne; this will take place during the millennial reign of our Lord on this earth.

II. THE PICTURE OF THE CHURCH

Notice the words "shall build the temple of the Lord" used twice in vs. 12-13. This does not speak of any of the Old Testament temples, nor does it speak of the millennial temple in Ezekiel 46:48. But it refers to the New Testament church established by our Lord during His earthly ministry!

First, this "temple" is to be built by Jesus Christ. The words are similar to those of Matthew 16:18. All true churches find their origin in Christ, not Luther, Wesley, Knox-Calvin, Daniel Parker, the Campbells, but

temple! The Lord wants His service today to be in and through His temple! Radio evangelists (sanctified beggars), Billy Graham, John R. Rice, and countless others think they're doing God such a big favor with their marvelous "ministries." The fact is that they are merely ignoring the Bible just like Catholicism, Campbellism, and every other "ism" because they deny the Lord's church and seek to steal Her authority for themselves! A good example of this is the Old Testament priest. All his functions were either inside God's house (the tabernacle and the temple) or in conjunction with God's house! How ridiculous it would be to take those functions out of God's house. Yet, thousands are doing that very thing. The difference between the rank liberal and the followers of John R. Rice is that the one just ignores a little more of the Bible than the other. Radio evangelism, tract work, bus work, mission work, T.V. evangelism, and any other type evangelism must be by the authority of the Lord's church, or else it is wrong!

Lastly, in vs. 15 it says, "And

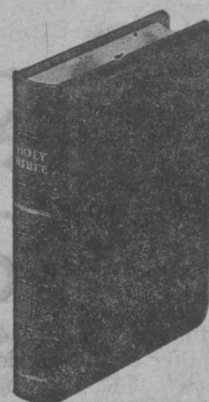
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All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. PSALMS 66: 4



"Don't Be Afraid"

(Continued from page two)

the children of Israel, to a rebellious nation that hath rebelled against me; they and their fathers have transgressed against me even unto this very day. For they are impudent children and stiff-hearted. I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house), yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house."—Ezek. 2:1-6.

God was giving Ezekiel a commission. He said, "Ezekiel, I want to send you to a rebellious people. I want to send you out as an embassy to rebels." Most men that go as ambassadors like to think that they are going to a friendly nation. Ezekiel knew that he was going as an embassy to a house of rebels — to Israel, a rebellious nation.

As I have often said, the angels of God rebelled against God and man has rebelled against God, yet brute beasts have never one time rebelled against God. Just think, God created brute beasts, God created man, and God created angels; angels have rebelled, man has rebelled, but brute beasts have never one time rebelled against their Creator. Shall we say then that man as well as the angels that have rebelled, are lower than even the beasts of the field?

God sends this man Ezekiel to preach to Israel, whom he describes as a rebellious nation, and He says to Ezekiel, "I want you to go preach to them and don't be afraid. Don't be afraid of their words and their looks, even though they be a rebellious house."

I rather have in mind when Ezekiel started out on that commission that this passage of Scripture was an encouragement to him. He knew he was going to a group of people that were rebellious, because God told him so, and he went with his commission from the Lord to preach to them, and God said, "Don't be afraid of them."

Beloved, I don't know how much comfort came to Ezekiel

back yonder about six hundred years before the birth of the Lord Jesus Christ, but I tell you, this surely has been a blessing to this Baptist preacher twenty-five hundred years later. I surely thank God when I look back on the days of Ezekiel and his experience and his commission. I surely thank God that God said, "Don't you be afraid as to what they may say about you. Don't be afraid of their words and their looks; you go right ahead and serve me."

Beloved, I am glad that God gave to me the same kind of commission. I am glad that God gives to every preacher this same kind of commission. I am glad that God gives to the membership of His churches the same kind of commission, when He says, "You go ahead and serve me and don't you be afraid of what men say about you, and don't you be afraid of their looks."

We are not to be afraid when even the meal gets low in the barrel.

"And Elijah said unto her, **FEAR NOT: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, 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 17:13,14.

It was a time of famine. Elijah was God's prophet. He had gone to the brook Cherith and had stayed there for some time. While he was there, God had the ravens go out and forage for food every day. Then instead of eating that food, God had those ravens bring that food and give it to the prophet Elijah. God saw to it that His prophet was thus taken care of until the brook dried up. When the brook dried up, God said to Elijah, "You go to Zarephath. There is a widow woman there. You go to her house and she will take care of you during all the period of the famine." When Elijah got there, the widow was out in the woodyard gathering sticks. She had enough meal and enough oil to make one last batch of bread, and she was getting ready to bake that for her and her son, and they were going to eat and die. God told her, through Elijah, to fear not, and to prepare some bread for Elijah, and then to prepare some for her and her son; she did so, and that cruse of oil and that handful of

meal would never waste away nor fail in all that famine.

Wouldn't it be wonderful always to be able to reach down in the barrel and find enough meal to make one more batch of bread? Wouldn't it be wonderful to know that there would never be a lack of food — that there would always be plenty to eat? That is exactly what God said to this woman through Elijah. He said, "Fear not; the oil won't waste away and the meal won't be destroyed. You take care of Elijah and I will take care of you."

Beloved, we worry every day about how we are going to be able to meet expenses. We worry about how we are going to be able to keep the wolf from the door. We realize we can't work miracles like Jesus did. What are we going to do? I tell you, beloved, you do just exactly like this woman did — you take God at His Word. You put God first in every respect, and I am confident that the God who took care of Elijah will take care of you. I don't know of anything that helps and encourages me any more as I face my problems from day to day than to realize that the God that spoke to Elijah and to this widow woman, is the same God that we are serving today, for He said, "Don't you be afraid — even when the meal gets low in the bottom of the barrel."

Every once in a while I talk to somebody who says, "I just can't tithe because I can't afford to." Beloved, I think that that is an excuse. As I have often said, we do what we want to do in life. When somebody says, "I just can't afford to tithe," in contrast, I say, "You just can't afford not to tithe." The God who took care of Elijah and this widow woman during all the famine, is the same God that we are worshipping and serving today. If I were you, beloved, I would bring my tithe to the Lord, and I would trust God to take care of the results.

We are not to be afraid of evil tidings or calamities.

"**He shall NOT BE AFRAID OF EVIL TIDINGS: his heart is fixed, trusting in the Lord.**"—Psa. 112:7.

"**Thou shalt NOT BE AFRAID FOR THE TERROR BY NIGHT; nor for the ARROW that flieth by day; Nor for the PESTILENCE that walketh in darkness; nor for the destruction that wasteth at noonday.**"—Psa. 91:5,6.

"**God is our refuge and strength, a very present help in trouble. Therefore WILL NOT WE FEAR, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.**"—Psa. 46:1-3.

David said, "If God picks up the earth and puts it into the sea, we will not fear. We are not going to fear if mountains shake with the swelling thereof."

Down in Mexico a few years ago, there was the worst earthquake in the memory of man so far as Mexico is concerned. The first tremor lasted for thirteen minutes, and after that there was one tremor after another, until there were about sixty tremors in all. People ran out into the streets and fell on their knees to pray. People grabbed total strangers and held on to them in their fright. They were scared as to what was going to happen to them.

I tell you, beloved, God's people don't have any business being afraid of calamities, nor the evil tidings that come to them.

Suppose someone would come to you now and announce the fact that your mother, your father, your brother, your sister, and your child have died. Suppose the building in which you are, would suddenly crumble. What would

you do? Beloved, God said we are to trust and not be afraid.

We are not to be afraid when we lie down to sleep.

"**Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.**"—Job 11:19.

Though man would disturb you, though man would destroy you, though you would have many things that would interrupt your rest, you should lie down at night and go to sleep and "none shall make thee afraid."

Notice again:

"**When thou liest down, THOU SHALT NOT BE AFRAID: yea, thou shalt lie down, and thy sleep shall be sweet.**"—Prov. 3:24.

I remember talking to an individual a few years ago, who said, "Brother Gilpin, I never lie down at night, but that a burden

liarist. Billy said that he looked down at that fellow and kept preaching right at him. Finally, that fellow got up and came up to the rostrum with that rawhide lariat in his hand and he said to Billy, "I have a commission from God to give you a horse whipping right here." Billy Sunday said to him, "I have a commission from God to knock the Devil out of you," and he rolled up his sleeves and gave him a demonstration of muscular Christianity. I think Billy did the right thing.

I tell you, beloved, I might protect myself in the daytime when I am awake and able to walk about, but I can't do that when I am asleep. Yet God says that we are not to be afraid when we lie down to sleep, but we are to trust everything unto the Lord.

We are not to be afraid of death.

If you are right with the Lord, you are not afraid to die, because the Lord has given you something in your heart whereby you are not afraid.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And DELIVER THEM, WHO THROUGH FEAR OF DEATH were all their lifetime subject to bondage."—Heb. 2:14,15.

This tells us that Jesus Christ came into this world and took upon Himself flesh, and died for us, that when we come down to the end of the way. He might take away the power of death from the Devil and that He might deliver us from the fear of death.

You say, "Brother Gilpin, I just don't know whether I would be afraid to die or not. I don't know whether I would have dying grace or not." Listen, beloved, if you are able to walk around, you don't need dying grace. What you need is living grace — grace to live for the Lord every day — grace that your life might count for Him. When you come down to die, the same God that gives you living grace will give you dying grace. I thank God for this truth, we are not to be afraid when we come down to die. No wonder the Psalmist said:

"**Yea, though I walk through the valley of the shadow of death, I WILL FEAR NO EVIL: for thou art with me; thy rod and thy staff they comfort me.**"—Psa. 23:4.

The child of God has nothing to fear when he comes to die.

Again, we are not to be afraid when this world is on fire and when the Lord Jesus Christ is

(Continued on page 6, column 3)

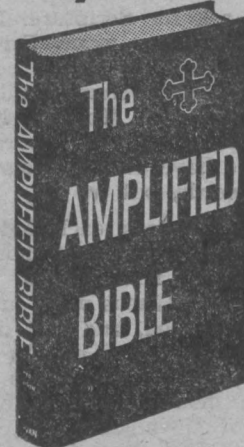
We Covet Your Prayers!

comes over me. Suppose I would have a heart attack. Suppose I would have a stroke. Suppose I never got up. I never go to bed at night but what I worry for fear I don't arise the next morning." Beloved, do you know why that man felt that way? Because he wasn't right with the Lord. God's child is admonished to lie down and go to sleep and not be afraid.

A person is never more helpless than when he is asleep. You lie down and sleep and you are totally unconscious. Someone might steal up on you to do you harm. Someone might drive a dagger into your heart. Someone might even decapitate you. You might be able to protect yourself while you are awake, but it would be a different situation if you were asleep.

I think if I were awake that I would be able to protect myself. At any rate, if someone attempted to do me harm, there would be some fighting going on. Billy Sunday once said that he looked down in the audience one night and there sat a man who had a rawhide lariat, and he sat there plaiting and unplaiting that

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E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I realize the fact that my knowledge of the precious Scriptures is so limited. And what might be puzzling to those who are not serious students of the Word, I find that the more I study, the more I realize how little I really know. I pity anyone who thinks he is an authority on God's precious Word. We may be able to memorize much of the Bible and still know nothing about the deep, profound teaching embodied in the words we have memorized. I am certainly not talking about our beloved Brother Tex Cobb. I was once thrilled immensely by a young man who could stand in the pulpit and quote so much of the Bible, but if I have heard aright, this young man has long since gone off with some false cult. He knew the words, but—

So far, as I am able to know there is not too much to be found in the Bible on the subject before us. I know of no reference at all whatever that would defend it. There is much in the Bible about what the church is to do, but very little, if any, about what she is not to do. The Bible does not say we must not pour saw dust in the food we give to widows and orphans, but who would dare say it is Scriptural to do that in order to make the grocery sack look more impressive?

In I Cor. 11 Paul is condemning the church at Corinth for using the church as an eating place. In verse 22 he says, "What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? shall I praise you in this? I praise you not." It is to be feared that some of our Lord's saints may be called on the carpet, so to speak, at the judgment seat of Christ for having used church facilities as a place for worldly entertainment.

I am persuaded that the motive for using church facilities as an eating place plays a great part in the matter. If it is done for the purpose of amusement, or if it is done in order to get people to come who would not come to hear God's Word taught or preached, I fear it is a dangerous thing to do. However, if the church invites speakers to come and speak at her Bible Conference, that church owes it to those speakers to feed them the necessary physical food while they are there. For instance, during the last six years I have spoken by invitation at five Bible Conferences on the west coast, twice in Seattle, twice in Fair Oaks, California, and once in Hayward, California. And had Bro. Tweet, Bro. Harris and Bro. Crawford told me that I would have to go into Seattle, Sacramento or San Francisco for my meals, I would have felt they did not appreciate my coming three thousand miles to speak for them. So I repeat, the motive behind the eating in church facilities makes all the difference in the world.

In Ex. 32 we see Aaron making a golden calf for the children of Israel to worship. And in verse 6, speaking concerning the worship of this calf, we read, "and

the people sat down to eat and to drink, and rose up to play." In I Cor. 10:11 Paul says, "Now all these things happened unto them for ensamples (TUPOS, types); and they are written for our admonition, upon whom the ends of the world (TELE, ages) are come." Here Paul is saying that the things that came to pass in the lives of the children of Israel did so as types for us. In verses 6 and 7 he says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play."

Now why did Paul quote from Ex. 32:6 here in this discourse to the Corinthians? Was it not to show them the evil of it? As I see it, there is no need for anyone to call those who do the things mentioned in our question idolaters. Paul has already beat us to it. We do not worship the one true God by means of outward actions, such as eating and playing. In John 4:24 our Lord says, "God is Spirit; and they that worship Him must worship in spirit and in truth." So, if we would truly worship our great God we must come to see our own utter unworthiness and insignificance before Him, bow down to the dust, in the spirit, before Him, and give Him reverence. Socials, athletic activities, etc., are good things, in their place, but their place is certainly not in the church of the Lord Jesus Christ. That which appeals to the world should be in the world. But I want to say again the motive we have for doing a thing means much. Preachers who go to Bible Conferences sit down to eat, and rise up to preach God's Word, but according to Paul idolaters sit down to eat and rise up to play. There is a world of difference, and we had better believe it.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



The place, building or tent, that has been dedicated or set aside to be God's place should be kept so. It is not a place for social activities. If people in the church want to get together for some Christian fellowship, that's fine, but do it in the home, not the church building.

You ask for Scripture. If you mean that you want Scripture that says: "Thou shalt not eat and play in the church building," there is none. To my knowledge, there is no Scripture that says we have eternal security in those words, but we do.

The Bible does teach that there are certain things that should be understood relative to God's house. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Please note that Christ said, "My house shall be called the house of prayer." This is the place where we come to leave out all things of the flesh and meet with God. We should have such respect for the

building that has been set aside as God's house that we never go in for worldly or fleshly satisfaction. Sometimes there is so much running and noise in our churches after the services that I question whether God was really glorified in the worship of the day.

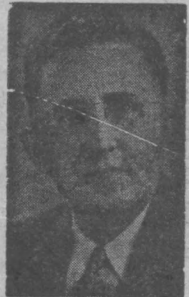
The saints at Corinth were making the Lord's supper to be a social hour as well and they were rebuked for it. "What? have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." (I Cor. 11:22).

My friends, let us have such respect for God's house that we do nothing to lower the atmosphere of worship that should be there. You parents, teach your children that God's house is not a place to run and play in, either before, during, or after the worship service. You who are saved, meet in God's house only to worship Him, not to play and yield to the satisfaction of the flesh.

ROY

MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, people should not use a portion of a building set apart and dedicated to God, as a place of play, eating and amusement. This is one of the most wicked practices of this day, and some churches even have "hostesses" to direct and carry on such sacrilege. There is an attempt made to justify the use of a portion of the place of worship by designating the preaching place the "sanctuary" leaving the rest of the building for all sorts of frolics and amusement. God abominates such as this. How do I know? I know because of what Jesus said, and there is absolutely no escape from the conclusion I have stated, if the Bible is taken seriously.

The questioner says, "I would like the Scripture." Read Matt. 21:13, Mark 11:17 and Luke 19:46 and you will find plenty of Scripture. Let me sum up:

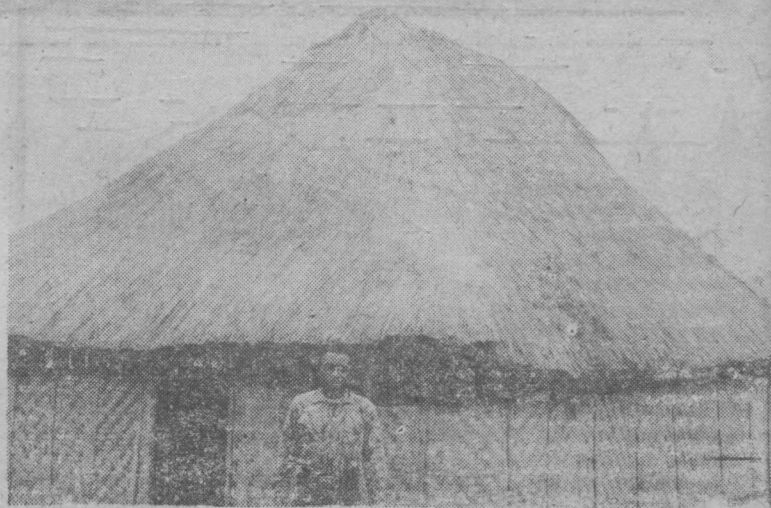
The most sacred place in Israel was the temple. It was the very center of Jewish worship. People came from distant lands to worship there. When they came from a distance, if it was the Passover season they needed a lamb for sacrifice. In connection with some of the occasions the very poor could use a dove. Whatever they needed to buy, it must be paid for with money commonly used in Israel, so there was need for money changers to change foreign money into that which could be used there. The money changers were not averse to short-changing when they could, so thievery resulted. The Jews argued that since people needed money changed, and needed creatures for sacrifice, it would certainly be alright to have these in the temple, so the result was a babel of noise and confusion coupled with commercial thievery. The place of prayer and divine worship was turned into a place of commercialism and rascality. How did Jesus regard this? Upon two different occasions, he indignantly cleaned the whole desecrating outfit out of the temple. He overturned tables, scattering money all over the place, and he drove the abhorrent gang headlong from the temple. He cried out, "It is written, My house shall be called the house of prayer but ye have made it a den of thieves."

A place of prayer! A place of divine worship! That was what the temple was for — not a place of merchandise or thievery. Not a place of secularism of any kind — but a place to worship God.

Christ's church is more sacred and a thousand times more important than the ancient temple. "Christ also loved the church and GAVE HIMSELF FOR IT," we read. If He indignantly ran the

New Guinea Photo Story

NOTE: While on the last mission patrol I made several pictures, some in color slides and some black and white. Due to my power plant in New Guinea being out of service for the past few months, I have been unable to develop the film and make prints of the black and white. Since being back home I have had some prints made and some have turned out well enough to publish. The pictures that you will see in this issue of TBE and a few more next week will be from the recent patrol.



This picture is of one of the native pastor's, standing in front of the church building where he pastors. Several years ago this man, his name being Ali, came to me and wanted to work carrying some supplies on a mission patrol that I was then on. He is very small in stature and at first sight I told him he could not go with me. However, he insisted that he could do as much work as any other man so I agreed to give him a try. Before the end of the first day he had more than proved himself. Before the trip was over, it lasted about a month, he had made a lasting impression on me and I told him as long as I needed help and he wanted to work he had a job. He worked around the Mission Station for about three years and then one day he came to me and said that the Lord had not called him to preach but if I would put some messages on a tape recorder he wanted to go to his people and take them the message of Christ.

As a result of this man's ministry, first by tape recorder and since as missionary and now pastor, there have been three Baptist churches that have been established. Ali loves his Lord and has dedicated his life to full time ministry. His people love him and follow his leadership without question. His ministry is in the heart of a Lutheran stronghold but God continues to call out His elect from among them and while he has much opposition, his faithfulness to the Lord's Word is being honored in an unusual way.

desecrators out of the temple, would He be less concerned about the place of worship used by his churches? Of course not. How can any person read about His cleansing of the temple, and not make any application to places of worship of this day? When a building is dedicated to the Lord, it should not be made a place of feasting and frolicking and game playing, and movie showing. If Jesus should visit such, would he not drive such a gang of desecrators out with the same words as of old, "MINE HOUSE SHALL BE CALLED AN HOUSE OF PRAYER, but you have turned it into a playhouse, a feasting house, a game house, a movie show." I believe that he would say, "Get out of here, you whole gang of desecrators!"

dishes will not attract the people, then, we should not attempt to allure them with fleshly food, for that would make them followers of Jesus in the same respect as the multitude in John 6, for they followed Him because of the loaves and fishes. The Lord did not command us to take up our forks and spoons and follow Him, rather it was the cross that we were ordered to take and follow Him.

The Lord, while here in the flesh, became angry and threw out of the temple those who were using it for fleshly gratification. It is my belief that if He were here in the flesh today His action would be the same were we to use His house for any other purpose than a place to eat in the green pastures, and drink of the still waters of His sovereign grace. The Comforter makes it clear that God's house is to be used only for the honor of Jesus.

"What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not"—I Cor. 11:22.

This truth, (God's house for God's honor) is pictured very clearly in the construction and use of the first house built for God to dwell in. I am referring to the tabernacle which was constructed according to the pattern God gave to Moses on the mount. When constructed it consisted of two rooms which were called the Most Holy Place and the Holy Place. In the Holy place the priest worshipped God who resided in the Most Holy Place. The place of worship (Holy Place) contained a lamp, a golden altar, and a table of shewbread. The shewbread was unleavened bread which the priests (worshippers) ate after each Sabbath day. This bread typifies Jesus as the true

(Continued on page 5, column 2)



AUSTIN
FIELDS

PASTOR,
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Coal Grove,
Ohio

No, the Scriptures have made it clear that God's house is to be a house of prayer — not a place to eat and play games. God's house was built and dedicated for God's people, and sanctified to the service of the Lord; therefore, it should not be used to satisfy our fleshly desires, rather it should be a place where we can go to satisfy our hunger and thirst after righteousness. God's house (true Baptist Church) is a place where God prepares a table for us in the presence of our enemies, and on that table there are the great doctrines of predestination, salvation by grace, security of the saved and the second coming of the Lord. Brethren, if these



There were several to be baptized at the Takibu Baptist Church where Ali pastors and in this picture you see Ali standing beside the church building with those that were baptized. Note the upper left hand corner of the picture. What might look like a leaning tree is sugar cane. Several stalks come up in a bunch and the natives take the leaves and wrap it together and tie it and then prop it up so it won't fall down.

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"AN INDUSTRIOUS WOMAN"

There are many lessons we can learn from the book of Ruth. One of them is how to work with the proper attitude. The society Ruth lived in was much like ours today. It was the time of the Judges when "everyone did that which was right in his own eyes." Ruth wasn't looking for a welfare check, nor begging alms. She was well acquainted with the Hebrew law concerning widows, and was willing to work in the fields to support herself and her aging mother-in-law.

Ruth goes to the fields and begins to glean grain in the field of Boaz. She works continually till noon. When the reapers go to the shelter house for lunch, Ruth goes with them. As they are resting in the shade and eating lunch, Boaz, the master, comes to see them. He greets his servants in the name of the Lord. "The Lord be with you," he says. It is the desire of Boaz that the Lord would give them strength, health, and industry in their work. He knew that whenever we have physical labor to do, it is much

easier when we are conscious of the presence of Christ with us. Our work then brings us inner joy and peace. It was these things they labor faithfully for their master. The Lord always has His "few," His "Little Flock," His "remnant."

Ruth has shown herself faithful in laboring according to the law. Faithfulness is always rewarded. "For God is not unrighteous to forget your work and labor of love—" (Heb. 6:10). Prov. 13:11 tells us, "he that gathereth by labor shall increase." Boaz desired for his servants. The servants reply in like manner. "The Lord bless thee." The workers desire the Lord to bless Boaz with good weather, plenty of rain at the right time, and an abundant harvest — prosperity in all realms. There is no hint here of jealousy or dissatisfaction that they are the servants and Boaz is the master.

When we remember how dark and wicked these days were, it is like a breath of springtime to see such a group as this. Their field is in the midst of the world.

Boaz advises Ruth to stay close to his maidens. He promises her plenty of provisions, protection from harm and fellowship. Now that Ruth is in the company of saints, we see the master telling her to drink freely of the water his servants (pastors?) have drawn. Then she sits at the table and feeds herself. Then we see the master feeding her personally. I think this shows the spiritual growth of a Christian in the Lord's church. Ruth had water, bread, wine and now corn. Corn is harder to digest than the other food, but when the Master serves it personally, "the strong meat" goes down as easily as the other. Thus we see the growth as Ruth continues with the "little flock" of Boaz's.

At the end of the day, Ruth has gleaned 10 times a regular day's portion. In Ex. 16 when the children of Israel gathered manna, every person was to gather one day's supply or one omer. An omer is 1/10 of an ephah. We are told that Ruth gleaned an ephah that day. Although Ruth found grace in the eyes of Boaz, she still had to go to the field and labor. It was not given to her on a silver platter. Boaz gave not only what the law demanded but much, much more. No wonder he is such a wonderful type of our Lord Jesus Christ. Surely this is the abundant life the Lord spoke of in John 10:10, "I am come that they might have life, and that they might have it more abundantly."

The Forum

(Continued from page 4)
bread of God. There was no additional dishes on the table. This house was reserved only for the things of God. In fact, the Lord slew two sons of Aaron for bringing into His house strange fire,

which typifies fleshly energy. Read Lev. 10:1-2.

Were we to bring within the temple of the Spirit, which is a true Baptist Church, that which God forbids, then we can expect to be visited with the chastening hand of the Lord. Each New Testament church is a temple of the Spirit, and this temple is to be sanctified (set apart) for the Master's use.

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people"—II Cor. 6:16.

Brethren, I would have you notice that it is not temples (plural), rather it is temple (singular) of the Spirit. Therefore this verse is referring to the church, which is a habitation of the Comforter, who leads the church into all truth. Thus, each true Baptist church is a temple of the Spirit. When God's children construct a building for the purpose of meeting with the Spirit, it should never be used to gratify the flesh any more than God's first house was to be used to promote fleshly fellowship.

Prayer

(Continued from page one)
ing. Then when we have met the requirements we are told in Heb. 4:16 to "Come boldly unto the throne of grace." But, as we come to the throne of grace boldly let us remember it must be done in humility and whole heartedly. Then in Lk. 1:1 Jesus says, "Men ought always to pray, and not to faint." That is, when we have met the requirements we should not become despondent and quit praying because God does not answer our prayer immediately. In Dan. 10 Daniel prayed for three weeks before the answer came. And the one who hindered the answer to Daniel's prayer is still in the hindering business today.

Then on what ground should we pray? Paul says in Eph. 2:18 "Through Him (Jesus Christ) we both (Jew and Gentile) have access by one Spirit unto the Father." We go to the Father through the Son, in the power of the Holy Spirit. In Jno. 16:23 Jesus says, "In that day (this church age) ye shall ask me nothing. Verily verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." For us to ask in His name means much more than to just tack on His name at the end of our prayers. It includes His merit before the Father, and, furthermore, it means to be in accord with His will as set forth in His Word. In Jno. 14:13-14 Jesus says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." In Jno. 16:23 He says the Father will give it you, here He says He will do it, but there is no contradiction here. In Jno. 10:30 He says, "I and my Father are one." By that He means they are one in purpose and in performance. What one does the other does. In Jno. 15:16 we read, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you."

Then in I Jno. 5:14 we read, "This is the confidence that we have in Him, that, if we ask anything ACCORDING TO HIS WILL, He heareth us." It must be according to His will. And in Jas. 1:6-7 we read, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." If we cannot believe that we will receive the thing we are asking for it is better for us not to ask for it at all. But if we are to qualify as one who is effectual in his prayer life, here is the clincher, "If ye abide in Me, and My Words abide in



This picture shows a man about to be baptized. This was a beautiful place to baptize. The pool was formed by damming up a small stream and the water was crystal clear. Several such places were used for baptismal services while on this trip.



This picture shows the graves of three individuals. Several years ago when I first visited this area the dead were buried on top of the ground. The people would make platforms about the same height as these grave houses are in this picture, and then place the corpse on top of it, sometimes they would cover it over with banana leaves. Now they dig holes and bury the dead inside the ground and then enclose the grave with structures such as you see in this picture. Usually, as can be seen in this picture, after the dead have been buried, sweet potatoes are planted. The old heathen belief was, and still is among many, that the spirits of the dead will cause the sweet potato gardens to produce more.



This picture shows one of the buildings, the one on the right, where we organized a new Baptist Church on this last mission patrol. The building in the back has been built for me to stay in while visiting with the people of this area. This is the area where the local government councilor and I had quite a discussion on the tithes and offerings that the Baptist people from this church give to the Lord's work. His idea was that at least a good portion of the money that went into the church ought to be given to the council to help run civil affairs. Next week we will have more pictures.

you, ye shall ask what ye will, and it shall be done unto you," Jno. 15:7. This word "abide" (MENO) means to continue in. It does not mean that we can pay our Lord a visit on Sunday, and keep His word in us during the Sunday School hour and still receive what we ask for. It means that we are to just be at home in Christ. He is talking about fellowship with Him here. We must continue in sweet fellowship with our dear Lord, and keep His Words ever at hand if we would prevail in prayer.

To sum it all up

For us to be able to pray an effectual prayer we must first be born again. We must pray to the

Father in the name of, or on the merits of Jesus Christ, and according to His will. It must be done in, and by, the power of the Holy Spirit, and in all humility. It must be specific, and at the same time it must be in accord with His will and with His Word. It must be in earnest (not frantic), and whole heartedly. It must be in faith, nothing wavering. Unless we can believe that we will receive it, we should not ask for it. To ask just to be asking (Continued on page 8, column 5)

THE BAPTIST EXAMINER

JUNE 16, 1973

PAGE FIVE

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Infamy

(Continued from page one)

which she teaches, and of the apostate church that ordained her. We might include the name of the paper that published to the world this instance of shame without letting it be known that there was any disagreement between the editor of the paper and this action. What will these say when called upon to give account to the Lord?

It was not surprising to learn that this ordination was called for by the Crescent Hill Baptist Church in Louisville, for it was this church that recently publicized to the world its disregard of the Bible by ordaining some women to be deacons in this so-called church. Yet, I understand that many of the SBC seminary professors are members of this thing like a church. So this organization — Crescent Hill Baptist (?) Church is adding to its account for which it must be judged. Women deacons and now asking for the ordination of a woman to the ministry. Where will it end — this treason against the Bible?

The paper states that it is believed that this is the fifth woman ordained to the ministry by a Southern Baptist affiliated church and the second in Virginia. What, oh what, has happened to my beloved South Land? I knew that some Yankees had been doing this for a long time, but now to learn that the South is following suit. How sad! So this is now five acts of open rebellion in this matter, and more are sure to follow thick and fast.

The paper goes on to state, "She was examined for ordination by a presbytery of Baptist ministers reported to be the largest group to examine a candidate for the ministry in the Mount Vernon Baptist Association. The group voted unanimously to recommend her ordination." Here are other names to add to the list. This association mentioned — and every effeminate, so-called preacher on that ordaining council. These preachers were not named, but their names are known to God, and they will surely give terrible account of this act some day. I wonder if there was even one truly born-again man on that council. I know that there was not a properly qualified minister of God's Word. Not a man among them — all sissies — probably all hen-pecked half-men. Why was there no one there to speak a word for Jesus Christ and for the Bible? Why did no one ask this woman if

she believed that a woman was to be silent in the church? How could a woman, in so much rebellion against the Bible, pass an ordination examination, which is supposed to be based on the Bible?

Well, that day of infamy has passed into history now — that day when Miss Hutchens became an ordained Baptist minister. But that day is recorded in the records of God, and what a terrible day it will be when this day and this act are brought into judgment. Let us look at it. Who will have to give account for this vile, sinful, rebellious act? Let us call them off. Miss Hutchens, she will have to answer for accepting a title to which she is not entitled. The Crescent Hill Baptist (?) Church will give account. The Southern Baptist Seminary who employs such a woman to teach the future preachers of SBC churches. The Mount Vernon Baptist Association, whose ministers took part in this deed of devilry. Each pretense of a preacher who sat on that ordaining council and gave his vote against the Son of God, against the Bible, against Baptist beliefs. All these are guilty of great sin, of direct treason against Jesus Christ and the Bible.

But the list is not complete. Oh, no, it is not complete. Let me add to the list of those who are involved in this daring act of daylight, open, and publicized rebellion against the King of Kings. To complete my list I must add the name of every one who is a member of any church anywhere in the world which is affiliated with the Southern Baptist Convention. Hear this. The number is legion. How many million they are! How they delight to boast of the great number they have. There are many millions of members in the thousands of SBC churches in America, and each and every one of them are guilty of participation in the sin of the ordaining of this woman preacher. We might also add to this list the names of anyone who gives one penny to any church in the SBC. Now, for all practical purposes, my list is complete. No member of a SBC church is free of guilt. Anyone who puts money in the offering plate of an SBC church is helping to pay the salary of this wicked woman who has shown her wickedness by accepting this ordination.

Now, speak up. You pussy-footing, compromising, weak-kneed, spineless bunch of preachers in SBC churches who say you don't believe in women preachers. Sure, there are many of you. You will

talk of how you don't believe in ordaining women deacons and preachers. But what are you going to do about it? I know what you will do. You will talk a little bit, and then tuck your tail and run like a chicken-stealing dog. You will continue to pastor your SBC church. You will continue to be a preacher in good standing with the associational missionary — the hatchet man for the convention. You will continue to support, and lead your church to support the cooperative program, which supports this heretical seminary, and pays this woman's salary to teach therein. I really don't know who is the worse offender. The preachers who voted to ordain this woman, or the preachers who say they don't believe in women preachers but still stay in the convention. I don't know but what the latter group are the worse offenders and the more to be pitied.

I do not doubt but that there are many saved people in SBC churches. I do not doubt but that there are many saved preachers, who are in many respects good men, who remain in SBC churches. But for the life of me, I don't see how any individual can remain in an SBC affiliated church. And I don't see how any Bible believing preacher can remain in such a corrupt and rebellious organization. Where is the conscience of these people? What will it take to blast these folk out of this vile organization? The evidence is in. It is clear and indisputable. The SBC is unscriptural. It is anti-scriptural. It is in rebellion against the Bible. It has promoted much heresy. It is advocating acts that are contrary to the Bible. It has gone again and again against Baptist heritage. Now what is keeping people in this sinful organization? I just don't know. Love of money. Love of popularity. Unwillingness to face ridicule and persecution. All these, and only the Lord knows what else is involved in keeping folk in the SBC.

Again, I say the evidence is in, and it is very clear. So clear that those who remain members of SBC churches will do so in spite of the evidence against such a position. I would earnestly and affectionately urge any reader of this article who is a member of a SBC church to prayerfully consider what I say, and then to get out of the rotten, heretical mess and join with a true, sound, Independent Missionary Baptist Church. May God bless you all.

"Don't Be Afraid"

(Continued from page three) coming for His own in the sky.

I am looking forward to the coming again of the Lord Jesus. To me it is about the most precious thing that I can think of — the fact that the Lord Jesus Christ is coming again. We are not to be afraid when He comes.

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in PEACE, without spot, and blameless." — II Pet. 3:10-14.

When the world is on fire, when the elements are melting with fervent heat, and when the Lord Jesus Christ comes, we are not

to be afraid. We are not to be her business to be the queen of the home. afraid when the coming of Christ draws near.

CONCLUSION

I am glad He is coming. I thank God that there is a day that Jesus Christ is coming back to this world. As I face that day, or as I face death, or as I face sleep when I lie down at night, or as I face the prospect of an empty meal barrel, or as I face the words and the fierce looks of man, or as I fear man himself, I thank God that I have an assurance that I am not to fear.

"What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I WILL NOT FEAR what flesh can do unto me." — Psalms 56:3,4.

Might it please God to help you to trust Him like David and be not afraid.

If I speak to somebody who is lost, then may I say to you, you need Jesus Christ as your Saviour. Listen:

"Behold, God is my salvation; I WILL TRUST, AND NOT BE AFRAID: for the Lord Jehovah is my strength and my song; he also is become my salvation." — Isaiah 12:2.

Might it please God to help you to trust Him and not be afraid. May God bless you!

Women's Lib

(Continued from Page One)

Her husband's place is seen to be outside the home: "Her husband is known in the gates, when he sitteth among the elders of the land" (Prov. 31:23). Here we see that both man and woman have their complementary sphere of duty.

According to Titus 3:5, a woman is to be "a keeper at home." The Bible teaches that woman's place is in the home. I Timothy 5:14 declares: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." When a woman who is married is not a keeper at home, she gives occasion for the adversary to speak reproachfully of her. A woman is not to neglect her home life to do any kind of public work, religious or otherwise. God wants no woman to neglect her children, or her husband, or her home work to attend club meetings or engage in politics. It is

A New Day Has Come

By this time I am sure that one of the new feminist is saying: "Preacher, you are an old fogey. All of this you are saying is religious nonsense. It is a classic example of Victorian repression. I'm glad that no one takes such preaching seriously."

I know this is the way a great company of American women feel about these truths from the Holy Bible. The new feminists feel the very family-home institution is discriminatory against women. They cry that the male-is-breadwinner and female-is-nestbuilder tradition should end. They feel women must be freed from what they term "Victorian Morality." They demand to become a full, respected partner with their husbands.

Women's Lib

The program for woman's liberation from masculine domination and social discrimination is very old in America. In the 1700's women struggled to get the right to vote. In November, 1869, the American Women Suffrage was formed with Henry Ward Beecher as president. In August, 1920, the Nineteenth Amendment became part of the Constitution of the United States. Article XIX, Section 1, says: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of sex."

The present woman's crusade began gaining momentum in the 1960's. In 1963 psychologist Betty Friedan became the high priestess of a new feminist movement. Her book, "The Feminine Mystique," became the Bible for her followers. In 1966 Mrs. Friedan founded the National Organization of Women (NOW). Most of her goals have been adopted by the Women Liberation Movement.

The new militant element of Woman's Lib seeks to change every aspect of what they term "a male-dominated society." Some are out to repeal all abortion laws. Others want day-care centers for the children. They all want equal job opportunities and equal pay with men.

It cannot be successfully denied that Women Liberation Movement has achieved some of its goals. There are more women lawyers, doctors, teachers, scientists, and ministers than ever before. This success can be attributed (Continued on page 7, column 1)

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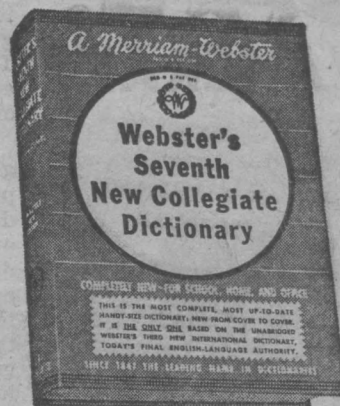
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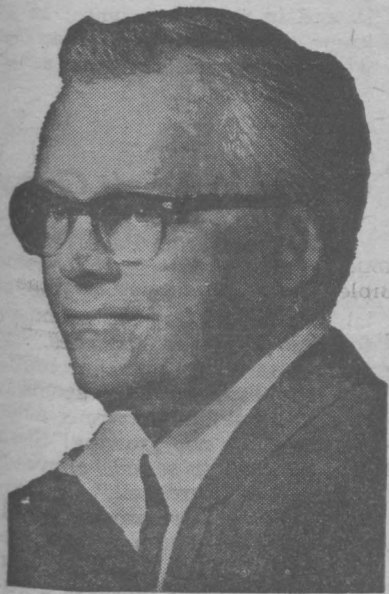
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Women's Lib

(Continued from page 6)

ed to about 5,000 in the Women Liberation Movement and to a larger number of their sympathizer. She has come a long way to get where she has got today. But to just where she has got no one seems to know.

Women's Woes

It cannot be honestly said that women have not been discriminated against. There has been discrimination in the salary paid for work. The U.S. Department of Labor statistics for average year-around income show: white male \$6704, white female \$3991. This throws a real hardship on the woman who supports a fatherless family.

Discrimination is not confined to women. There is discrimination against men and boys, yet I know of no Men Liberation Movement or Boys Liberation Move-

Regardless of how insignificant we are, if we are redeemed, we are preserved in Christ Jesus.

ment. Ministers are discriminated against, but there is no Ministerial Liberation Movement.

Ninety per cent of all marriages are unhappy. This means the American housewife has physical and mental problems. She has moral and religious problems. Many women speak of the emptiness of the housewife's role and the boredom of home life. Some resort to drinking, drugs and adultery to quench the boredom of being a mother and a housewife. Some fill the idle hours which modern inventions have produced by gossiping with neighbors. Still others go to the clubs or a blowout at the church. Quite a number of others engage in buying things and using their husbands as a cash register. The means of escape from being a housewife are legions.

Women's Lib has taken advantage of this situation. They preach that the bored housewife should abandon her traditional role to seek happiness in the man's world. They urge her to go find a career for herself. They tell women to become like men. Many young girls are accepting the party line, and they grow up with the thought: "I do not want to be a housewife like my mother."

Liberation a Ludicrous Lie

Is the solution to woman's woes to be resolved by her departure from the home and family to the man's world? Will the dog-eat-dog business world of the men be a haven for the bored housewife? Or will it be to go from the pan to the fire? If women do men's work, who will do theirs? The new feminists offer no real solution to women's problems. Instead, Women Liberation Movement is intensifying an already disastrous situation.

It is the height of folly and the depth of foolishness to tell women to be like men. Women can never be men. They may dress like men, but they are still women. Contrary to modern thinking, there are biological differences between male and female. A man can't have a baby. He has no organs which produce milk on which a baby feeds. Each has different sex organs. There is a difference in the physical strength, interests and emotions qualifying each for a contrasting role in society. Women's Lib seems to have forgotten why a little boy likes to play with cars while a little girl likes to play with dolls.

Woman's Work Undone

The Bible makes it clear that a woman is to be "a keeper at home." The title "Occupation: Housewife" ought not to insult any woman. This is no small job. This is no easy job. A mother is to guide the house and be in command when her husband is away. She is not to wear her husband's pants, but she must be capable of stepping into his shoes

if necessary.

A mother has more to do than the average house chores. She has the momentous task of teaching her children at home manners, morals, and the Holy Scriptures. Timothy knew the Bible from his childhood days because he was taught it by his mother and grandmother. A housewife should engage in interior decoration and menu planning. She ought to do wise shopping. She is obligated to continue to read and study so as to be able to do her work well.

Too many women want to be business executives. They want to do man's work and dress like men. When they do this, they fail to do their housework and to teach the children. This generation of hippies, dropouts, demonstrators, draft-dodgers and confused teenagers are the product of career women and working mothers. It is time that women quit licking their wounds and start to do their important work, so our boys and girls can grow up to be responsible, strong, moral citizens.

A Womanly Woman

Woman is not inferior to man; she is not a second rate being. She is as much one of God's creatures as is man. She is as important in society as man when she fills her God-given work. No link in a chain is inferior to another. No spoke in a wheel is unnecessary. A woman is a human being. She has a very important place to fill in society and the home. Her mind and moral character is to be developed so she may do her work well. She needs warmth, companionship and encouragement.

God never intended for woman to rule man. There is great degeneracy in a society when of the men it can be said: "Women rule over them" (Isa. 3:12). Woman needs no liberation from her God-given sphere any more than man needs one from his. For her to leave the home and to go out into the man's world is not liberation. It is to be in bondage to Satan and to destroy the family and the home. A career woman does not find real fulfillment in life. Instead, she makes miserable the lives of others. Only when a woman is a keeper at home is she really living it up. Only when she is in the place where God's Word has assigned her is she glorifying God.

Please don't pass me the cup of Women's Lib! Thank you very much. I still prefer the Bible to the way of Betty Friedan. I still prefer a mother who teaches her children, prepares food, tends the garden, makes clothes and takes care of her husband. I much prefer the virtuous woman of Proverbs 31 to the modern, manly, loud-mouthed, smoking, half nude career woman of today. I want

not the new trails of Women's Lib. I still prefer to keep to the old paths. These paths have served the world well for thousands of years. I know of none better.

Election

(Continued from page one)

not know how to use it.

James Arminius taught that those who choose Christ will be saved. He, in other words, taught that man has a part in his salvation. James Arminius taught, in essence, that God's part in our salvation is to register our names in the book of life after we have believed. Mr. Arminius even taught that faith comes from man, and therefore, can be lost.

We see, then, that the preaching of James Arminius did not give Bible assurance. It is obvious, therefore, that James Arminius was a heretic.

We may, therefore, affirm that any system of doctrine that conditions salvation on the acts and merits of men is essentially Arminian. On the other hand, any system of doctrine that makes the sovereign pleasure of God the ground of His saving purpose, is essentially Calvinistic. The main doctrine that divides these two systems is the doctrine of election. We may say, then, that a person who does not accept the doctrine of election is Arminian while the person who truly believes election is Calvinistic. It should be pointed out, however, that Calvinists must not consider themselves followers of Calvin, but of Christ. Calvin, in many things, was a false teacher; nevertheless, the term "Calvinistic" is a recognized term which enables people to know which side of the fence we are on.

"Arminian is man's religion, which can be accomplished by man. Man is the main power: with man it begins, and with man it shall perish."—Parks.

I have said that the doctrine of election is the main doctrine which separates Calvinism and Arminianism. What, then, do we mean when we speak of "election?" Mr. Boyce answered this question very well when he said: "God of His own purpose, has from eternity determined to save a definite number of mankind, as individuals, not for or because of any merit or works of theirs, nor of any value to Him of them, but of His own good pleasure."

There is no question but that the God of the Bible is the God of election. This fact is written in head-lines from Genesis to Revelation. God, in the very beginning of earth's history, showed clearly that He had elected Abel and rejected Cain. He left no doubt to the spiritual mind that He had elected Jacob and rejected Esau.

"(For the children being not yet born, neither having done any good or evil, that the purpose of God ACCORDING TO ELECTION might stand, not of works, but of Him that calleth); it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I HATED."—Romans 9:11-13.

I'm convinced, beyond the shadow of any doubt, that no one would ever be saved if our God was not the God of election. I draw this conclusion, because man, left to himself, would never choose God. This fact is confirmed in Romans 7:18 where Paul said:

"For to will is present with me: but how to perform that which is good I find not."

Paul, in this verse, is referring to the weakness of his flesh without the aid of God the Spirit. Now, if Paul, a saved man could do nothing good aside from God the Spirit, how could a lost person, aside from God the Spirit, ever perform the good work of choosing Christ? We see, then, that the power to become a child of God does not rest in the sinner. The power, yea, all the power must come from God.

"It is the Spirit that quickeneth; the flesh profiteth NOTH-

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ING: the words that I speak unto you, they are Spirit and they are life"—John 6:63.

The only hope for the sinner is that God has, from eternity past, elected he or she to salvation.

The sinner, left to his or her own likes and dislikes, will only choose that which he or she loves. The sinner will never choose that which he does not love and the Scriptures inform us that he loves darkness rather than light, therefore, he will choose the darkness every time.

It is argued by some that God elects a person when He foresees an individual coming to Him. These people, as you can see, base election on God's foreknowledge. They say, in essence, that salvation and election are one and the same. We know, however, from II Thess. 2:13, that those who teach such are in gross error.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you TO salvation through sanctification of the Spirit and belief of the truth: whereunto He called you BY OUR GOSPEL, to the obtaining of the glory of our Lord Jesus Christ."—II Thess. 2:13,14.

You will note that verse 13 (above) declares that He "chose you from the beginning TO salvation." This verse, therefore, does two things. It destroys the idea that election is salvation and answers those who suppose that we were saved in eternity past. It is true that our salvation, in eternity past, was guaranteed or assured, but we are saved in time, since God has chosen us from the beginning TO salvation.

It is the habit of Arminians to call those who believe in election, "hardshells;" however, it should be pointed out that election is not hardshellism. Such is proved by the fact that election is joined to the Gospel as God's means in calling His elect to salvation (see II Thess. 2:13,14 above).

Hardshells and Missionary Baptists did not split over election. We learn from Mr. Jerrell's book, page 431, that the split was be-

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JUNE 16, 1973

PAGE SEVEN

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Election

(Continued from page seven)
cause of missions, education, support of pastors and other religious enterprises. The Hardshells and the Missionary Baptists both held to unconditional election even after the split (see History of Kentucky Baptists, Vol. 1, page 645).

It has been thought by many that election is a new doctrine that has only arrived on the scene in the last few years; however, nothing could be farther from the truth. The oldest confession of faith (Waldensian confession) which man has written says:

"God saves from corruption and damnation those whom He hath chosen from the foundation of the world, not for any disposition, faith or holiness He foresaw in them, but of His mere mercy in Christ Jesus, His Son, passing by all the rest according to the irreprehensible reason of His free will and justice."

It will also be found that the

third article of the Baptist confession, the seventeenth article of the confession of the Church of England, and the Westminster all taught the great doctrine of election.

The question, of course, is not whether or not certain people taught this doctrine, but do the Scriptures teach it? The answer, of course, is a positive yes! The following are just a few of the verses on election that may be cited.

"And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed"—Acts 13:48.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified"—Romans 8:29,30.

"Even so then at this present

time also there is a remnant according to the election of grace"—Romans 11:5.

See also II Thess. 2:13 and 14, Ephesians 1:4 and Romans 9:11 and 12 already quoted above.

Most people have the idea that God is TRYING to save every one in the world; however, this idea, if carefully considered, will be found to be very foolish. The fact is that the God of the Bible never did TRY to do anything. He didn't try to create this world. He did create this world. He didn't try to create man or anything else. He has always done as He pleased to do. We may also state that He is not trying to save sinners, but is saving all that He pleases to save.

"Whatsoever the Lord pleases that did He in heaven, and in earth, in the seas, and all deep places"—Psa. 135:6.

There is another group who will not accept election because it doesn't coincide with their thinking regarding the "free will of man." These people contend that salvation is not the result of election, but of man's willingness to come to Christ. This theory is stoned to death by the following passages.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—John 1:13.

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy"—Romans 9:16.

We have a great multitude who will not accept election because, according to them, it makes God unjust. They say that it would not be fair for God to elect one and reject another. We, however, should know from the following examples that God is not unjust or unfair when He elects one and not another. Let's suppose, that as I am driving down the highway, I come upon a man who needs a ride and I proceed to stop and pick him up. I proceed on down the highway and pass by two other men who need a ride. A little later on I stop for a second person who is in need of a ride. Can it be said that I am unfair to the two men that

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

I passed by? One must acknowledge that I was kind, gracious and merciful to have picked up the two individuals. The reason being that I didn't owe any of these men a ride. God, in like manner, does not owe salvation to any one, therefore, He is very merciful and gracious if He only picks up a few unworthy creatures along the highway of life. We must acknowledge that this is His right and that there is nothing unfair or unjust about it.

The fact is that we have all gone astray, yea, we have all broken His laws and therefore deserve the worst from Him. He, therefore, is to be praised if He stoops to lift some of us from the pit.

Let's suppose that two tramps knock at my door and I open it and give one of the tramps ten dollars, but I give nothing to the second tramp. Here, again, I would be considered to be merciful. We are all tramps as far as our righteousness is concerned, therefore, God is very merciful if He has elected to save some of us.

We have another group who declare that they believe in election, but their definition of election is that God elects people only when they come to Him for salvation. This idea, however, is completely foreign to the Scriptures. The Scriptures teach that there is no way for a sinner to come in his or her own power to Christ for salvation.

"No man can come to Me, ex-

THE PROOF

When Nansen started on his Arctic expedition, he took with him a carrier pigeon, strong and fleet of wing. After two years in the Arctic region, he one day wrote a tiny message, tied it under the pigeon's wing, and let it loose to travel two thousand miles to Norway. Three circles she made, and then straight as an arrow, she shot south; one thousand miles over ice, one thousand miles over the frozen waters of ocean, and at last dropped into the lap of the explorer's wife. She knew by the arrival of the bird that it was all right in the dark night of the North. So with the coming of the Holy Spirit, the heavenly Dove, the disciples knew that Christ was alive, for His coming and His manifest workings were proof of it (I John 4:13).—Selected.

cept the Father which hath sent Me draw him"—John 6:44.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit and they are life"—John 6:63.

We, on the basis of the above verses, must conclude that God does not elect people "when He sees them coming for salvation," in view of the fact that His drawing PRECEDES our coming to Him. One cannot foresee water coming out of a well of its own accord, since water is unable to rise above its own level. Man is totally depraved and cannot rise above his own level of corruption, therefore, he must be drawn to embrace Christ Jesus. The sinner, in fact, must be quickened or made alive spiritually. This is accomplished by the Spirit and the Word.

"Jesus answered, Verily, verily, I say unto you, except a man be born of water (Word) and of the Spirit, he cannot enter into the kingdom of heaven"—John 3:5.

This verse teaches that both the Word and the Spirit are instrumental in our salvation. It may be argued that if we are born of the written Word, then we would only be words like a thing born of water would only be water; however, I'm sure we all agree that the Word of God is much, much more than mere words, yea, His Word is the Word of life.

"... the words that I speak unto you, they are Spirit and they are life"—John 6:63.

"Holding forth the WORD OF LIFE: that I may rejoice in the day of Christ, that I have not

run in vain, neither laboured in vain"—Phil. 2:16.

"For our Gospel came not unto you in WORD ONLY, but also in POWER, and in the Holy Spirit, and in much assurance; as ye know what manner of men we were among you for your sake"—I Thess. 1:5.



Churches Don't Grow

(Continued from Page Two)

they that are far off shall come and build in the temple." Here it is! This is how God has promised to bless His true churches. I'm sure some of my preacher brethren may disagree, but it seems to me like something is wrong when churches are not growing! Souls are not being saved, churches have gone "Hardshell," and get satisfied with no growth at all! Some say a church must compromise or have gimmicks but the First Baptist Church of Jerusalem had no such thing. Why not put the blame not on your doctrine, but your laziness, where it belongs! The Lord has promised to bless! What's wrong with passing out salvation tracts and door-to-door visitation? What's wrong with street and jail witnessing, or even what the late Bro. Pink criticized as "personal work"? Why are the efforts of many churches not blessed? Look at vs. 15 again! "If ye will diligently obey the voice of the Lord." Our God is a God of diligence and He demands diligence on the part of His people. I trust that each church member reading this will become aware of his need to serve Christ, and win souls through his church. May God richly bless all His true New Testament churches.



Prayer

(Continued from page 5)

without faith is sinful. We should always thank God for past blessings before we ask for more of them. He likes to be appreciated you know. We must keep His teachings, and do the things that are pleasing to Him, and we must continue to just be at home in Him, and to just let His Word be at home in us if we are to prevail with Him in prayer.

Is it any wonder that so many prayers never get through the ceiling? Is it any wonder that so many who call themselves praying never get an answer? God does not play with us, so let us ask ourselves, Do I qualify for effectual praying?

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