

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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THE SIN OF EATING IN GOD'S HOUSE

"And if any man hunger, let him eat at home."—I Cor. 11:34.

Hunger is the normal daily experience of mankind. The Lord not only puts His stamp of approval upon it, but provides for its satisfaction in His children—and even in the lives of those who are not His children. However, He is also interested in having that eating done in the right PLACE.

It is obvious that the Corinthian Christians had turned the Lord's Supper into an excuse for eating and drinking after the manner of the heathen. Against this practice the Holy Spirit lashes out in no uncertain terms. "If any man hunger, let him eat at home."

If this passage means what some people try to make us believe it means, then the Holy

Spirit would have said, "If any man hunger, let him eat in church at some other time than at the Lord's Supper." The emphasis would have been upon the TIME rather than upon the PLACE.

Obviously the purpose of the Lord's Supper is not to satisfy the hunger but to commemorate the death of the Lord Jesus Christ for His people. In turning it into a feast they were contradicting its significance, making it minister to their flesh instead of to their spiritual natures. It would have been very easy for the Holy Spirit to have pointed out the fine distinction between the two, could have indicated that, while there was nothing wrong in eating in church, that the Lord's Supper and eating for the satisfaction of the flesh should be kept

separate and distinct, should be observed at different times. He did not do that.

Instead He indicated that hungry people should eat at home, not in the church. All of which has a special significance when we consider that a great many of their meetings for worship in those days were held in the homes of the worshippers. This raises a fine point as to when is a home a church and when is it just a home. Any born-again believer knows the distinction. A home is a church when people meet there in the name of the Lord Jesus Christ, and for the purpose of worshipping Him there. It ceases to be a church and is a home again when the meeting in the name of the Lord Jesus is over. In the case of people who had the meeting in their home, it would be a church while others met with them there in the name of the Lord Jesus. It would be a home after the meeting was over.

Suppose a case where a number of people have met in a home for a service in the name of the Lord Jesus Christ. They have come from a goodly distance away. As a consequence the people in whose home the service is being held have made plans to serve them supper after the service. In those days there were few restaurants in most places and probably not any in the small towns. It would be a case of taking care of their physical needs before they began the long journey back home. Where would we get our distinction at this point? The answer is that as long as they were meeting for worship of the Lord Jesus Christ, their home would be a church. When the meeting was over, it would cease to be a church and would become a home again, a home that extended to the same people the hospitality that is commanded in the Bible. That is the only interpretation possible in the light of our text. Suppose we apply the same interpretation to the suppering that is going on in most churches. While the people are met together for worship (Continued on page 6, column 1)

Was John The Baptist A Calvinist As To Doctrine?

By FRANK B. BECK
Now In Mansions Above

Scripture reading: Matthew 3:1-17.

What kind of a person is a Calvinist? How could John the Baptist be a Calvinist when John

of each of the five points of Calvinism one spells the name of that flower. I refer to:

Total depravity.
Unconditional election.
Limited atonement.
Irresistible grace.
Preservation of the saved.

While these doctrines certainly existed before Calvin, yet were they gathered together in such a clear and definite order and logic by that reformer they have since then borne his name.

To ask the question, then, as to whether John the Baptist was a Calvinist, is to ask if he believed in and preached that men are totally depraved and helpless in sin, unconditionally elected by God to salvation, that Christ's atoning death is limited in a saving sense only to the elect, that God's grace is irresistible and cannot be successfully opposed, that the elect will be preserved and saved forever. We shall now examine the preaching of the great forerunner of the Redeemer, and see what the Baptist believed.

John The Baptist Believed In The Total Depravity Of Man

In Isaiah 40:3-5 we have an unmistakable reference to the ministry of John, as can be readily seen by reading Matthew 3:3. If Isaiah 40:6 on were a part of the preaching to be presented by (Continued on page 8, column 2)



FRANK B. BECK

Calvin did not exist until 1500 year later?

A Calvinist is a person who believes especially the system of truth which has been made so easy to remember by the word TULIP. By taking the first letter

PLAYING WITH SNAKES

"What happened to your finger?" I asked a man who had lost his index finger.

"A snake bit me," he answered. "How did a snake bite you?" I pressed, my curiosity aroused. "The stick broke!" he replied. "What stick? What were you doing?" I continued.

Then he told me the story. It seems that he had caught a large, 6-foot rattlesnake. He kept this deadly monster in a cage; thus it had never attempted to strike him. However, one day he took it into the living room to tease his wife. He dumped it out of a bag onto the floor. As his wife fled in terror he quickly took a stick and placed it behind the snake's head, holding it firmly to the floor. As the snake writhed (Continued on page 8, column 4)

Blessings Received From My Meetings In Buckeye State

By JOE WILSON, SR.
Tulsa, Oklahoma

It was my recent honor and privilege to hold two meetings in the great State of Ohio. It was a time of great spiritual blessing to myself, and I hope, some blessing to the churches involved. It is always a great privilege to be invited to be a guest speaker by one of the Lord's true churches. I count the Lord's churches to be the greatest institutions on this earth. It is one of the highest of privileges to be a member of a true church. It is greater than any honor one could have on this earth, to be a speaker of God's Word to one of these true churches.

I was with the Sovereign Grace Baptist Church of Mansfield, June 11-17, and with the Grace Baptist Church of Rome, June 18-21. These sound Baptist Churches do like that word "Grace." Well, why not? A great part of the truth, of which Baptist churches are the pillar and ground, is the truth of God's sovereign, saving grace.

I arrived in Cleveland about noon on Monday. I was met by Bro. Oscar Mink and Bro. Bob Hoskins. Bro. Mink is the very fine and able pastor of the church in Mansfield, and Bro. Bob is a member in that church. We had a very pleasant trip down to

Mansfield. The Ohio countryside was beautiful, and the fellowship with brethren of like precious faith was most sweet. We eventually arrived at the Mink home in Crestline, Ohio. It was my privilege to stay in this Christian home for a week. It was a joy



JOSEPH M. WILSON

to meet Sister Mink, and she proved to be a very good hostess to a traveling preacher. You should see the Minks. He is very tall, and she is very short — almost a Mutt and Jeff combination. (Continued on page 5, column 3)

What The Blood Of Jesus Means To Each Believer?

By MILBURN COCKRELL
Mantachie, Mississippi

The gospel is the good news of salvation by the shed blood of Jesus Christ. It is a report of peace made by the blood of Christ for poor sinners. The true gospel calls upon men to receive the Lord Jesus and all the benefits He purchased with His own blood.

The blood of Jesus is the subject of the everlasting song of the redeemed above. It is the alphabet of Christian experience to know the value of "the blood of sprinkling" (Heb. 12:24). It should be the great and only theme of believers as they live in this world.

The pulpits of the fashionable churches of this age are utterly silent as to this subject. In vain do some try to explain away the truth of blood redemption. Still others scornfully dub this doctrine "a slaughter house religion." But the Bible still says: "The blood of Jesus Christ His Son cleanseth us from all sin." Yes, the Bible teaches blood redemption. Leviticus 17:11 still reads: "It is the blood that maketh an atonement for the soul."

A scarlet line runs through the Scriptures. From the lamb of Abel to the "Lamb as it had been slain," this scarlet line of atonement through the blood may be traced. The types dripped with blood. It was used in all five of

the Hebrew offerings. Throughout all the Old Testament the blood of countless tens of thousands of animals proclaimed the truth that the price of redemption is blood. But all the blood of animals could not take away sin. The fact that these blood sac-



MILBURN COCKRELL

rifices were constantly repeated is proof of this. Hebrews 10:4 declares: "For it is not possible that the blood of bulls and of goats should take away sins." These blood sacrifices merely pointed to (Continued on page 7, column 1)

ONE NIGHT OF PRAYER

"One night alone in prayer might make us new men, changed from poverty of soul to spiritual wealth, from trembling to triumphing.

We have an example of it in the life of Jacob. Before, the crafty shuffler, always bargaining and calculating, unlovely in almost every respect, yet one night in prayer turned the supplanter into a prevailing prince, and robed him with celestial grandeur.

Could not we, at least now and then, in these weary earth-bound years, hedge about a single night for such enriching traffic with the skies? For wealth and for science men will cheerfully quit their warm couches. Cannot we do it now and again for the love of God and the good of souls?"—Charles H. Spurgeon.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A PROMISE FOR GOD'S OWN"

"And he said, Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels."—Gen. 24:31.

I might remind you at the very outset that this text is taken out of a story relative to marriage. Abraham is concerned about the marriage of his son, Isaac. Isaac is nearly forty years of age and he hasn't shown any indication of being in a hurry to get married. Now when he is about forty years of age, Abraham shows his

interest in his son's future, so far as marriage is concerned.

Before I get on with the story, may I say that it is a wonderful thing to me whenever I find parents who are concerned relative to the marriage of their children. I think parents ought to be concerned about everything pertaining to their children. Certainly, anything as serious as marriage, parents ought to show a tremendous interest concerning it.

We are told in the Word of God:

"Marriage is honourable in all."—Heb. 13:4.

At the same time, when the Apostle Paul wrote to the church at Corinth, he said:

"Be ye not UNEQUALLY YOKED together with unbelievers."—II Cor. 6:14.

Paul is saying that when it comes to marriage, saved people ought to marry only saved people.

The Apostle Paul also wrote to the church at Corinth: (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"A Promise"

(Continued from page one)

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD."—I Cor. 7:39.

The expression "only in the Lord," if properly interpreted, would say that not only is a widow free to marry whom she will in the Lord, but the same would apply to a virgin or one who has never been married.

As I say, Abraham was concerned relative to Isaac's marriage, and I think that all of God's people ought to be concerned relative to the marriage of their children. Surely in this case, Laban, the brother-in-law of Isaac, and Bethuel, the father-in-law of Isaac, realized that the Lord was in this, for later on in the chapter we find that they said:

"The thing proceedeth from the Lord: we cannot speak unto thee bad or good."—Gen. 24:50.

As I say, beloved, I feel that parents ought to be tremendously concerned relative to all things concerning their children, and particularly relative to marriage. Abraham was thus concerned. Oh, how concerned he was when he saw Isaac growing up — 20, 30 — now nearly 40 years old, and still hasn't gotten married, still hasn't shown any interest in the female specie, still hasn't shown any concern about the matter of his future as far as matrimony is concerned! So Abraham called, apparently, his eldest servant, an unnamed servant, evidently Eliezer of Damascus whom he had picked up as he journeyed through Damascus on the way to Canaan. He called Eliezer to him

and said, "Eliezer, I don't want Isaac to marry one of these heathen women here within the land. I want you to go to my father's people, to my people, to my household and take from thence a woman who shall be the bride of Isaac." He made his servant put his hand under his thigh, which was an Oriental custom of swearing, and made him swear that he would do this and be faithful in his journey, and the servant went on his way.

Before he did, he said, "Suppose she won't come? Suppose she won't leave her father's people? What will I do then? Shall I take a daughter from the land here?" Abraham said, "No, don't do that. If she won't come, let her stay there, and you will be free of the oath; but until you have made the effort, the oath is binding so far as you are concerned."

So the servant went on his way. The Word of God says that as he journeyed he prayed. He has a big job ahead of him. He is now looking for a wife for Isaac. He has the biggest task in the world. He has to provide a wife for a man who isn't particularly concerned about having a wife. He has to please his master. So he prays.

He said, "Lord, when I get to the place where I am going, let's make a little deal. When a woman comes out and I say to her, 'Give me a drink,' if she is the right woman, you grant that she shall give me the water." He had hardly finished when he looked up and there came a little Jewish maiden down the path to the well. He asked for a drink and she said, "Drink, and I will draw water for thy camels also." He knew right then that God had heard him, that God had answered prayer, and that God had blessed his way.

She ran home and told her brother Laban about the matter. She took this servant to her home and as the servant probably tarried in the doorway, her brother Laban spoke up and said:

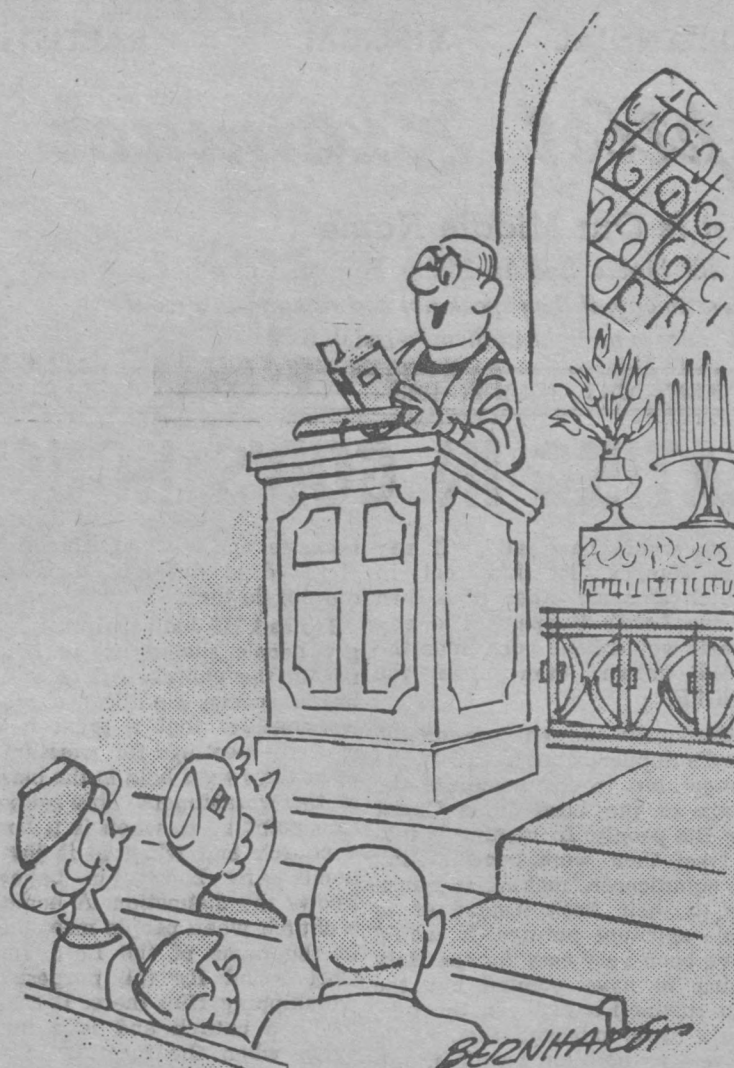
"Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels."—Gen. 24:31.

What a text! I can see them now as he stands there by the door, probably hesitant about entering a strange house. Laban says, "Come in, thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and room for the camels."

There are three things that I want you to see about this text: an invitation to come in, a question as to why "standest thou without," and the preparation as to preparing the house, and food for the camels.

AN INVITATION.

When this servant stood there, Laban said, "Come in, thou blessed of the Lord." Oh, how much is wrapped up in this expression, "Blessed of the Lord!" Do you



"And now brethren, let us give in accordance with what we reported on Form 1040."

realize it is used but rarely in the Word of God? The fact of the matter is, if you will study it carefully, you will find that it is very seldom used. The Jews were spoken of as being blessed of the Lord. Listen:

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

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

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."—Deut. 7:6-8.

The Jews, I say, were blessed of the Lord — not because they were a mighty people, but because God loved them and put His favor upon them.

Here is one man that is spoken of as being of the Lord, and I am wondering if this unnamed servant isn't a pretty good example of all of God's own. His own are blessed of the Lord. Not only is the Jewish nation blessed of the Lord, but all of God's own, wherever they are, are blessed of the Lord.

Do you realize the blessings that we have as God's own, that those blessings come to us through the Lord Jesus Christ? I don't have anything that I did not get through Jesus Christ. Listen:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with ALL SPIRITUAL BLESSINGS in heavenly places IN CHRIST."—Eph. 1:3.

In other words, if you get the blessings of God, you have to get them in Christ. That is the only way you can get them.

Then after making this statement, the Apostle Paul, in this same chapter, tells us some of these spiritual blessings that are ours. I can see Laban as he said, "Come in, thou blessed of the Lord." That unnamed servant certainly stands as a type of you and me and all of God's own today. We are blessed of the Lord — and how we have been blessed! How mightily, how wondrously have we been blessed of the

Then Paul goes on to tell us that He has predestinated us unto the adoption of children. There is a predestinated adoption that we have experienced. You talk about a blessing. This is a blessing. I am an adopted child of God. I am not one of God's own children. I was not born of God, but I am an adopted child. I was born into the family of Satan. Every one of us were children of the Devil. Jesus said:

"Ye are of your father the devil."—John 8:44.

Every one of us were the Devil's children, but one day we were adopted into the family of God, and one of the blessings that we have is a predestinated adoption whereby we were adopted into God's family.

You would never have gotten into God's family otherwise. The only reason why you are in God's family is because you have been adopted in the family of God. God is your Father, Jesus Christ is your elder brother, Heaven is your home after a while — all because you were adopted into God's family.

I used to be pastor of a church near-by, as you well know. One Sunday morning as I was sitting on the rostrum getting ready to preach, I counted thirteen families in front of me wherein there were adopted children in the home. I said, "How wonderful it is!" Then the thought came to me, how wonderful is my experience! They have been adopted into an earthly family; I have been adopted into God's family.

Another blessing that we have is that we have been redeemed through His blood. We read:

"In whom we have redemption through his blood."—Eph. 1:7.

How are we redeemed? Through the blood of the Lord Jesus Christ.

That word "redeemed" means "to buy back." We were the property of Satan. Somebody had to pay the bill. Somebody had to pay our sin-debt. Beloved, Jesus Christ was the one who did so.

There never would have been a one of us saved if it had been left up to us. We couldn't pay the sin-debt. Somebody had to pay it. Beloved, sin has to be paid for. Either you go to Hell and pay for your sins throughout eternity, or Jesus Christ paid for them on the cross. He says that we have redemption through His blood. Yes, beloved, I am blessed of the Lord.

Another blessing is that of forgiveness. Listen:

"The forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

How did you get forgiveness? You got it through Jesus Christ.

That word "forgiveness" is a marvelous word. If you will go back to Psalm 32:1, you will find that the Psalmist used it in a remarkable way, for he said:

"Blessed is he whose transgression is forgiven, whose sin is covered."

The word "covered" means "taken away" or "carried away." He said, "Blessed is he whose transgression is forgiven, whose sin is covered."

(Continued on page 3, column 1)

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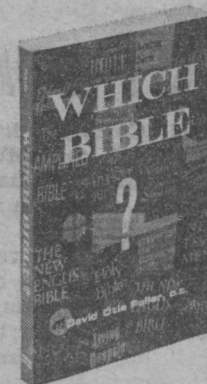
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Pastor of Metropolitan Baptist Tabernacle, London, England; editor of "Sword and Trowel," a monthly Baptist magazine; established the Pastor's College in 1866; published thousands of sermons, tracts, pamphlets, books, and other pieces of literature; known around the world for his orthodoxy, soul-winning, oratory, writing, and other spiritual graces given to him by our Lord Jesus Christ.

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"A Promise"

(Continued from page two)

I ask you, are you forgiven? You say, "I get down beside my bed every night and I say, 'O, Lord, I believe in you and I pray, O God forgive me.'" Beloved, you might just as well ask God to damn you.

You say, "Don't you believe God forgives people when they ask for forgiveness?" No, I don't. In six thousand years of earth's history, God has never forgiven one man because that man asked for forgiveness. God forgives on the basis that Jesus Christ paid for that man's sin and He forgives because those sins are paid for.

You talk about a blessing! Laban might say, "Come in, thou blessed of the Lord," but I am blessed too. I was elected, I was born of God in Christ Jesus, I was adopted into God's family, Jesus Christ died to redeem me, and the Son of God forgave me my sins. Talk about blessings, I have them. I am blessed of the Lord.

Another blessing which we are told about is that of inheritance. We are going to have an inheritance some of these days.

"In whom also we have obtained an inheritance."—Eph. 1:11.

You probably won't inherit anything so far as your parents are concerned. You doubtless will live and die without inheriting anything materially, but we have an inheritance awaiting us. I am going to walk on streets of gold some of these days. Actually, beloved, I expect to walk on streets made of literal gold.

They can talk about the price of gold how it has gone up from \$21 per ounce a year ago to over \$100 gain per ounce. They have gone back now and opened up

gold mines that they had abandoned years ago, thinking they couldn't afford to bring the gold out and crush it and carry it through all of its processes until it becomes pure gold. The gold situation has bothered the nation.

Beloved, listen, I am going to live in a town where they are going to have streets made of gold, and the pressure of the price of it isn't going to worry us one particle.

There is another blessing that we have, and that is, **we are sealed.** Listen:

"Ye were sealed with that holy Spirit of promise."—Eph. 1:13.

Not only is it true that I have all these blessings, but I am sealed. That is, when the Lord saved me, He sealed me to the extent that I can't lose any of these blessings.

If it were left up to me, I could lose every one of them. I am an imperfect human being and I sin a lot. If it were left up to me, I would have lost my salvation years ago, and so would you. Beloved, the reason why you are saved today is because Jesus Christ saved you, and the reason why you are kept saved is because Jesus Christ has kept you. You are sealed with the holy Spirit of promise.

Let me illustrate it in this respect: I have often said that I could take my watch and put it inside my handkerchief and I could put my hands over top of that handkerchief and I would thus have the works of that watch enclosed in my hands, and in my handkerchief, and in the case of the watch. If you wanted to destroy my watch, how would you be able to get to the works of that watch? First of all, you would have to remove my hands; then you would have to remove my handkerchief; then you would have to break open the case in

order to destroy the works of that watch.

Beloved, do you realize that that is a very faulty illustration of a most wonderful truth? I am sealed today, not in earthly hands, and not in a material handkerchief, but my soul is sealed today in a Triune God — God the Father, God the Son, and God the Holy Spirit. As it says here, you are "sealed with that holy Spirit of promise," and in order to get my soul — in order that I might lose my salvation, the Devil would have to destroy

some grapes and some pomegranates and some fruits. They said, "This is what you will find over there. This is just a sample of what you will find when you get over there."

Beloved, what I have now is only a little foretaste — a sample — a pledge. It is the earnest of what we are going to have after a while.

You talk about this man being blessed of the Lord. I have been blessed of the Lord. Every saved man is blessed of the Lord. We have election, we have adoption, we have redemption, we have forgiveness, we have an inheritance, we are sealed so that we can't lose our salvation, and we have a foretaste of what Heaven is going to be like, right here within this world.

Let's notice another Scripture that we might see how we have been blessed:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

Mark it down, the man who is in Christ Jesus is **beyond condemnation.** I didn't say this is true of the man who has joined the church. There's many a man who has joined the church who isn't in Christ. It doesn't say that there is no condemnation for the man who has been baptized, because there has been many a man who has been baptized that has never gotten into Jesus Christ. But it does say that "there is therefore now no condemnation to them which are in Christ Jesus."

You talk about a blessing. I am blessed of the Lord. I am beyond the state of condemnation. Condemnation is the background of the justified sinner in the sight of God.

Notice another blessing—Christ

will finish His work with us. "Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."—Phil. 1:6.

You say, "Is God going to begin to save and then turn you loose and let you go to Hell?" No, beloved. This verse says that we are confident "that he which hath begun a good work in you will perform it until the day of Jesus Christ." God never sets out to do anything without completing it. He is not going to start to save us and let us go to Hell. We are confident that He is going to keep us until the day of Jesus Christ.

You talk about a man who is blessed of the Lord. I am. You are. As a saved person, you are blessed of the Lord.

Listen to another blessing — a precious death in Christ.

"Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

We don't think of the death of a loved one as a precious thing, but God says, if saved, that it is precious in His sight. If you are saved, it is precious. God looks down upon you. We worry about death, we fret and we fume, and we are concerned about death when our loved ones die. But, beloved, actually, in the sight of God, it is a precious moment when a saved person bids goodbye to this world and enters into the realms of the Lord.

We have another marvelous blessing, in that He preserves us.

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for ever." (Continued on page 4, column 4)

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God the Father, God the Son, and God the Holy Spirit. Perish the thought! He can never do it.

He goes on to say that that is "the earnest of our inheritance." Listen:

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:14.

The word "earnest" means "a pledge" or a "promise," or "a sample." When the children of Israel went over into the land of Canaan, they brought back

The Baptist Examiner FORUM

"In the 28th chapter I Samuel, we read where Saul had Samuel called up. Was he actually called up or was this witchcraft?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The best answer I can give to this question is, "I don't know." There have been a lot of opinions given, and a lot of conjectures offered, but none that furnish certainty. To voice an opinion, I do not believe that witches are allowed to call people from the realm to which they have gone, back into this life. However, in this case the Lord could have caused Samuel to make an appearance in order to rebuke Saul and to tell him what was going to happen. In such case it would not have been the power of the witch that did the thing, but the power of God. That the witch was startled at the appearance of Samuel shows that she was not really expecting him to appear as a result of her own manipulation.

Maybe I will get to ask Samuel about this whole thing, when I see him one day.

JAMES
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I believe that we have answered this question or a similar one before. I don't remember exactly how I answered it before but I still believe as I did then.

Let me first of all point out that I believe that Satan can give a lot of power to those practicing witchcraft. He did then and he does now. Do not underestimate the power of Satan. However, he does not have power to raise the dead. Next, let me point out that God does have that power. Remember, God created all things and therefore has power to do that which we might consider miracles or supernatural acts. I don't find it hard to believe that God opened the Red Sea or caused the three Hebrew children to be unharmed in the furnace because He created it all and certainly can control it.

Now let's read the passage in question. "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice . . ." (I Samuel 28:11,12). Please note that she was astonished and frightened when she saw Samuel. She didn't have power to bring him up, all she could do was deceive people. In this case, however, the Scripture says that she saw Samuel and was afraid.

I realize that some go on verse

14 and attempt to prove that she didn't see Samuel. "And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." Now, my friends, do you mean she had power to raise up an old man? No! I don't see that at all. In fact verse 15 tells us that Samuel spoke. "And Samuel said to Saul . . ." and again in verse 16, "Then said Samuel . . ." We are also told that Samuel told Saul what the Lord had commanded.

Was Samuel actually called up? How can I say anything but yes? If I say no, then I am saying that the Scripture is not telling the truth, and the Word of God is truth.



AUSTIN
FIELDS
PASTOR,
ARABIA BAPTIST
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610 High Street
Coal Grove,
Ohio

I do not believe that this woman of Endor actually, literally or personally called Samuel up out of the grave or down from Heaven. Rather it was by deception and trickery that King Saul was deceived and made to think that this woman saw Samuel and talked with him. The power to resurrect and call back from the dead abides only with the Lord. Saul had confessed that the Lord would not speak with him either in dreams, Urim or prophets (verse 6). Brethren, it would have been dishonoring to God's Word and to His prophets through whom He spoke to His people, had He spoken through this woman whom He had not sent. The Lord did not send her or authorize her to lead His children or to reveal His will of purpose in their lives.

There are several Biblical instances where individuals were resurrected from the state of death and life restored. In each case, it was the work of the Lord. Not one time is it recorded that anyone was brought back from death or given life either physically or spiritually by voice or command of man. Our Lord has not delegated resurrecting power to anyone.

"The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up"—I Sam. 2:6.

Another point of interest is the reaction of this woman upon learning the identity of Saul, and supposedly Samuel.

When she became aware that her visitor was King Saul, she feared for her life, but when she described Samuel, there is no indication that she was alarmed. Brethren, she should and would have been more alarmed at the presence of God's prophet than a backslidden king. Samuel was not one who would have compromised the truth, thus he would

have demanded that this woman be put to death. There is no record that she feared Samuel; therefore, I believe she used pretense to deceive King Saul into thinking she called up Samuel.

To strengthen this view, may I point out that Saul did not see Samuel. The woman described him vaguely and Saul's imagination did the rest. Neither are we told that Saul actually heard and talked with him. The woman did the communicating, and this added to the deception.

Let us look at the place where Samuel was supposed to have been called. In verse 11, Saul asked her to bring him up. Were Samuel to personally appear, he must need come down. The theory that the soul must come up indicates the doctrine of soul sleeping, and the words which Samuel was supposed to have said also teach that souls of saints are inactive after death. Read verse 15. The Scriptures reveal that saints of God are very active continually praising God. Therefore, to me, the entire set up is wrong for this woman to bring back Samuel from the dead.

Brethren, this was written for our admonition and learning. So, let us learn from it. When one of God's children backslide, disobeying the revealed will of the Lord, let such a one know that running to a woman who has a familiar spirit (Protestantism) that they, like Saul, shall be deceived and condemnation pronounced upon their life's work. For this woman, Protestantism, stands in opposition to the Word of God even as did the witch of Endor, and for the cause, God will send them a strong delusion that they should believe a lie. "That they all might be damned who believe not the truth, but had pleasure in unrighteousness"—II Thess. 2:11-12. If one is seeking to hear the voice of God, then he should seek out the true woman (Baptist church) for it is through her that the Son of God speaks to us, and her only.

E. G.
COOK

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



Since we had this same question sometime back, and since I have not learned anything new about it since that time, I am going to give you a rerun.

My first reaction to this question was, I wish I knew. But after much prayerful thought, I feel that I should say more than that. There is still somewhat of a puzzle connected with this incident. But there are some facts connected with it that we should not overlook.

If this witch really brought Samuel up from the grave, where did she get the mighty power it took to raise the dead? In God's instructions to His people Israel He told them in Ex. 22:18, "Thou shalt not suffer a witch to live." And in Deut. 18:10 He said, "There shall not be found among you . . . a witch." And since He told His people not to even let a witch live I am fully persuaded He would not give one of them the power to raise the dead. If He did not give her this power that would leave only old Satan to give her that mighty power. And if he had the power to raise one person, he could raise others. If he could do that, he would empty Hades itself in no time flat.

Another fact we must notice is found in verse 5 of I Sam. 28. There we are told that the Lord did not answer Saul by prophets. But we must bear in mind that Samuel was a prophet. So if the Lord had anything to do with raising Samuel in order that he

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might give Saul an answer, that would put Him in a tight spot. But, beloved, He never gets in a tight spot. So, in conclusion may I ask this question, Could this incident be one of Satan's masterpieces in the art of imitation? May be I should have just said, I wish I knew.

"A Promise"

(Continued from page three)
ermore."—Psa. 121:3.

This says that God is going to preserve us. How long? Forever and ever more.

Beloved, if you are saved, you have a marvelous blessing, and that is, God is going to take care of you every step of the way.

Notice another blessing as to the future.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Mt. 25:34.

Notice, Jesus is talking to the sheep—the sheep nations. Without entering into a discussion of the meaning of the sheep and the goats, we are satisfied that the sheep represent saved people. What is He going to say? "Come, ye blessed of my Father."

Beloved, it is going to be a great day some of these days when I hear Him say, "Come, ye blessed of my Father." I tell you, I thank God for these blessings that are ours.

I can see this fellow, maybe hesitating, standing at the doorway. Then Laban says, "Come in, thou blessed of the Lord."

Beloved, I thank God that I am one of the blessed of the Lord—His child, saved by grace. I am blessed immeasurably of Him.

II

A QUESTION.

Laban said, "Wherefore standest thou without?"

Do you realize that to be without the Lord Jesus Christ is a terrible thing? You are in a terrible state if you are without Him. Listen:

"For WITHOUT are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and

whosoever loveth and maketh a lie."—Rev. 22:15.

In the preceding verses He has given us a picture of Heaven, and He says, after giving us this picture, that outside are dogs, and sorcerers, and whoremongers, and murderers, and idolaters. By dogs, He means false preachers. Notice, there are six groups that are said to be without.

I would say to you, why do you stand without? Sinner friend, believe me when I say that you are on dangerous ground when you are without. Someday you are going to be with these six groups that are spoken of. You will be classified as one of those six without the Lord Jesus Christ.

I look at Noah when he entered into the ark. I can see the people on the outside. They are without. Noah is shut in, but they were out. Noah was shut in and sealed and the world was shut out and sealed out.

I ask you, sinner friend, why stand ye without? Believe me when I say I am tremendously concerned about your personal salvation to the extent that I would say in the words of Laban, "Wherefore standest thou without?"

III

THE PREPARATION.

Here is the invitation: "Come in, thou blessed of the Lord." Here is the question: "Wherefore standest thou without?" Here is the preparation: "For I have prepared the house, and room for the camels."

Laban said, "I have prepared the house, and room for the camels. I have taken care of the house, and I will take care of you. I have taken care of the camels." The preparation was all made.

Do you know that I can say to the unsaved people who come here to Calvary Baptist Church that there isn't any preparation for you to make? God has already made all the preparation that is necessary for your salvation.

That is what Paul meant when he said:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1.

Beloved, it is already prepared. Notice again:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD HATH PREPARED for them that love him."—I Cor. 2:9.

God has been doing some preparing. He has prepared a house, the like of which you have never known in this world. He has prepared streets of gold for you to walk upon. As Paul says, the eye can't begin to imagine—the eye hath not seen and the ear hath not heard the things which God has prepared for them that love Him. It hasn't even entered into your head. You haven't even thought about it, you haven't even imagined what God has prepared for them that love Him.

(Continued on page 5, column 2)

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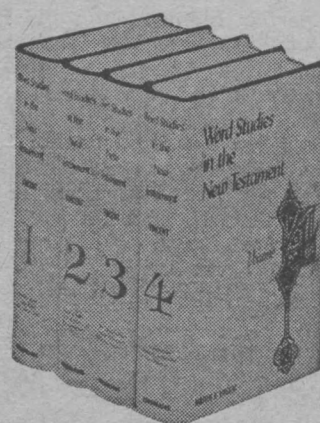


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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"A NAMELESS WITNESS"

"Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

The above testimony was given by a woman. A woman that isn't even named in the Scriptures. Yet, her story has been told over and over again. What kind of woman was she? Most of us, if we met one like her today, would shy away and not want to associate with her. For she was a woman of the streets — an harlot. We learn these things about this woman from her testimony. She was curious, cautious, and courageous.

We see this woman coming to draw water at noon. The "nice" women of the city came for their water in the cool of the evening. Perhaps she is deliberately coming when she thinks none will be there. She may be weary of the sneers and reproach of others. When she arrives, she finds a man, sitting all alone, on the rim of the well. He asks her to give Him a drink. This is a strange request seeing He is a Jew. She is curious why He would ask for a drink at the hand of a hated Samaritan. He didn't even have a bucket to draw the water up with. Would He drink from a Samaritan's bucket and risk being unclean? Yes, she was very curious.

She was also cautious. What did He mean "Living water?" Does He think He is greater than Jacob and his sons? If He is a miracle man, and has some special kind of water that would stop her thirst, wonderful, let Him give her some. She was tired having to go to the well every day. Then, just as she thought, He put a restriction on it. "Go call thy husband," He said. When she admits not having a husband, Jesus lets her know that He knows all about her, her five husbands of the past, and the man she is living with now. Then she perceives the truth about Him. He is truly the Prophet of God. We immediately see the battle start within her. Which church is the right church? The Jews say that Jerusalem is the only place to worship. Her ancestors said that the mountain in Samaria was the true place of worship. Which church is right? Then the Lord tells her that true wor-

shippers worship in spirit and truth.

Then we see this "born again" sinner courageously witnessing to her friends in the city. She proclaims that Jesus is indeed the Messiah. She is so joyous that she forgets all about her water-pot and rushes back to the city to tell of her wonderful Saviour. Do we have this kind of zeal?

Are we like this woman — curious, cautious and courageous? Are we curious about the Lord Jesus? Are we satisfied with our present knowledge or do we desire to know more about Him? We can. The Bible is the record of Him.

Are we cautious about what we hear about Him? There are many Christs offered to the world, today. Do we search the Scriptures daily to see if these things be so?

And when we perceive that a thing is the truth, do we eagerly witness to others? Yes, there are many lessons to be learned from this nameless woman. She witnesses even today. If you are curious, she says, "Come, and see." If you are cautious, she says, "He can tell you all things that ever you did." If you are courageous as she, you too, will be saying, "Is not this the Christ?"



"A Promise"

(Continued from page 4)

Beloved, listen, everything has been prepared. The preparation has been made. There isn't any preparation for you to make. God made it all. Before the foundation of the world God chose you, and God gave His Son to die for you. We read:

"The Lamb slain from the foundation of the world."—Rev. 13:8.

I tell you, beloved, everything has been prepared so far as God is concerned for your salvation.

CONCLUSION

Here is an invitation: "Come in, thou blessed of the Lord." Here is the question: "Wherefore standest thou without?" Here is the preparation referred to: "For I have prepared the house, and room for the camels."

Who is going to come? The ones that shall come are the heirs of glory, the chosen ones, those who are distressed over their sins, and those who mourn over their sins. We read:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Mt. 11:28.

Beloved, you will never come to Jesus Christ until the time comes that you are distressed over your spiritual condition. When you come to the place that you are distressed over your spiritual condition, you will realize then that all things are ready, that God has done everything, and when you leave everything in the hands of the Lord Jesus Christ, salvation is a finished matter so far as you are concerned.

I am glad today that my salvation is a finished matter so far as you are concerned.

I am glad today that my salvation is all completed.

Do you remember the story of David when he was fleeing from King Saul? We read:

"David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men."—I Sam. 22:1,2.

Look at that crowd. What a crowd David had! Four hundred men gathered themselves unto him. He became captain over them. Who were they? Those that were in distress, those that were in debt, and those who were discontented.

Would you like to come to Christ from the cave Adullam? Would you like to gather yourself unto Him? David became captain over them, and Jesus is

spoken of as the Captain of our salvation. Would you like to gather yourself to the Captain of our salvation this morning?

Who came? Those that were in distress.

I ask you, are you in distress because of your sins? You will never be saved until you are.

Are you in debt? Yes, you are in debt to God. You are in debt because of your sins. Who came to David? Those that were in debt.

Who comes to Jesus Christ? Those that are in debt spiritually. You sin and somebody has to pay

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the sin-debt. It has to be paid by Jesus or by you in Hell.

Who else came? Those that were discontented.

I ask you, who can come in? The heirs of glory — those that were chosen of God before the foundation of the world; those who are distressed; those that are in debt spiritually; those who are discontinued with the things of this life. They are the ones who will come.

Might it please God this morning that you might come to Jesus Christ like this crowd came to David at the cave of Adullam, that Jesus Christ might become your Saviour and your Captain, just like David became the captain of this band of four hundred men.

May God bless you!



Blessings

(Continued from page one)

tion. But both are giants in spiritual things. I was treated most cordially and entertained royally in their home, and shall long remember my stay with them.

The church in Mansfield is one of the finest that it has been my privilege to visit. I preached each service from Monday through the following Sunday night. I preached, as I always do, the same strong doctrines that I preach at home. I do not understand why some seemingly strong men do not want strong doctrine preached in special meetings. I have met many who seemed to be very sound themselves, and yet, did not want a man to bear down on grace and church truth in revival meetings. I have known preachers who preached a fairly strong message in their own pulpits, but in revivals they were scarcely to be distinguished from a rank Arminian. I decided some time ago that I was not interested in holding revivals where I had to water down my convictions as to Bible doctrine. Life is too short, and these truths mean too much to me. Brethren, let me say that we do not need a revival in our churches that is based upon a watering down, and a virtual denial of the truths we believe. I have known sovereign grace pastors who continually called Arminian preachers for revival. Brethren, we can do without revivals that must be purchased at such high cost.

But here in Mansfield is a church where one could feel most

free to declare the whole counsel of God's Word. Here is a church that delighted to hear of the sovereign grace of God in saving His people, and of the true church of our Lord. I felt the utmost liberty in proclaiming these and other truths. These folk have been well taught. They listened so very well as I preached God's Word. And we preachers know that it takes the right kind of audience to make for the right kind of preaching and the right kind of meeting. The folk rejoiced in hearing the Word of God, and there was that spiritual response "better felt than telt" between speaker and hearer.

There are some mighty fine people in this church in Mansfield. I was deeply impressed thereby. They have several young couples in the church, and this is a desirable thing. One night we visited in a home where three young couples had gathered and were discussing the things of the Lord. This was such a blessing to my heart. I would name some of the members, but then, I would forget some and be embarrassed thereby. But it was a time of great spiritual fellowship with some great saints.

Brother Oscar Mink is the devoted pastor of this fine church. Those of us who have heard him speak know what a very able preacher he is. It was not surprising to find such a strong church where such a sound and able man had labored for nearly twenty years. It is seldom that I meet a preacher with whom I am in more accord than I found myself to be with Brother Mink. I have an opinion — maybe it is prejudiced — maybe it is egotistical — I hope not, but I have this opinion, that when I find a man who is in close agreement with me, he is a very sound man. Such a man is Oscar Mink. We had much fellowship together on the Word of God and the work of the Lord in His churches. We did not have much to argue about as there was not much upon which we differed.

There were three precious souls who made profession of faith in Christ during the week there. I truly thank God for this. I even expect to hear of some further results from the work there. I would urge readers of TBE to pray much for this great church and for its able pastor. May God continue His rich blessings upon them.

On Monday afternoon after this meeting had closed, one of the young families in the Mansfield church took me (Bro. Mink was with us) to Rome, Ohio where I was to preach for four days before heading home. I did so much appreciate the folk from Mansfield who visited with us during the four days in Rome.

While at Rome, I stayed in the home of a very dear friend of mine. I have been acquainted with Arvel Waddell of Warren for some time through our tape ministry. I was privileged to meet him at our Bible Conference nearly a year ago. I then met him, his wife and children, and a sis-

ter at the Bible Conference in Bristol in May. Brother Waddell and his family are easy to love in the Lord. I have been deeply impressed by my short acquaintance with them. It seems that we have known one another for years. I was treated like a visiting king in their home. The attention they gave me was almost embarrassing, as I knew myself unworthy of such. We had great fellowship as we discussed the doctrines of God's Word, and the work of the Lord. Brother Waddell is truly a giant of a man in the things of the Lord. Oh, that God would raise up more men like him to help in the Lord's churches. He has a fine wife and a wonderful boy and girl. It was truly a great blessing to me to spend a few days in their home.

The church at Rome is a small church, but it is a very fine church. I preached there as I had in Mansfield, and as I do everywhere. The messages were well received. The folk rejoiced in the precious truths of God's Word. It was good to be in another church and to meet more wonderful saints of our Lord. Oh, how I praise my God for the friends that He has given me around this country.

This church is, at present, without a pastor. They are going on, and seeking for a God-called man to be their pastor. Any man would be highly honored to be pastor of a fine church such as this one. I would urge you to join with me in praying that God will soon send these folk a pastor to lead them in serving God. My preacher brother, do not sink your roots too deep where you are. God might call you to go elsewhere and labor awhile for Him. This church is located in a farming community, but there are plenty of prospects for the building up of a good work there.

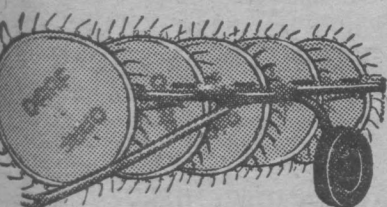
This church was pastored for a long while (I believe from its beginning) by John Stepp. Bro. Stepp has been forced to retire from his job and move to another part of the country because of his health. He is now with my good friend Wil Bang, in Tucson, Arizona. I feel sure that he and his family will be a great help to Bro. Bang and the church in Tucson. I would urge readers of TBE to be much in prayer for our brother Stepp. He is quite sick, and in need of the prayers of the children of God. Sister Stepp was in Rome during the time of this meeting, and it was a real joy to meet her and to have her in these special services. She left the weekend to return to Tucson and her home there. May God greatly bless this man, John Stepp, his wife and family, give him health as it pleases the Lord, and use Bro. Stepp as much as He sees fit.

It was a joy to be in fellowship again with Bro. Roy Bankhead whom I had met at South Shore, and at Bristol. He is truly a great blessing to the church at Rome. There were others there whom I was delighted to meet and fellowship with. I will not name them all. But these four

(Continued on page 8, column 5)

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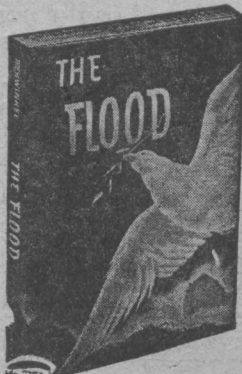
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PAGE FIVE

"A Promise"

(Continued from page one)

it is a church. When they meet together for suppering they have changed it into a home for the entertainment of guests.

Let's look at the thing from this angle for a moment. Is there any necessity for feeding the people in the church building? Are there any circumstances that would make such a practice necessary? We can think of only one and that is community calamity that might make people homeless and in need of a large place to stay and eat such as might be provided by the church buildings. More, if a church was not equipped for cooking and feeding, it is not likely that the community would ever look to them for such a thing.

In these days in which we live most worshipping is done, not in homes, but in buildings especially built for that purpose. In addition to the church building which is owned by the people of that church, these people all have homes of their own. If there is any kind of a necessity for feeding the people it can be well and Scripturally done in the homes of the people of the church. There is not a word against that in the Bible and a great many in favor of it. "Given to hospitality." It strikes us that this verse was given to us especially for this day in which we live.

Someone will surely say, "While we are worshipping in our church it is a church, but when we have a supper there we turn it into our homes." Ah, no, you don't. We have seen all of the invitations that are given out at such times. "The First Baptist Church will have a fellowship supper," or "The Gleaners Class of Trinity Presbyterian Church will have a chicken pie supper."

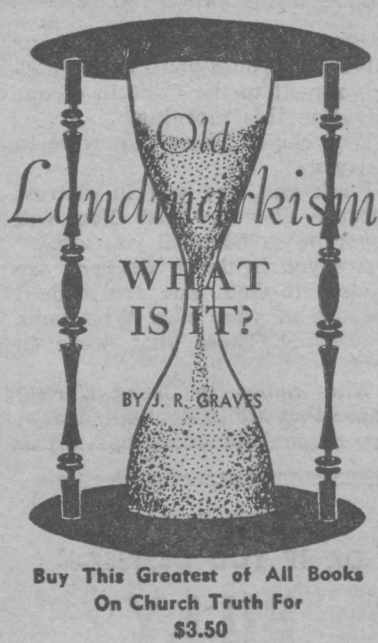
Mark you this: the people of the churches put on feeds and then THEY USE THE NAME OF THE CHURCH to attract people to it. We are not speaking of commercial suppers, but of suppers put on solely for a social time. We are not sanctioning commercial eating either, as far as that is concerned. When a church meets for worship it is a church, but when it meets for food it ceases to become such and is turned into a restaurant. "If any man hunger, let him eat at home."

There are those who will argue that the Lord Jesus ate with the people on various occasions, and that we are therefore justified in doing the same in the church. It is true that the Lord ate with the publican, with Mary and Mar-

tha, and Lazarus in Bethany, and in many other places. It is also true that He Himself fed the multitude that came to Him to hear and see the things that He did for the people. Note in every case that there was always a fine distinction between the worship and eating in which they engaged. He ate in the homes of the people. He did not try to make it into a worship service. When He fed the five thousand and the four thousand it was only because they were far from a place where they could find food. Note also that He fed them only after they had concluded the worship service. He did not give them a "snack supper" in order to get them there. On one occasion He rebuked the multitudes who had followed Him because they followed Him because they did "Eat the loaves and fishes" and were filled, "which prompted a multitude to leave Him." He did not want the food and His teaching to become confused in the minds of the people. Even if we should by some devious construction make this an argument for eating in church we would still have the plain statement to the church as handed down through the Apostle Paul, "If any man hunger, let him eat at home."

We pause to ask: Where did all this eating in the church come from anyway? Not from the Bible. We have instructions in the Bible for conducting prayer meetings and worship services, but nothing on table manners. If it was intended to be such a part of the church as it has been made, why did the Lord not give us some specific instructions. Preachers are told what to preach — the Word. Why is not the church told what to serve? There is an entire absence of any kind of instruction along this line. Why? "If any man hunger let him eat at home." We are called to "exhort" one another. Where are we called to feed one another in the church?

The plain truth about this whole thing is that the church has put on suppers and socials for the purpose of attracting people to their church meetings, and where is there anything more potent for that purpose? We know any number of people who could have been kept in given churches if they could only have been assured of a supper or social occasionally. The fact that some people may have been attracted to a given church, and later saved as a consequence, still does not argue that we should have such things. There is no evidence to prove that the individual in ques-



tion might not have been saved anyway without the social. Also it is just possible that if the person in question had been saved without the social he might have been a far greater testimony for the Lord than he was. We are thinking just now of a baby who was born into the world. At the time of its birth the attending doctor made a mistake. The baby was crippled for life as a consequence. May it not be that we have a lot of spiritual cripples in the church, simply because of some of the means that we have used to get them into the church and into the kingdom?

We know a farmer who, in the early days of his experience always planned to be on hand to aid in the birth of the young animals at the moment when they came into the world. Mysteriously and for apparent reason he began to lose stock, and finally discovered that both parent and child were far more apt to survive and attain to maximum health if nature were permitted to take her unaided course. We believe the same thing is true of spiritual babies. We have held out so many inducements to sinners that when some of them have finally been saved they have been no credit to the cause of Christ for that reason.

Fundamentally, this is in harmony with every tenet of the Bible. It is certainly true that we are saved, "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." Whether we like the idea or not some people are predestinated to be saved, and nothing can keep them from ultimately coming to the place where they will be born again. It is equally true that many others are destined to go to hell, no matter what happens. A supper, more or less, is not going to win one more person to the Lord Jesus, but we believe that such measures as God does not smile upon are daily producing spiritual cripples who will never amount to anything for the Lord or for His church. Small wonder that so few of the converts of the present day church ever amount to anything for the church that gave them birth. Many of them are barely saved, yet "so as by fire."

Hardly anyone who knows anything about the Bible can deny but this is the truth — that no one will ever be saved because they were attracted to the church by a supper or social. We ask: Why have them then — if we are interested in serving the Lord Jesus Christ? We know the answer to that too, and it is one that most Fundamentalists ministers will not admit even though it is true. Actually they want to get in a lot of the devil's children in order to make up a crowd for themselves to preach to. They will not drop the suppering because it will drive so many peo-

ple away.

Let's take it from there and point out how foolish it is, even from such an angle. Is it true that it does attract people to the church? The answer is an emphatic "NO." It attracts them to the suppering services, but not the preaching services. In a previous pastorate our Men's Bible Class made it an annual practice to put on a "Father and Son Banquet." It was a huge affair, so big that it was necessary to limit the number of tickets sold to one hundred because our accommodations for that sort of thing were limited. We had one such meeting on a Thursday evening, and were assembling for the Sunday School hour. It was nearly time for the meeting to begin and we looked around at the pew where the Men's Class usually gathered. There were just three of us there, including the teacher (myself). Present was one man who was a prime mover in the Father and Son arrangement. It was my moment. I leaned over and asked, "Where are all the men that were out to the banquet on Thursday?" He only smiled. There was no answer that he could make that would make sense. We might add that we usually had much more than three in that Bible class, but here we were on the Sunday following the banquet, at a time when the church had been forcibly imposed upon the minds of

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a good many men who never came into the church on other occasions. The church was fresh in their minds if it ever was going to be — yet they were not there. "Is any man hungry, let him eat at home."

Our interest in this matter is not with the Modernists. They do not know any better than make suppering their mainstay. It's all they have to attract the people to the churches with. Having induced them to attend for such a purpose, they seem to feel that that is all that is necessary. No. We are thinking of the many who call themselves by the name of Fundamentalist, many of whom are contending earnestly for the faith that was once delivered unto the saints. A vast majority of them make suppering the main plank in their church platform. It is true that if they dropped this element from their church life they would lose a large share of their crowd. But are they following the Word or the world? They profess to follow the Word and they can quote verse and chapter against entangling alliances and we respect them for that. Why not start quoting some Scripture about imitating the people from whom they have withdrawn themselves. That would be consistent.

Good Advice For Christian Growth

KEEP LOW — "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6.

GO SLOW — "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."—James 1:19-20.

DON'T BLOW — "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4:6.

"Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."—Phil. 2:4,5.

Admitting that some people can be attracted to a church program by the inclusion of the suppering program, what kind of people will they be? If a man only comes to church when he can get something into his stomach, and is cold toward a meeting that concerns itself only with the Bible, what kind of a man is he? "Whose god is their belly, who mind earthly things." We pointed out a few words back that these things do not attract people to the worship services as a general thing. It is a good thing that they don't. If they get into the worship services and then into the membership of the church, we are in worse shape than as though they didn't. The truth is that these kind of men have gotten into positions in the church and it is for this reason that the church has been turned over to the world, the flesh and the devil.

What kind of people does the suppering program exalt in the church? Everyone knows the answer to that also. People who are bent on "working out their salvation," who feel that even though they do not accept Christ as their Saviour and become born again they can still do something that will better their chances for getting into the kingdom. The lives of a good many people whom we have seen intensively active in the suppering program will not bear the light of day, yet they are catered to because they are so willing to help out with the suppers. Thus the church gives them a cloak for their sin and when they drop into hell the church must bear condemnation because it has done so. "If any man hunger, let him eat at home."

Getting down to basic facts, the suppering program does not actually help the church over a period of time. It may produce a flurry of interest for the moment. There may be a few who come into the church as a consequence, but some of the most faithful adherents to the supper program have admitted to us that they had no value and that the church (Continued on page 8, column 1)

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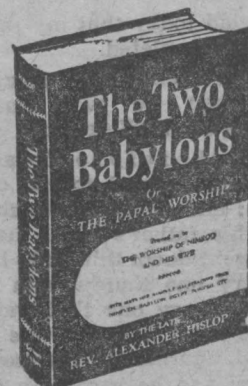
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The Blood

(Continued from page one)
Christ, the Lamb of God, by whose blood men are actually cleansed from sin.

The importance of blood in the purpose of God is shown in the fact that it is mentioned 427 times in the Scriptures. There are 290 references to God's love in the New Testament, yet there are 313 distinct references to redemption by the blood. Let us study the believer and the blood of Jesus.

The Price Of Redemption

Acts 20:28 speaks of "the church of God" which Christ has "purchased with his own blood." The church is not only a Divine institution; it is a blood-bought institution. The blood which purchased the church is the blood of God, as this verse said. The blood was His as the God-man. So close was the union between the Divine and human natures that it is said to be the blood of God. It was the blood of Him Who is God. Those who criticize the church criticize the blood of Christ. Those who lower the moral standards of the church degrade the precious blood of Christ.

I read in Ephesians 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." The redemption

which the believer enjoys is "through his blood." The blood of animals and martyrs could not atone for sin. It took the perfect, sinless, incorruptible, precious eternal blood of Christ.

Whenever you hear a new teacher or a new message, look for the blood. If the test of the blood is not met, the message may sound attractive, but it is a new gospel without salvation.

Peter tells us:

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19).

All the gold and silver in the world cannot redeem as much as one soul. Such things are corruptible and therefore cannot redeem an incorruptible and immortal soul. The price of redemption is the blood of Jesus. The design of the shedding of Christ's blood was to redeem us, not only from eternal misery, but from a vain conversation.

What did I cost my Saviour? The song writer said: "I am satisfied with Jesus . . . He has done so much for me . . . He has suffered to redeem me . . . He has died to set me free . . . But the question comes to me . . . As I think of Calvary . . . Is my Master satisfied with me?"

Revelation 5:9 informs us that Christ has redeemed us unto God by His blood out of every nation, kindred, tongue and people. We see in this verse three things. First, we are redeemed unto God. Second, we are redeemed by the blood of Christ. Third, God's people are redeemed by the blood of Christ out of the nations. The phrase "out of" limits Christ's redemptive work to the elect and teaches a limited atonement.

Nor silver nor gold hath obtained by redemption, Nor riches of earth could have saved my poor soul. The blood of the cross is my only foundation, The death of my Saviour now maketh me whole.

The Ground Of Our Forgiveness

It is written in Colossians 1:14: "In whom we have redemption through his blood, even the forgiveness of sins."

It is said here, as in numerous other Scriptures, that the believer has redemption. It is not may have. Every believer is redeemed already.

It was sin which sold; sin which enslaved us. If we are redeemed, we must be redeemed from sin, and this is by forgiveness. At the Last Supper our Lord said: "This is my blood of the New Testament, which is shed for many for the remission of sin" (Matt. 26:28).

Hebrews 9:22 declares:

"And almost all things are by the law purged with blood; and without the shedding of blood is no remission."

Sin cannot be expiated without the shedding of blood. The real remission of sins is due to the satisfaction of Christ. The blood of Christ is not only efficient, but it is also sufficient for the salva-

tion of all the elect.

It is shed blood which has always been required for deliverance from sin. This is seen in type and anti-type. The truth of God's requiring a blood sacrifice as the righteous ground for the remission of sin was established beyond all dispute in Old Testament times. Though the many offerings sustained no efficacy in themselves to take away sin, they did speak of the immutable necessity of a ransom by blood as a cure for sin. To challenge this fact is to overlook the teaching set forth in the types and the New Testament's direct explanation of Christ's death.

Dear dying lamb, Thy precious blood Shall never lose its power, Till all the ransomed Church of God Be saved to sin no more.

The Ground Of Justification

In Romans 5:8-9 the Bible says: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." The vicarious death of Christ was indispensable to our justification. It saved us from the wrath which our sins deserved. It is said that we are now justified. Justification, like redemption and forgiveness, is a present gift.

Justified — how I love to proclaim it
Justified by the blood of the Lamb;
Justified through His infinite mercy
His child and forever I am.

The Basis Of Our Peace

Colossians 1:20 informs us: "And, having made peace through the blood of his cross, by him to reconcile all things in earth, or things in heaven."

It is grossly unscriptural to speak of "making our peace with God." It is made. We need only to rejoice in it. God is satisfied with Christ's work, and when the sinner is, there is perfect peace between himself and God. Sin breeds a quarrel between us and God. It creates not only a strangeness, but also an enmity. A wholly righteous God cannot in honor be at peace with a sinner while he continues under the guilt of sin. The death of Christ made peace between God and the sinner. Christ's death took away sin and thus restored man to fellowship with God.

The blood of bulls and goats for ages failed
To purge the conscience, burdened sore with sins;
Thy precious blood, O Lamb of God, prevailed —
Through Thee, sweet Peace her endless reign begins.
Thy blood hath made atonement e'en for me:
Complete I stand, O risen Christ, in Thee.

The Foundation Of Our Cleansing

I read in I John 1:7 these words: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

The blood of Jesus cleanses eternally and completely from the guilt of sin. Being the blood of the Son of God, it is of infinite value in canceling penalty. This verse can read: "The blood of Jesus Christ His Son is cleansing us from every sin." This cleansing is present and continuous. The believer is often sinning but the constant flow of Christ's blood meets sin and cleanses us from it. It is the guilt of sin, not the sinning nature, which the blood removes.

Revelation 1:5 says:

"Unto him that loved us, and washed us from our sins in his own blood."

Notice, it is "washed" — past tense. So the believer is washed already. The question is some

times asked, "Does blood wash away sin?" Revelation 1:5 plainly says it does. Sin leaves a stain upon the soul, a stain of guilt and of pollution. Christ shed His blood to purchase for us pardon and purity. His blood actually loosed us from our sins.

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?

Nothing but the blood of Jesus.
Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

The Means Of Access To God

Ephesians 2:13 reads:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Man in his unregenerated state is far off from Christ, from His church, from the promises, from the Christian hope, and from God Himself. Now by virtue of our union with Christ, we are made nigh to God. This is all made possible by the merit and sufferings of Christ.

Hebrews 10:19 says:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

The blood of Jesus, shed in sacrifice on the cross and borne into the heavenly Holy of Holies, there to be sprinkled on the mercy seat, is the means of our communion with God. Christ has purchased for all believer priests the privilege of free access to God.

"One poor wise man" hath

cried, O God, to Thee

His blood is counted precious

in Thy sight.

He liveth, and His Name shall

ever be

Thy praise, Thy glory, Thy

supreme delight.

By Jesus' blood — that new

and living way—

God's white-robed priests shall

now within the holiest stay.

The Cause Of Our Overcoming

In Revelation 12:11 I read:

"And they overcome him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Each believer has a personal triumph over Satan because of the blood of Jesus. The blood of Christ purified us from all sin and so the accuser can bring nothing against God's elect. Without the shedding of His blood the adversary's charges against us would have been unanswerable.

My sins are all under the blood;
From their stain I am clean,
They will never be seen: Hallelujah!

They are under the blood.

Seal Of The Covenant

At Mount Sinai Moses "took the book of the covenant and read in the audience of the people." Then he took the blood of the oxen just slain, "and sprinkled it on the people, and said, Behold the blood of the covenant" (Ex. 24:3-8).

As the Old Covenant was ratified by blood, even so the blood of the Saviour gave force to the everlasting Covenant of Grace.

Jesus Christ said:

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"This cup is the new testament in my blood, which is shed for you" (Luke 22:20).

The eternal salvation of all the elect is assured "through the blood of the everlasting covenant" (Heb. 13:20). It is the means of our justification and sanctification (Heb. 10:29).

Amazing grace! tis heaven

below

To feel the blood applied,
And Jesus, only Jesus knows,
My Jesus crucified.

The Recipients Of Blood Redemption

At what point in the believer's experience does he come to see the benefits of Christ's blood to Him. Does he contact it in the Lord's Supper or in the water of baptism? A thousand times no! We contact the benefits of Christ's blood at the point of faith. Rom. 3:24-25 says:

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

There is a fountain filled with blood drawn from Emmanuel's veins. The sinner who plunges beneath that flood loses all his guilty stains. Zachariah 3:1 says (Continued on page 8, column 5)



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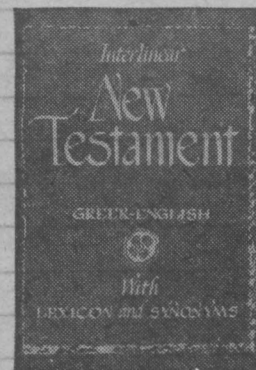
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Eating In God's House

(Continued from page 6)
would be better off without them. Why have them then? Here it is folks. The suppering program is an imitation of the world. That is what the fraternal organizations do in order to get their crowds. If it were a Scriptural part of the program of the church, God would have commanded us to serve them.

Now when we stop imitating the world, it begins persecuting us with renewed intensity. So long as we are going along with their program it leaves us alone. Only when we kick these imitations out do we begin to feel the full force of its animosity. This is the moment when the unsaved people who have been frequenting our church services begin to go elsewhere. It is the things for which we stand and for which we will not stand that attracts or repels them. This is the heart of the whole matter. Most churches and preachers just cannot stand the

stigma that comes from throwing the whole mess out, lock, stock and barrel. Well — "If we suffer with Him, we shall also reign with Him. If we deny Him He will also deny us." Are we going to listen to the world or to the Word? If the former, suppose we look to the world for our eternal salvation and our help in time of need. Get your pay where you do your work.

—The Tabernacle Trumpet.

John The Baptist

(Continued from Page One)

John, in verses 6 to 8 we have an indication of the vain glory of man. Man's goodness is corrupt (verse 6).

In John 1:18 the Baptist testified that "No man hath seen God really seen God, or has known God. Therefore the Baptist said to his audience of Pharisees, "There standeth one among you whom ye know not" (John 1:26);

even confessing that he knew not Christ, until the Holy Spirit revealed Christ to him (John 1:33). Not to know God is indeed to be totally depraved. It is to be dead (John 17:3).

John The Baptist Believed In Unconditional Election

"Grace and truth came by Jesus Christ" (John 1:17). When John the Baptist so witnessed what else was he acknowledging than unconditional election? Christ came with grace and truth because it was so ordained before the foundation of the world (I Pet. 1:18-20). It was not that man so willed it, or planned such a great event. It was the will of God. In fact as far as man gaining anything by his will the Baptist later said: "A man can receive nothing, except it be given him from heaven" (John 3:27). He is altogether hopeless. Hence the Baptist added of Christ, "No man receiveth his testimony" (John 3:22). Man cannot, in himself, meet any conditions to bring salvation to his soul, or any other blessing. He is chosen of God in unconditional election (Eph. 1:4-5). Thus the "Word of God came unto John" (Luke 3:2). It was foreign to John until it came by sovereign choice. It came. It was not always there.

John The Baptist Believed In The Limited Atonement Of Christ

At first this might seem the very opposite of what John the Baptist preached. Did he not proclaim, "Behold, the Lamb of God that taketh away the sin of the world"? (John 1:29). Does this not prove that Christ, to the Baptist's way of thinking, died for the world, and not only for the elect? More than that! Not only that Christ died for the world at large, but also takes the sin of the entire world away! But here the verse proves too much for the objector to the limited atonement. He knows the sin of the world (as he understands the word) is not taken away. Only the sin of believers is removed. Hence the word world, as used by the Baptist, must be limited to the world of believers. The sin of unbelievers remains (John 9:41).

Every spiritual blessing comes through the death of Christ. If Christ's death is limited to the elect, so are the blessings arising therefrom limited to the elect, and to none else. This, every Bible believer acknowledges. Yet many of them shrink at the thought of the cause of these blessings being limited in its purpose to the saved, namely the death of Christ.

John the Baptist believed that it is the world of the elect believers whose sins are taken away (John 1:29), because in Matthew 3:12 he preached that the sins of the unbelievers still existed to defile them and that they would be punished for the same.

He also preached that the grace of God comes only to the saved (John 1:16), that the revelation of God the Father by the Son comes only to the elect (Jn. 1:18), for no one else really sees God as He is. It is all limited. All of them and only them Christ baptizes with the Holy Ghost and fire (Mt. 3:11), only to them gives repentance (Matt 3:8; Acts 5:31; II Tim. 2:25-26), and faith unto ever-lasting life (John 3:36), and only they are baptized in water (Matt. 3:7-8). All of these benefits are limited to the saved (so John the Baptist preached), as also the cause of these blessings, and the foundation of them, the death of Jesus Christ on the cross.

John The Baptist Believed In The Irresistible Grace Of God

"God is able," said he, "of these stones to raise up children unto Abraham" (Matt. 3:9). How much more of the remnant of Israel and of the elect among the Gentiles! Therefore as sure as God's

prophecies come true did the Baptist turn many of the children of Israel to the Lord their God . . . to make ready "a people prepared for the Lord" (Luke 1:15-17); and as sure as God's purposes can never be successfully thwarted did John's baptism manifest Christ to Israel, the Israel of God (John 1:31, see v. 47). God's saving grace could not be set aside by the stony hearts of men.

John The Baptist Believed In The Preservation Of The Saints

"He that believeth on the Son," he preached, "hath everlasting life" (John 3:36). It is everlasting life. If it is everlasting life, one can never lose it. That would be death. A true believer in Jesus Christ shall never perish (John 3:16; 10:27-30). Therefore he is saved and saved forever (Heb. 7:25).

John The Baptist Was A True Calvinist In That He Also Believed And Preached Of Man's Responsibility To God

The Baptist came "preaching" (Matt. 3:1) and baptizing (Matt. 3:5-6), and crying out to all men to "Repent" (Matt. 3:2) and to "bring forth fruits . . . meet for repentance" (Matt. 3:8). The Calvinist believes all men should do this, for it is right. John the Baptist held to both the sovereignty of God and the responsibility of man. The glory of God would be revealed to all flesh (Isa. 40:5), yet the Baptist preached: "Prepare ye the way of the Lord" (v. 3). The kingdom of heaven was at hand, yet the Baptist preached "Repent ye" (Matt. 3:2). Christ would baptize whom He would with the Holy Ghost and fire yet the Baptist baptized in water (Matt. 3:11). "All things are delivered into Christ's hands," he preached (John 3:35), yet bare witness to the multitudes, "You must believe in Him to live" (v. 36).

Then such a Bible doctrine is not really Calvinism, or Presbyterianism, but Baptist, and every Baptist ought to believe it. Amen.

Playing . . . Snakes

(Continued from page one)
and twisted the man pushed harder on the stick. Suddenly the stick gave way with a loud crack, breaking in the middle. As quick as lightning the huge rattlesnake arched its back and struck. Its deadly fangs filled with poison stuck into the man's extended

finger.

Good medical treatment saved the man's life but his finger had to be amputated.

Sin is like a rattlesnake. You can't tease it nor play with it. Sin is never satisfied until it has injected its poison and the soul is amputated. The best way to kill paralyzing sin is the same way you should kill a rattlesnake: quickly and completely.

"At the last it (sin) biteth like a serpent, and stingeth like an adder." (Prov. 23:32).

—Western Messenger

The Blood

(Continued from page seven)
that there is a fountain opened to you for sin and uncleanness. Those who wash in this fountain find that scarlet sins become white as snow and that crimson sins become as wool (Isa. 1:18). In this fountain you can wash your robe and make it white in the blood of the Lamb (Rev. 7:14).

Have you been to Jesus for the cleansing power?
Are you washed in the blood of the Lamb?
Are you fully trusting in His grace this hour?
Are you washed in the blood of the Lamb?
There is a fountain flowing for the soul unclean,
O be washed in the blood of the Lamb.

Blessings

(Continued from page 5)
days were a time of blessing in my life, and I do hope a time of encouragement and blessing to the church there. Let us pray much for this church.

It was a blessing to visit the city of Pittsburgh during this time. As I looked where three rivers met, and gazed upon the stadium there, I thought of my good friends, the Snyders in Winston-Salem. This is the place where Cleus Snyder "found a good thing and obtained favor of the Lord" — even a help meet who has been a great blessing to him and to the church in Winston-Salem.

Truly, it was a blessing to get back to Tulsa — to Katie and the children — and to the wonderful church God has given me here. Pray for the churches in Mansfield and in Rome. Pray for me and for the church here in Tulsa. May God bless you all. (You all is Bible language).

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