

"As you Tithe, so you Prosper."

## A Fresh Study Relative To Jesus' Church

By ROY MASON  
Aripeka, Florida

The Greek word for church is "ekklesia." It signifies a called out assembly. Jesus did not coin the word — it was already in existence, and the meaning of the word was established before He came to this earth. Among the Greeks "ekklesia" was the assembly of the citizens of a free-city state, gathered together by a herald who blew a horn as a sig-



ROY MASON

nal for the gathering. A good example of the meaning of "ekklesia" is found in Acts 19:39. There the same term is used that is translated "church," yet such a gathering as is there designated is far from a church in the present day sense. Any gathering is an assembly of "ekklesia" even if that gathering is for evil purposes, but such an assembly is not to be (Continued on page 5, column 3)

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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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## GLEANINGS FROM RUTH

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

First Message

We, in our study of the book of Ruth, will find that this great book is a prophecy of the dispersion of the Jews among the Gentiles, the regathering of the Jews to their homeland, the redemption of Israel and the marriage of Christ to His bride — the church. We, in our study, will learn that Naomi represents Israel, Ruth represents the church, Boaz represents Christ and Orpah represents false churches.

A careful study of the time of this book is also important before we can have a proper knowledge of it. The time, according to Ruth 1:1, was when the "judges ruled." It was therefore a time when Israel was without a king to rule over them. It, in fact, was a time of confusion and terror in Israel.

"In those days there was no king in Israel; every man did what was right in his own eyes." — Judges 21:25.

It is to be carefully noted that this great book of Ruth is placed immediately before the kingdom books of first and second Samuel, Kings and Chronicles. The time of this book, therefore, suggests that

it deals with a period of time in Israel's history when they were to be dispersed from their homeland and disorganized among the nations of the world.

It is interesting to note that before Naomi (the pleasant one) went into Moab (Gentile nations) she lived in Bethlehem (house of bread) with her husband, Elimelech (my God is my King). The country she lived in



WILLARD WILLIS

was Judah (the land of praise). It becomes obvious from these names that the reference is to Israel during her glorious days under David and Solomon — a time when the blessings of the Lord were poured upon them in great abundance.

We learn, however, from the book of Ruth that a famine (God's judgment) visited the land. The famine (God's judgment) was so severe that it drove (the famine was God's rod) Naomi and her family into Moab (the Gentile nations). It will be found from Leviticus 26:14, 16 that famines were God's means of venting judgment upon His people, or testing them.

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments but that ye break my covenant; I will also do this unto you; I will even appoint over you terror, consumption and the burning ague that shall consume the eyes and cause sorrow of heart; and ye shall sow your seed in vain for your enemies shall eat it."

"And Elimelech, Naomi's husband died; and she was left and her two sons." — Ruth 1:3.

We now find that the famine (God's judgment) has done its work. Naomi and her husband have been driven out and are in the land of Moab — the land where Elimelech died. She is left with her two sons Mahlon (the

(Continued on page 7, column 1)

## Phony Accusations On The Part Of An A.B.A. Preacher

By W. J. FARMER  
Flat Rock, Michigan

The "Maranatha Messenger" is a small American Baptist Association paper in Illinois. Up to now the editor has enjoyed a fine reputation. However, recently that brother printed an article entitled, "The Phony Insinuations of W. J. Farmer." In his article the brother criticizes my statement that the A.B.A. is a group using phony elements in observing the Lord's Supper. If I mis-



BILL FARMER

represented the A.B.A., I apologize. After all, they have enough problems without anyone exaggerating. In the article from Illinois, the preacher states that my statement is not true. However, a friend who is a former A.B.A. big shot says that about 90 percent of A.B.A. churches use grape juice. Now, that would certainly leave no exaggeration.

My concern is not the personal (Continued on page 4, column 5)

## The Foundation Upon Which Jesus Built His Church

By PASTOR FRANK B. BECK  
(Now With The Lord)

Scripture reading: Heb. 6:1-3; Matt. 16:13-20; Acts 1:15-26; I Cor. 3:11.

A building is no good without a foundation. And the greater the building the greater the foundation. The new Jerusalem has twelve foundations (Rev. 21:14). I invite your attention to four



FRANK B. BECK

foundations of the Church of Jesus Christ: I. the doctrinal foundation; II. the apostolic foundation; III. the ceremonial foundation; and IV. the personal foundation.

### I. The Doctrinal Foundation

There is a doctrinal foundation for the church. The church of Christ is built and based on doctrine. Doctrine means teaching. If it is true doctrine, the doctrine of the Scriptures (II Tim. 4:1-4), that doctrine that teaching is to be believed. The word creeds means belief. What is that I hear of doing away with all doctrine and

despising all creeds: "No creed but Christ!" sounds good, but where you have Christ you must have a creed. "What think ye of Christ?" (Matt. 22:42) demands a creed and doctrine. How important is correct doctrine? "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

Heb. 6:1, 2 presents the doctrinal foundation of the church. What means this that we are to leave the principles of the doctrine of Christ? Matthew Henry reminds us that we are to "leave, not lose." F. B. Meyer adds: "There is no thought . . . of deserting them. The great principles on which God saves the soul are identical in every age, and indispensable."

"We can only leave them as a natural singing voice, and every (Continued on page 6, column 3)

## HOW GOD TRULY SAVED A CATHOLIC

By Margaret J. Smith

I was born into a Catholic home. My father died when I was quite young, and I was brought up by my mother and grandmother. Our family were very devout Catholics so I was offered to be a nun. I attended the Catholic school and came in close contact with the nuns and priests, spending much of my spare time reading books of church history and lives of saints.

When I was eleven years of age, I was confirmed and received my first Holy Communion. That was a memorable day for me and again I pledged my life to the church.

God had blessed me with a natural singing voice, and every (Continued on page 7, column 4)

## Here Is The Concluding Article As To Backsliding

By MILBURN COCKRELL  
Mantachie, Mississippi

PART IV

Three weeks ago, I spoke on "The Cause of Backsliding." Two weeks ago, I taught on the topic of "The Effects of Backsliding." Last week, I discussed "The Results of Backsliding." Today I wish to conclude my present series upon the subject of "The Cure for Backsliding." My text is found in Luke 15:11-24.

I believe that our text presents a backslider returning to God his father. I do not hold to the modern interpretation that the prodigal son is a sinner coming to Christ for salvation. This is the common presentation of this parable in song and sermon in our generation. It is hoped that you will agree with me on my interpretation before I finish the message today.

You will notice that the parable

is concerned with a returning son, not how to become a son. The son was lost to the point that he needed to be found. He was not everlastingly lost beyond all hope. He was as much a son in the hog pen as he was before he left the father's house. Had he died feeding swine he would have died a son. Only a backslidden believer can return to God. You cannot return to a place you have



MILBURN COCKRELL

never been. A sinner cannot return to God since he has never been a son of God nor a part of the Father's house. The alien sinner can turn to God, but he can never return to God!

The picture in Luke 15 is that of a backslidden son returning to God. The prodigal son is the backslidden believer. The Father represents God our heavenly Father.

Realize Your Backslidden Plight

We are told that the prodigal (Continued on page 5, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "WHO IS WORTHY?"

"Who is worthy?"—Rev. 5:2.

I am going to do something that I very, very rarely ever do. I am taking these three words out of their context, and away from their setting, and I am using them as a text by way of a springboard, that I might bring to you a message that the Lord has laid on my heart. I do not ordinarily take a verse of Scripture away from its context and away from its setting. This is a marvelous chapter, this 5th chapter of Revelation. I have given

an exposition of it many times in the past, and have always been blessed by it, but instead of bringing to you an exposition or any kind of an exegesis of this chapter, I am lifting these three words away from the chapter as a basis of my message to you.

This word "worthy" is an unusual word as we find it throughout the length and breadth of the Word of God. In fact, it is just one of the most interesting words. For example, it is used when Jesus is speaking to His twelve apos-

les, sending them forth, and giving them sundry directions and instructions. He says:

"Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves: for the workman is WORTHY of his meat."—Mt. 10:10.

You'll notice the word "worthy." The Lord Jesus said that the workman, anybody that goes forth in the service of the Lord, (Continued on page 2, column 1)



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## "Who Is Worthy?"

(Continued from page one)

is worthy of his meat. That means simply this—that God's man is not supposed to go out to support himself, but rather, he is worthy of support of others as he carries on the work of our Lord.

Jesus said:

"He that loveth father or mother more than me is not WORTHY of me."—Mt. 10:37.

Here is a question of the love that we have for our children and the love that children have for parents. It ought to be the closest love that is to be found. But our Lord Jesus Christ said, "If you love father and mother more than you love me, then you are not worthy of me; and if father and mother love you more than me, they are not worthy of me," as if to say that the first affection that we ought to show is the love and the affection that we show toward God Himself.

Notice another Scripture:

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are WORTHY."—Rev. 3:4.

As you may recall, Sardis was one of the seven churches of Asia Minor that are described in the Book of Revelation. It was the fifth of these seven churches that John wrote to, and this church at Sardis was spoken of as a dead church. That doesn't mean that there were cobwebs all over the benches. That doesn't mean that snakes and tadpoles were crawling around in the building. They may have had one of the most magnificent buildings in the world. It could be that they had a structure that was "out of this world" so far as that church was concerned. Beloved, they were a dead church from the standpoint of the work of the Holy Spirit, and any church where the Holy Spirit does not work is a dead church.

I remember a man, sometime ago, painted a picture of a dead church. He told me about it, what he was painting, and wanted me to see it when he had finished it. I presumed that he was going to show me some building way out in the sticks, maybe with weeds, and brush, and briars grown up around it, and the doors nailed shut, but instead, it was one of the most beautiful buildings, one of the most tastefully-kept lawns that you could imagine, but on the inside, just over the offering box for missions, there was a cobweb. That was his idea of a dead church—a church that wasn't missionary minded.

I don't know anything about this church at Sardis so far as their building and their doctrines were concerned. I don't know but very, very little about it. All I know is that the Lord refers to it as a dead church. However, there were some folk in that church that He says were worthy, for He said, "They shall walk with me in white: for they are worthy."

Beloved, it is wonderful to know that in spite of all the problems of a church—in spite of all the difficulties that there are to be found within a church, even though the church as a whole may be gone astray, it is wonderful to know that those who are in that church that are standing for the truth, are going to walk with the Lord in white some of these days, "for they are worthy."

I want to read you another verse to show you this word "worthy" as it is used throughout the length and breadth of God's Book. Listen:

"Thou art WORTHY, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:11.

It is going to be a glorious day when the redeemed of all ages shall join in singing the praises of our God. I think those of North America, perhaps will sing "One Lord"; those of the Eastern world shall probably sing "one faith"; the islands of the sea shall probably sing "one baptism"; and all together shall join in singing the praises of God: "One Lord, one faith, and one baptism," and will cap it off by saying "Thou art worthy, O Lord, to receive glory and honour and power." The honour shall be His, for He is worthy.

### NONE ARE WORTHY OF ANY OF GOD'S MERCIES.

My text asks the question, "Who is worthy?" and I would like to answer it, first of all, negatively by saying that none of us are worthy of any of God's mercies. There isn't a man nor woman here tonight that is worthy of any of the mercies of the Lord. We read:

"I AM NOT WORTHY of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."—Gen. 32:10.

These are the words of Jacob. He said, "I am not worthy of the



"HAVE YOU FINISHED TYPING MY SERMON?... MISS HIGGINS?... MISS HIGGINS, WAKE UP!"

least of all the mercies." There was a time preceding this when Jacob was fleeing from his father's home, when he was trying to escape the wrath of his brother Esau, that he had come to Bethel and there lay down at night to sleep. I imagine that he gathered up some rocks to use for a pillow. Probably, as he closed his eyes, he looked out over that rocky panorama—the land round about him, and the last thing he probably saw at night as he went to sleep was the rocks as they jutted out of the soil all about him.

In the night's time, seemingly, those rocks were piled up to make a staircase unto Heaven. The Word of God says that Jacob dreamed. He saw the angels ascending and descending upon that stairway. When he awakened, he said, "Surely God was in this place and I knew it not." Then he made a promise to the Lord—a three-fold promise: "Lord, if you will be with me, and take care of me, and bring me back, then this stone that I have used for a pillow shall become a pillar in the house of God. You shall be my God and of all that thou shall give me, I shall give a tenth unto thee."

The Word of God says in the next chapter that he went on his way—at least that is what the King James Version says in the first verse of the next chapter—but actually, literally, it says that Jacob lifted up his feet. He had reason for lifting up his feet. That burden of sin was gone. There was no reason why he should drag his feet now. Hereafter, he had been dragging along because of the burden of sin, but now the burden of sin is gone.

He goes out into Padan-aram and lives there a number of years—some twenty years. He starts back home with his wives, his concubines, his children, and with his flocks and herds, and all that he has. The Word of God tells us how he is about to meet his brother that he has been estranged from these many years, and it is then that he prays and says, "Lord, I am not worthy of the least of thy mercies."

I tell you, beloved, there's not one of us that is worthy of the least of the mercies of God. You breathe God's air, you drink God's water, you enjoy God's sunshine, and the breath of a breeze blows upon you to fan your brow. All these are gifts of God—they are mercies. But you and I are not worthy of the least of these mercies.

Then we come to the house of the Lord and hear His Word. We worship as we come into His presence. You and I are not worthy of having a house of God. You

and I are not worthy of having a Bible. You and I are not worthy of learning of Jesus Christ as a Saviour. We are not worthy of even hearing that the Son of God came to this world and died on the cross for our sins. We are not worthy, I say, of the least of His mercies.

Listen again:

"I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, WHOSE SHOES I AM NOT WORTHY TO BEAR: he shall baptize you with the Holy Spirit, and with fire."—Mt. 3:11.

John the Baptist said, "I am happy to baptize you with water, but some of these days, there is another coming. He is coming after me. He is mightier than I. His shoes, I am not worthy to bear—the shoes of Jesus."

Who is worthy to carry them? We think that anybody should be able to pick up a pair of shoes and carry them in out of the rain into the house. We would think that anybody was able to pick up the Master's shoes and bring them in and set them down in His bedroom, yet John the Baptist, of whom it was said none greater was ever born of woman, and of whom it had been said that he was the greatest man in his day—yet John the Baptist said, "I am not worthy to bear the shoes of my Lord."

I ask again, "Who is worthy?" Beloved, if John the Baptist, great man that he was, with the testimony of Jesus Christ upon him, that he was the greatest man of his day, if he weren't worthy to pick up the shoes of Jesus Christ and carry them into the house, then certainly we

ought to realize what an unworthy bunch we are at best. I say, beloved, we are a mighty unworthy lot.

Notice again:

"The centurion answered and said, Lord, I AM NOT WORTHY that thou shouldst come under my roof: but speak the word only, and my servant shall be healed."—Mt. 8:8.

This was the centurion who came to the Lord Jesus Christ because he had a servant that was sick of the palsy, grievously tormented, and he asked for healing. When the Lord Jesus indicated that He would go to the man's house, the man said, "No, I am not worthy that you should come under my roof. You just speak the word, I am not worthy to have you as my guest."

Beloved, I think of the guests that we have had in our home in the years that Mrs. Gilpin and I have been married. I am thinking of the hundreds of guests that God has given us, and I have been blessed by them over and over and over again. Every guest we have had, I think, has been a blessing to me, and I thank God again and again because they have come our way—because they have come under my roof.

Here is a man that says, "Jesus, I can't let you come into my house because I am not worthy." Beloved, he realized how unworthy he was.

My text says, "Who is worthy?" I say to you, when it comes to the matter of worthiness, we can surely see that none of us are worthy of the mercies of God.

Notice another Scripture:

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy."—Mt. 22:8.

He had sent forth servants to invite people to come to the marriage feast, and one of them made light of it—sort of laughed at the idea, and said, "I have work to do," and he went out to his farm. Another one said, "I have merchandise to look after," and he went to his store. The real reason that none of them came was, "they which were bidden were not worthy."

I tell you, beloved, there's not a one of us but what comes in that class. We are not worthy of even the least of the mercies of God.

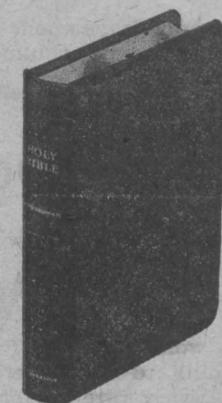
We have a good illustration of that in the story of the prodigal son. That son went into a far country. He began to meditate as he stood there beside the hog pen and watched those hogs as they ate, while he himself was hungry. He said, "I'm going back home—I'm a fool. I'll go home and I'll say to my father."

"I have sinned against heaven, and before thee, And AM NO MORE WORTHY to be called thy son: make me as one of thy hired servants."—Luke 15:18, 19.

(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

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PAGE TWO



# What Alexander Campbell Said On Death Of Joe Smith

Joseph Smith and his brother, Hiram, have been providentially cut off in the midst of their diabolical career. They were most lawlessly and mobocratically put to death. One of the antediluvian signs of the times was that "the earth was filled with violence." From Boston and Philadelphia to New Orleans this land is filled with violence; and, analogically reasoning, some great catastrophe is coming upon the world. There is no law of sufficient authority in the hands of this government to preserve peace and safety in this country. The sword of the magistrate is worn in vain.

But the money digger, the juggler, and the founder of the Golden-Bible delusion has been hurried away in the midst of his madness to his final account. "He died not as a righteous man dieth." The hand of the Lord was

heavy upon him. An outlaw himself, God cut him off by outlaws. He requited him according to his works. He was not persecuted, unless to punish a traitor, a public plunderer, a marauder, by persecution! The killing of Robespierre was not murder. It was the outrages of the Mormons that brought upon the head of their leader the arm of justice. The frenzy of a fanatic cannot make out of the affair persecution. Religion or religious opinions had nothing to do with it. It was neither more nor less than the assassination of one whose career was in open rebellion against God and man. Still the guilt of his death lies upon those who, in violation of the laws both of God and their country, dispatched him without even the form of a trial.

—A. Campbell

## "Who Is Worthy?"

(Continued from page two)

Beloved, God doesn't have any hired servants. He has sons. You can't hire out to God. God won't hire you. He won't save you on the basis of being a hired servant. But here is a man who says, as he stands there thinking about his condition, "I'm not worthy. I'm going to tell my father that I am no more worthy to be called his son; just make me a hired servant."

Then the son hurried home and the Word of God says:

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and I'm no more worthy to be called thy son."—Luke 15:21.

The father shut him off. He wouldn't allow him to make that second statement—"make me as one of thy hired servants." It was all right for him to admit that he wasn't worthy, but God won't have hired servants. This man, this prodigal son, said, "I am not worthy to be called thy son."

Beloved, God is my Father, Jesus Christ is my Saviour and Elder Brother, and I am His son, but I am not worthy to be called a son of God, and neither are you. Oh, what a sorry lot we are! How pitifully sorry we are in the sight of God! We are not worthy to be called sons of God. Notice another Scripture to show you how unworthy we are: "He it is, who coming after me is preferred before me, whose shoe's latchet I AM NOT WORTHY to unloose."—John 1:27.

Beloved, you would think it a simple thing to unloose or to tie anybody's shoes. John the Baptist said, "I am not worthy to even untie my Master's shoe latchet."

Oh, what an unworthy man he felt himself to be! How unworthy you and I are in the sight of Almighty God! No wonder these men felt as they did. In view of our spiritual condition—in view of the rottenness—the spiritual im-

mortality there is in us—in view of all the things you and I do and have done, there's no wonder that these individuals thought themselves unworthy in the presence of God.

Notice again:

"All our righteousnesses are as filthy rags."—Isa. 64:6.

I tell you, beloved, if your righteousnesses, the best there is about you, is as a dirty, filthy rag in the sight of God, then I ask you what do your sins look like? What do your lies, your immoralities, and all the sins of your life look like if the best there is about you looks like a dirty, filthy rag that you wouldn't want to touch? Is it any wonder then that these individuals said that they weren't worthy?

If time would permit, I could give you many other Scriptures that would tell us the same thing—that we are not worthy—but I come back to my text which says, "Who is worthy?" and I tell you that there is not one of us that is worthy of even the least of God's mercies.

## HOW CAN WE BE MADE WORTHY?

I am not normally and naturally worthy, but I can be worthy. I ask this question, how can I, and how can you, be made worthy?

Sinner friend, I can tell you how you can be made worthy in the sight of God. Three words—all beginning with a "C"—called, compelled, and covered.

Do you want to be worthy? Then you have to be called. I do not mean to say that the preacher gets down off the rostrum and comes back and takes hold of your arm and "buttonholes" you, and pulls you down to the front. I am not talking about that kind of a call, but I am saying that if you are going to be made worthy, you are going to have to be called by the Lord. Listen:

"Do not they blaspheme that worthy name by the which YE

ARE CALLED?"—James 2:7.

Beloved, there is a worthy name, and that worthy name of Jesus Christ is the name whereby we are called.

As the song says:

"The name of Jesus is so sweet, I love its music to repeat; It makes my joys full and complete, The precious name of Jesus."

Beloved, you have to be called if you are going to be made worthy and the calling does not come from man, but the calling comes from the Lord.

I like to think about the experience of the Apostle Paul. He had a remarkable experience. The Word of God tells us how he journeyed on his way going toward the city of Damascus. He wasn't going there as a religious pilgrim. He wasn't going on a pilgrimage. He was going there to persecute Christians and to drag every Christian he could find back to Jerusalem that he might punish him. As he journeyed on his way, a light shined out from Heaven above the brightness of the noonday sun and he fell to the earth. The Word of God says that the Lord Jesus spoke to him and said:

"Saul, Saul, why persecutest thou me?"—Acts 9:4.

Saul was a changed man from that hour on. There had been a call come to him, and that call, as

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I say, wasn't from mother, it wasn't from father, it wasn't from the preacher, but that call came from the Lord.

Later on, he wrote about it and said:

"But when it pleased God, who separated me from my mother's womb, AND CALLED ME by his grace."—Gal. 1:15.

Beloved, it was a call of God that took hold of Paul and separated him from the world and caused him to be saved that day on the roadway to Damascus.

It seems to me that the Apostle Paul never got over talking about that call, for if you will turn through the Word of God, you will find over and over again that Paul talks about the call of God. We read:

"God, who hath saved us, AND CALLED US with an holy calling."—II Tim. 1:9.

"Holy brethren, partakers of the HEAVENLY CALLING."—Heb. 3:1.

Later on, the Apostle Paul wrote to the church at Rome, and as he wrote, he gave the reason for the call that had been his, for he said:

"Moreover whom he did predestinate, them HE ALSO CALLED."—Rom. 8:30.

Why was he called? Because back behind it all, he was chosen of God, and if God hadn't chosen him in Christ Jesus before the foundation of the world, then God would never have called him, but because he was predestinated, God called him.

I ask you, how can a man be made worthy? Beloved, he has to experience the call of God—the call.

The second word is "compelled." I am afraid that many, many times we preachers make much of the invitations of the Bible.

I have gone through the Word of God and have counted the word "come" and its derivatives, and it is a wonderful invitation word. Nearly three thousand times it is used in the Word of God. Sometimes I emphasize this, saying that God invites sinners to come to Him, but, beloved, in the final analysis, the Lord doesn't stop with an invitation — He compels. Listen:

"And the Lord said unto the servants, Go out into the highways and hedges, and COMPEL THEM to come in."—Luke 14:23.

There was a man who had bought five yoke of oxen. He had to go prove those oxen, so he said. There was a man who had gotten married, and of course he had a new bride and you couldn't expect him to take off for something else. There was a man who had bought a piece of ground and of course, in his opinion, that piece of ground needed to be explored and examined. He is too busy. The Word of God says that all these fellows began to make excuses. Then the Lord said to that servant, "You go out, and compel them to come in, that my house may be filled."

I tell you, beloved, if God didn't compel us, then there isn't one of us who would ever come. If God hadn't compelled me, I would have been happy in sin tonight. If God hadn't compelled you, you would have no desire to be here at a Baptist church tonight. We are compelled. I say, beloved, we are actually compelled of the Lord.

Notice again:

"Thy people shall be willing in the day of thy power."—Psa. 110:3.

The only time that we are willing to turn to the Lord is when the power of God has manifested itself upon us. The Lord Jesus said:

"And I, if I be lifted up from the earth, will DRAW all men unto me."—John 12:32.

The word "draw," as used here, is the word for "drag." In other words, He said, "I'll drag all men unto me."

Let me give you an illustration of the use of that word in the experience of the Apostle Paul when he was seized in the temple by the Jews. The Word of God says:

"All the city was moved, and the people ran together: and they took Paul, and drew him out of the temple."—Acts 21:30.

The word "draw" is the word for "drag." It is the same identical word that is found in John 12:32. I ask you, couldn't Paul have held back? Yes, he could, but what good would it have done? They would have dragged him out of the temple.

When Jesus said, "And I, if I be lifted up, will draw all men unto me," He literally said, "I'll drag them," and, beloved, that is exactly what He does. He compels His elect to come in.

How can you be made worthy? I'll tell you, beloved. You not

only have to be called and compelled, but you have to be covered.

The covering that I speak of is the righteousness of the Lord Jesus Christ. I am afraid many times preachers emphasize the death of Jesus, and it ought to be emphasized, but they fail to emphasize the fact that when He saves, He covers us with the robe of His righteousness. Beloved, my God doesn't see me tonight as a filthy sinner, which I am, but He sees me clothed in the righteousness of His Son, Jesus Christ.

I turn to God's Word and I read of that man who came in to the wedding feast and didn't have on a wedding garment. When the king came in to see the guests, there was a man which had not on a wedding garment. Listen:

"And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—Mt. 22:12, 13.

He didn't have to buy a wedding garment. It was the business of the one who was putting on the feast to furnish the wedding garments so that when one went to a wedding, all he had to do was slip into the garment which was furnished to him. Everything was furnished by the person that was putting on the wedding. But here was a man who came and spurned the wedding garment. He went in and when the governor of the feast saw him, he said, "Friend, how did you get in here without that wedding garment?" The Word of God says that "he was speechless," and that they bound him hand and foot and cast him into outer darkness.

I tell you, beloved, you have to have on the wedding garment to be a fit subject of the King. You are not worthy unless you are covered with the wedding garment.

Paul says:

"For he hath made him, who knew no sin, to be sin for us: that we might be made the righteousness of God in him."—II Cor. 5:21.

In other words, God took Jesus and treated Him just exactly like every sinner ought to be treated, and God takes us and treats us just like Jesus Christ ought to be treated, so that my sins were put on Jesus Christ and the righteousness of Jesus Christ was put over on me. Oh, what a trade that was when I traded my sins for His righteousness! Clothed—covered, in the righteousness of the Son of God.

Jeremiah, speaking about this, says:

"And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23:6.

I tell you, beloved, it is a glorious thing to be covered with the righteousness of Jesus Christ.

(Continued on page 8, column 5)



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THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner FORUM

"God's elect cannot commit the blasphemy against the Holy Spirit; the non-elect are doomed to die the Second Death; who then commits the sin of blasphemy against the Holy Ghost?"

JAMES  
HOBBS

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RADIO SPEAKER  
and MISSIONARY

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The sin unto death of I John 5:16 is not the same as the sin that is not forgiven. This sin is one that a brother can commit whereas the blasphemy of the Holy Spirit is committed by an unbeliever.

It appears that this sin is actually attributing the work of God to the devil. In Matthew 12:24, the Pharisees said "... this fellow doth not cast out devils, but by Beelzebub the prince of the devils." It was right after this that Christ spoke of the unforgiven sin. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven." (verse 31).

I have heard some say that they do not believe that this sin is committed in our day and time. I can't say one way or another. As to who commits this sin, again I must say that I do not know.

There are a lot of people who have theories on this subject. I will not say they are right or wrong. Let me suggest that if you have devised a theory as to what it is don't try to think that those who disagree with you are ignorant. Frankly, I have enough to do without trying to work out an answer when the Bible doesn't give one. I accept it as a warning, but since I have been saved by the grace of God, forgiven through the blood of Christ, and kept by the sealing of the Holy Spirit, I don't have to worry about committing this sin. I warn everyone that it is a dangerous thing to use God's name in vain or to speak of His power in a blasphemous manner.

My responsibility is to preach the Gospel to the lost, baptize the saved (by the authority of the church), and teach the saved to observe all things. I am sure that I will not get anyone saved that is not elected to be saved, nor will I keep anyone from being saved. All of this I leave in God's hand.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The questioner is quite correct in saying that God's elect cannot commit the sin of blasphemy against the Holy Spirit, for that is a sin that shall never be forgiven in this life or the next. (Matt. 12:31). The atoning death of Christ covers every sin of the saved. If there was any sin that could not be blotted out by the death of Christ, then his atonement would be a failure. Such is utterly contrary to the uniform teaching of the Scriptures.

This being manifestly true, the sin of blasphemy against the Holy Spirit must be a sin that is

committed by the unsaved, and these, of course, are they who were not in God's elective plan. Some would seek to blame God for the lost state of the unsaved non-elect, but such persons do not want anything to do with God. Jesus himself said to such, "Ye will not come unto me that ye might have life." None of us would have turned to Christ had it not been for the elective grace of God. But why did God elect some to life and not others? I don't know, and never will know in this life. I'll just have to leave that in God's hands.

But if the finally unsaved are going to torment, then why should they bother about committing the sin against the Holy Spirit? Because they shall be judged and punished according to their works. This serious sin shall add, and add greatly, to the sins that they will be punished for in the life to come.

As to the "sin unto death" mentioned in I John 5:16, this is not the Second Death. That sin is committed in this life and has no connection with the Second Death.

The questioner wants to know if this sin is unto death? According to I John 5:16 it is. Is it the sin of blasphemy against the Holy Ghost? No. John has been writing to Christians, and evidently he speaks of the sin unto death as relating to Christians. My understanding is that there is a sin that a Christian can commit that causes the Lord to remove the person guilty out of the scenes of this life and this world. As to what sin that is, I do not know, for I find no explanation.

E. G.  
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
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The blasphemy against the Holy Spirit is found in Mt. 12:24 where we read, "But when the Pharisees heard it, they said, This fellow doth not cast out devils (should be demons), but by Beelzebub the prince of the devils (demons)". Our Lord had been casting out demons by the power of His Holy Spirit. Now these old religious Pharisees say He does it by the power of Satan. They attributed the power of the Holy Spirit to the power of the devil. That is the blasphemy against the Holy Spirit. In verse 31 Christ tells them this sin will never be forgiven. Certainly they were some of the non-elect. In Jno. 8:44 He says to this same group, "Ye are of your father the devil." As to whether there are those who commit this awful sin today, I do not know. We do know, however, that no elect person would be permitted to commit this sin.

I Jno. 5:16 makes it very clear that it is a saved person who commits the sin unto death. It is a Brother who is doing this sinning. But I am not able to pinpoint the actual sins (if there are more than one) that are termed here "a sin unto death." That has been one of the puzzling things found in the Bible, to me. I am told not to pray for a Brother who has sinned this sin unto death, but I have never been able to put my finger on this specific sin. This is bound to be due to my inability.

In I Cor. 11:29-30 we see that the saints at Corinth had observ-

ed the Lord's Supper in an unworthy manner. They had failed to see in the bread and the wine the broken body and shed blood of the Lord Jesus Christ. We are told that because they took the Lord's Supper, without seeing in it the Lord's body, some of them were weak and sickly, and many of them were dead. So some of the saints at Corinth had died, that is, they had committed the sin unto death by the manner in which they took the Lord's Supper. It seems that all these had committed the same sin, so why had some of them become weak and sickly while others had died as a result of the same sin? I am persuaded that it was because the ones who died had more light than the others. We are responsible to God in direct proportion to the amount of light we have. I can see no other reason for the difference here.

When it comes to the "second death" it is the non-elect who undergoes this death. We find this death in Rev. 20:14 and 21:8. Some translators hold that the lake of fire itself is the second death. Others hold that the wicked being cast into this lake is the second death. But regardless of which group is right, the second death has absolutely nothing to do with the sin unto death, or with the blasphemy against the Holy Spirit. They are three separate and altogether different things. The blasphemy against the Holy Spirit was, or is a sin that some of the non-elect commit. All the non-elect experience the second death. And some of the elect commit the sin unto death (meaning natural death).

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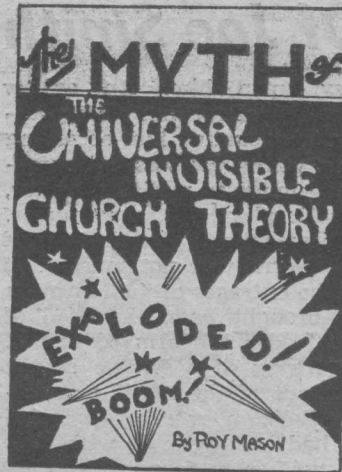


There is a sin unto death in I Jn. 5:16. Is this the sin of second death? Is this blasphemy against the Holy Spirit?

It is my firm conviction that only the elect of God can commit the sin of blasphemy against the spirit. For several years, I contended that this sin could not be committed by the saint of God, but upon a closer examination, I am persuaded that only the child of God can be guilty of this sin, and particularly those who are members of true Baptist churches. There are several things which have led me to repentance of my former views.

Because this particular sin is against the Spirit and not against the Son or Father, it could only

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be the Spirit in His work as the Comforter who was sent to lead and guide each true Baptist Church in the truth. This could not be the Spirit in regeneration because this is the Spirit's work in placing Christ within the elect and no one can hinder Him in this work. Read John 14 and 16.

Those who become guilty of this sin must be a part of the body or church in which the Comforter abides. To me, it is inconceivable that one could blaspheme the Spirit and yet not be acquainted with Him.

Brethren, it is also my firm conviction that the Comforter does not abide in any man-made institution. Rather, He was sent only to the church of Jesus Christ (Baptist). Therefore, the sin of blasphemy against the Comforter (Spirit) can only be committed by true Baptists who know what the Spirit says, yet compromise His word (Scriptures) to please man, that such a sin shall not be forgiven in this world (present age) or the age to come, which is the millennial age.

Our walk as Baptist people is constantly under the all-seeing eye of our Shepherd, Jesus Christ, and where there is error, He chastens to correct this error so that we shall walk in righteous paths for His Name's sake. When this life is over and the judgment seat of Christ appears, we must give an account of our works, which the Spirit calls, "Deeds done in his body (church)" — II Cor. 5:10. For the times we have compromised, we shall be chastened — not forgiven in this world, and we shall lose rewards — not forgiven in the world to come. In this age, our Baptist people are becoming indifferent to the truth as given to the church by the Spirit. Some very seldom ever assemble themselves

with the body to offer up praise and spiritual sacrifices (which can only be offered in church capacity). Let such a one know their sins shall not be forgiven now, nor at the judgment seat of Christ. I am aware that there are many situations where they are not privileged to attend services regularly, but those who are privileged to attend and support, their negligence is observed by God, and they shall lose not only in this life but also in the life to come.

"For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

May I also point out that this sin is a wilful sin committed against knowledge, which was given us by the Spirit. The Comforter clearly warns about our sinning against knowledge, "For there remaineth no more sacrifice for sins. But a certain fearful looking of judgment and fiery indignation which shall devour the adversaries" Heb. 10:26-27.

I believe that this sin and the second death are one and the same which was committed by Moses, (striking the rock the second time), Aaron (making the Golden calf), Nadab and Abihu (offering up strange fire), Miriam (questioning God's leadership), Ananias and Sapphira (lying to the Holy Spirit), and the saints at Corinth (abuse of the Lord's Supper). These errors were not forgiven in this world or the one to come. Brethren, it behooves us to, "Study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," so that we shall not be guilty of blasphemy against the Spirit and lose rewards in the world to come.



## Phony

(Continued from Page One)  
attack on me or my honesty. But rather, my concern is with the gross exaggerations about Independent Baptists.

First, the Illinois brother declares that Independent Baptists are "... ignorant, arrogant isolationists." That statement shows just how "isolated" some A.B.A. brethren are! I personally know no Independent pastors who are arrogant or who are isolated. Ignorance is a human trait that is unavoidable. Yes, you can even find ignorance in the A.B.A. Independent Baptists fellowship as much as anyone. It is difficult for an A.B.A. know-it-all to realize this. I have never seen anyone so (Continued on page 5, column 2)

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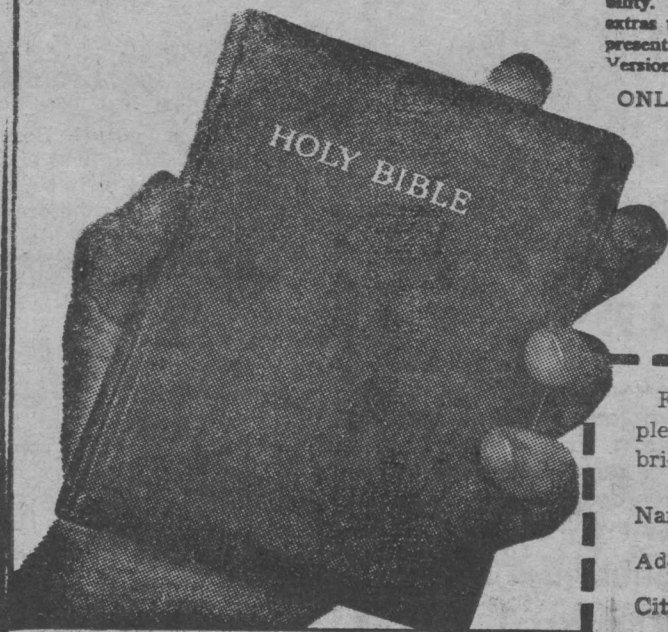
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# ADAM'S RIB

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## "PRIDE"

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." (Phil. 2:3).

Nothing hurts so much as a blow to our pride. Yet, nothing is more needed than to have our pride crushed even if it takes blow after blow after blow. That may sound harsh at first, but think on it a few minutes with me. Isn't it true we think more highly of ourselves than we ought? We think we are far more spiritual than we really are. Our sin doesn't seem nearly as bad as the other gal's. (After all, there are good reasons why we act the way we do). We want OUR way most of the time. Our ideas are much better than anyone else's etc., etc.

I love the Proverbs, don't you? But, oh, how they hurt. The Lord has much to say about pride in that Book. He tells us several times that He HATES pride. Why then do we nurture it so? We lie to protect it, and care for it like a loving mother. Yet the Lord says, "When pride cometh then cometh shame." (Prov. 11:2). One reason why the Lord hates pride, is it tends to exalt self instead of the Lord Jesus Christ.

I am impressed with James. When he speaks of himself, he says he is a servant of God and the Lord Jesus Christ. We would think if anyone had wherein to boast it would be he. After all, he was the Lord's half brother. They grew up together. Yet he would rather be known as the servant of Christ than the fleshly half brother. The virgin Mary probably felt much the same way. I am confident she was more humbled having Jesus in her heart than in her womb.

Ezekiel tells us that one of the grievous sins of Sodom was pride. God rained fire and brimstone down on her. Daniel said of Nebuchadnezzar when his heart was lifted up with pride, then his mind was hardened and so he lost a kingdom. Yes, pride is a

shameful sin and its consequence dreadful.

Jesus said that pride comes from within the heart. Perhaps we are born with it. John tells us that it is not of the Father but of the world. What can we do then? Perhaps the answer is in the last part of our text "—let each esteem others better than themselves." We might start by listening to what others have to say. All too often we are so engrossed with the great wisdom we want to answer them with, that we miss what they have said. Let us esteem what they have to say better than what we have to say.

We might stop insisting that our own way is the best way. It is quite possible the Lord is teaching others also. They may have a slant on something that is far better than what the Lord has shown us.

Why should we think our standards are the only right ones? Perhaps we haven't grown as much as another.

We could go on and on. There are as many places for the seeds of pride to take root as there are areas in our lives. Perhaps if we could just take a couple that are prominent in our lives and work toward crucifying the flesh there, then the Lord would reveal others to us.

May it please the Lord to give us grace to grow in these things. Then Jesus Christ would be exalted in our lives more and more until He comes to take us home.



## Phony

(Continued from page 4)

isolated as many preachers of the A.B.A. and S.B.C.

Second, the A.B.A. brother joins the vast throng of Independent Baptist haters all around the world. He has put on his uniform and taken aim at the only truly sound Baptists anywhere. He has joined ranks with the devil, Wayne DeHovey, Dale Moody, Nels Ferre, Wayne Oates, Anti-Christ, Martin "Lucifer" King, John F. Kennedy and Pope Paul VI. Yes, when you attack New Testament Baptists, you attack those that will compose the bride of Jesus Christ!

Third, the brother says, "no churches are more independent than 'A.B.A.' churches." You readers who have been in the Southern Baptist Convention may find that statement familiar! It sounds just like something you might read on your "adult Train-

ing Union quarterly" or on the back of your "Lottie Moon" mission envelope! Indeed, the Illinois brother makes nice little statements but offers no proof. And if it is true, then why does he, with hateful heart, attack his "fellow independents"?

Fourth, the attack is continued by the statement that Independent Baptists are "insecure." Well, is that so? It seems to me that Independent Baptists are the most secure people anywhere, because they don't have an "association or board" to rally around. As a former SBC pastor, I know that humanly speaking, a preacher is left pretty secure by such an affiliation. However, the fact that some sound brethren continue to stay in the S.B.C. and A.B.A. is because of THEIR insecurity. Not meaning to overdramatize, but it seems to me that it takes guts for a pastor to be "unaffiliated" because he must depend only on the Lord!

Fifth, the "phony" accusations go on as the brother points out that the Scriptures show that New Testament churches had fellowship, but then tries to apply this to A.B.A. meetings. Yes, however he does not seem to realize, as I said earlier, that Independent Baptists do fellowship! On that same page of the paper

IF YOU ADMIRE,  
OR IF YOU DESPISE—

## BILLY GRAHAM

You Need To Read

## THE PASTOR'S DILEMMA

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there is an announced meeting of local "association messengers. But the brother offers no Scripture for that!

Many will think that I "have-it-in" for the A.B.A. This is not so. Men like Ben Bogard, I. K. Cross, and some others are men that I greatly respect. My objection is to the grossly foolish statements of the "Maranatha Messenger" and its editor. I pray that the Lord will help the man from Illinois to see the truth, and sound independent brethren to take heart and continue to trust only the Lord Jesus Christ.



## Jesus' Church

(Continued from page one)  
identified with the "ekklesia" that Jesus built.

## The Assembly In The Wilderness

In Acts 7:38 we read "This is he that was in the church in the wilderness..." There the national convocation of Israel is termed "church." Because this term is used here many have said, "The church was in existence back in Old Testament times." Such a claim is based on sheer ignorance. They had assemblies back there, but the institution that Jesus started and called "church" did not exist. How do we know? Because Jesus in first speaking of the institution which He would start, said, (Matt. 16:18) "I WILL build my church..." He could not have said that had it already existed. The difference between His assemblies, is in part as follows:

1. HE HIMSELF would be the builder.
2. It would have a different

foundation — the divinely apprehended truth that he is the Son of God. (Matt. 16:18).

3. A different purpose and program. That purpose and program is set forth in the Great Commission of Matt. 28:19-20.

4. A different destiny. The Greek assemblies and the Israelitish assemblies have served their purpose and have passed into oblivion, but the one that Jesus started will survive time, and will meet over in glory. (See Heb. 12:13).

But while Builder, foundation, program and destiny are all totally different from any other assembly ever started by anybody, the essential MEANING OF THE WORD "EKKLESIA" is the same when used by Jesus. It is important to remember this, because the word "ekklesia" has been emptied of its original content, and has been made to mean something entirely different.

## The Essential Elements In "Ekklesia"

Two things inhere in the word "ekklesia" as used for centuries before the coming of Jesus. They are as follows:

1. LOCALITY. An assembly must occupy a certain definite space. Human beings don't constitute an assembly when they are scattered all over creation. Only when they are gathered together in a group do they constitute an assembly.

2. ORGANIZATION. An assembly is a group meeting in organized capacity. Both of these things just mentioned are always recognized when people use simple common sense. We never speak of an assembly to designate scattered individuals who are never assembled together. The very word assembly is in itself a denial of such a concept.

## Modern Distorters Of The Word "Ekklesia"

The above statement that people never speak of assembly to designate unorganized, unassembled persons, needs to be qualified, for there is one exception. THERE ARE THOSE WHO IN VIOLATION OF THE VERY LAWS OF LANGUAGE, SPEAK OF WHAT THEY CALL THE "TRUE CHURCH" AS CONSISTING OF ALL SAVED PERSONS EVERYWHERE. In what sense are all born-again people an assembly? The answer is, IN NO SENSE! They are scattered the world over, and they are never assembled, nor could they be assembled. The New Testament knows nothing of any such "Church." It is a wicked perversion of the very meaning of the word "church" as used by Jesus. Yet that conception of Church is a part of the mental furniture of the average Fundamentalist, Baptist included. The local assembly — which is the only kind that exists — is minimized by these Universal Churches, who mouth around about "THE CHURCH" — meaning all believers. THERE ISN'T ANY SUCH CHURCH except in the minds of sentimental heretics. Many preachers hold to this Universal Church theory but inconsistently, they always want to draw a VISIBLE SALARY

from a VISIBLE CHURCH. If they are such advocates of the Invisible Church, they ought to receive their pay from it!



## Backsliding

(Continued from page one)

son "came to himself" (v. 17). He became mindful of his senseless departure from the Father's house. He grieved over his riotous living. He bemoaned the squandering of his father's substance with harlots. This boy would have ever been a prodigal had he not come to his senses.

Even so no one can be cured of his backsliding unless he remembers from whence he is fallen. Christ's plea to the backslidden Ephesian church was: "Remember therefore from whence thou art fallen, and repent, and do the first works..." (Rev. 2:5). The backslider must contrast his present unhappy state with his former happy state as did the prodigal. He, like the prodigal, will realize he has fallen away from the good life. Every backslider is feeding the devil's hogs, if he would only wake up.

The prodigal forfeited his father's fellowship; the backslider loses the fellowship of His heavenly Father. The prodigal son lost the comfort of his father's house. The backslider loses the comfort and edification of the house of God — the New Testament Church. The backslider loses so much peace and purity, so much strength and spirituality by leaving his first love. Sleep would be peaceful at night, if he would return to God. He could awake so much more cheerful, if he went back to the Father's house.

## Return To God

The weary prodigal not only realize his plight, he resolved to go back to the father's house. He said: "I will arise and go to my father." The Scripture declares that "he arose, and came to his father." This, I believe, every prodigal son will do.

In many places in the Old Testament God called upon Israel to return from their backslidings. Hosea cried: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity" (Hos. 14:1). The prophet Jeremiah said: "If thou wilt return, O Israel, saith the Lord, return unto me..." (Jer. 4:1).

## Repent Of Your Sins

Upon returning to the father, the prodigal son confessed his sins. V. 21 reads: "And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." This boy was truly sorry for his past conduct. He had changed his mind about the father and his house.

This is what the backslider must do. Revelation 2:5 says: "Remember therefore from whence thou art fallen, and repent..." To the members of the Laodicean church Christ said: "Be zealous and repent" (Rev. 3:19). Many believers think repentance is something that a sinner does before salvation. They (Continued on page 6, column 1)

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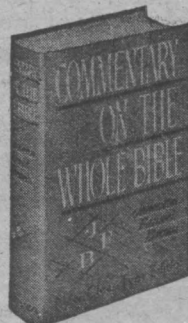
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PAGE FIVE



## Backsliding

(Continued from page 5)

never associate it with the saint after conversion. How wrong it is to do so! The truly saved person has a continuously repentant attitude. One actually repents more after salvation, than before it is obtained. Repentance is most assuredly something for saved people to do, especially a backslider.

A backslider can no more be recovered from his backslidings without repentance than a sinner can be saved without it. Repentance is a change of the carnal attitude of hostility toward God to the opposite attitude of love, submission and obedience of God. The repenting backslider sees what he is — a self-centered, hostile, sinning mass of rotting human flesh. The returning backslider experiences emotional disturbance. Joel 2:12 says: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning."

Dear backslider, you must take home the exact situation between your soul and God. No matter how distressed you may feel, know of a certainty that until you repent, you can never be any better. You will only gradually grow worse and worse, if you do not repent and do the first works.

### Recite Your Sins To God

The prodigal told his father plainly: "I have sinned against heaven, and in thy sight." This was personal confession of personal sins. He confessed that he had dishonored his father's name, squandered his father's substance and brought himself to ruin. The father kissed the son before this confession was made. The prodigal was an unworthy son before the confession, yet he was loved by the father.

This treatment of the prodigal illustrates God the Father's treatment of one of His backslidden children. God receives the backslider without punishment. He restores him upon a broken-hearted confession. God the Father can do this because Christ "is the propitiation for our sins" (I John 2:2). When the backslider "believer" makes a complete confession of sins, he is reinstated in the position of blessing in the Father's house. God always restores the returning backslider. He said in Jeremiah 3:22: "Return, ye backsliding children, and I will heal your backslidings." God's children do backslide, yet they are still his children. He heals their backslidings.

Anyone knows no restored prodigal would immediately ask his father for more goods that he might return to the life of sin. Even so of the restored backslider. Such action would be wholly inconsistent with the broken-hearted confession he has made. True confession has transforming power. Proverbs 28:13 says: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." If the backslider is honest in his confession of sin, he will forsake those same sins and do them no more.

I cannot over stress the need of confession of sin on the part of the returning backslider. The Bible gives us many examples of backsliders who confessed their sins. David confessed: "... I acknowledge my transgressions: and my sin is ever before me. Against thee, and thee only, have I sinned and done this evil in thy sight."

Nehemiah cried in behalf of his backsliding people: "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses." Daniel made a similar confession for Judah: He said: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."

The cure for backsliding is confession of your sins. I John 1:9 reads: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Happy is the believer who daily confesses every known sin. By doing this he will remove nearly all the hindrances to the fullest manifestation of the indwelling Spirit.

### The Backslider Restored

When the prodigal returned to his father and made his confession, he was restored to the full blessing of a son. Verses 22 and 23 reveal: "But the father said to his servants: Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry." Here we see the returning backslider given honor and blessing. These three things mentioned disclose that the father had restored the son to a position of blessing.

The backslider always finds it is such a blessing to return to God. When he returns prayer is a privilege, Bible study an unspeakable joy, church services a sweet delight, and the Lord's yoke is easy and His burden is light. Returning to God means the restoration of the joy of salvation, it means to regain your appreciation for the church and pastor, it means your life for the Lord will be useful rather than useless, it means the restoration of the fellowship of God and spiritual brethren.

### Conclusion

Some of you who hear me today know you are backslidden. You, like the prodigal son, are afar off from God. You are far from the fellowship of God and the work of His church. Your influence is lost for the good of God's cause. You have wasted the material blessings which your heavenly Father has given you. You are feeding swine in the devil's hog pen! Are you not ready to go back to the Father's house where there is bread enough and to spare? Have you not tarried too long in the service of sin and Satan? Do you feel like Peter when he wept over his sin? Or maybe Thomas who said, "My Lord and My God?" Then by God's grace return from your backslidings. Yes, return to your duty, return to His service, return to your allegiance, return as a traveler that has missed the way, return as a treacherous wife that has gone away from her husband!

A famous backslider in the Old Testament was named Jacob. He had a wonderful experience with God at Bethel. But later he became backslidden. One day he returned to Bethel and to the God of Bethel. Every backslider needs to return to the God of Bethel. The song writer so ably expressed it by saying: "Back to the Bible, the true Living Word ... Sweetest old story that ever was heard ... Back to the joy of life my soul longs to know ... Back to the beautiful path I once trod ... Back to the church and the people of God ... Out of the cold world of sin and its woe ... Back to the giving of money and time ... Back to the life of contentment sublime ... Back to protection the world cannot know ... Back to the prayer-life in Christ I once knew ... Back to its beautiful life-cleansing dew ... Back to help others to conquer each foe ... Bethel is calling, and I must go ... Back to Bethel I must go ... Back where the rivers of sweet waters flow ... Back to the true life my soul longs to know."

Dear backslider, return to the sweet fellowship of Christ and His people today.

## Foundation

(Continued from page one)

child leaves the multiplication table, when it is well learned, but which lies at the root of all after-study; as the plant leaves the root, when it towers into the majestic shrub, which draws all its life from that low origin; and as the builder leaves the foundation, that he may carry up stone on stone; and leans on the foundation most heavily, when he has left it at the furthest distance below him" (The Way into the Holiest, p. 111).

The church must be built on this doctrinal foundation, and every one coming into the church must build on the same doctrinal foundation. After which they should go on unto perfection, or maturity of doctrine is of no avail (I Pet. 2:2; II Pet. 3:18). Does your church have this true doctrinal foundation?

### II. The Apostolic Foundation

Upon Simon Peter's great confession of Jesus Christ as the Christ, the Son of the living God,

Jesus Christ replied: "... Thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it" (Matt. 16:16-18). This is the apostolic foundation of the church. When Christ said, "Upon this rock I will build My church," did He mean Peter? Or did Christ refer to Himself as the Rock? or to Peter's confession of faith? Will you take the answer of Scripture? Then you can prove that Jesus Christ is the "chief corner stone" of the church's foundation, from I Pet. 2:3-7, and Eph. 2:19-22. But from Eph. 2:20 you must also accept the fact that Peter is a part of the foundation of the church, but not only Peter,

tism of John (Acts 1:22). How could they witness their Lord receiving that baptism and refuse baptism themselves? They would be poor followers of the Lord. Surely they were baptized too with John the Baptist's baptism. Those who rejected the counsel of God against themselves and justified themselves, as the Pharisees and lawyers, were not baptized of John! (Luke 7:29-30). This would not be true of the apostles, as they were baptized of John, as their Lord. There is no other baptism in the Word of God! There is but "one baptism" (Eph. 4:5). Knowing that water baptism continues unto the end of the world (Matt. 28:18-20) that means that the baptism in the Holy Spirit like the death and resurrection of Christ was once for all (Acts 1:5; Acts 2), though the everlasting blessings accrued therefrom remain. Therefore water baptism is the ceremonial foundation, the entrance into the visible, local church (I Cor. 12:13). It was so at Pentecost (Acts 2:37-47). It is so now. Search the Scriptures and see that this baptism was a burial (Rom. 6:4), immersion! and was received only by regenerated, repentant, believers in Jesus Christ! giving profession of the same. Impossible for infants. Infant baptism, or sprinkling is of man, and the church built on this foundation is not a true church. Does your church have this true ceremonial foundation?

### Finally, The Personal Foundation

Jesus Christ is the personal foundation of the true church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the "chief corner-stone" of the church (Eph. 2:19-22; I Pet. 2:3-7). Without Him the building collapses (Matt. 7:24-27).

Jesus Christ the Lord is the personal foundation of the church, the Christ of the Scriptures, not the Christ of vain imagination. The Christ who is God, the Creator of all things (John 1:1-3). Born of the virgin by the Holy Spirit (Matt. 1:18), human (John 5:19), sinless (II Cor. 5:21), crucified for our sins (I Pet. 2:23); raised bodily from the grave (John 2:19-21), ascended to Heaven as our only Mediator (I Tim. 2:5), priest (Heb. 3:1), and advocate (I John 2:1,2), coming again as the Judge of all men (Matt. 16:27), the Christ who is Almighty (Matt. 28:18). He is the foundation of the church. Does your church have this true personal foundation?

but all of the apostles! You will discover the same truth in Rev. 21:14. The names of the twelve apostles are in the twelve foundations of the new Jerusalem, the bride of the Lamb (Rev. 21:9-10). And all who are quickened, or made alive (Eph. 2:1), saved by the grace of God apart from works (verses 8-10), and who are made nigh to God by the blood of Christ (verse 13), are being built upon that foundation of Christ and His apostles and prophets. Does your church have this true apostolic foundation?

### III. The Ceremonial Foundation

Please note, this is the ceremonial foundation. This does not mean that it is unimportant, for it has to do with God's order (I Cor. 14:40). It has to do with obedience to God's way of government as to His church. It has to do with surrender to the will of God, consecration. Is that important? (I John 2:17).

The ceremonial foundation of the church was the baptism of John. That baptism came from Heaven (Matt. 21:23-27). Jesus Christ, the Head of the Church received that baptism (Matt. 3:13-17). Jesus Christ was baptized by the first Baptist preacher. The early apostles were baptized by John the Baptist, being disciples of John (John 1:35-42). The apostles (all of the twelve) had to begin with Christ at the baptism.

How can Christ be the foundation of your church if it tears down His doctrines, as given to us through His holy apostles in their writings, and refuses the true Baptist churches have been kept free by their Divine Head, Jesus Christ (Col. 1:18). None of the foundations have been destroyed in them. To God be glory! Amen.



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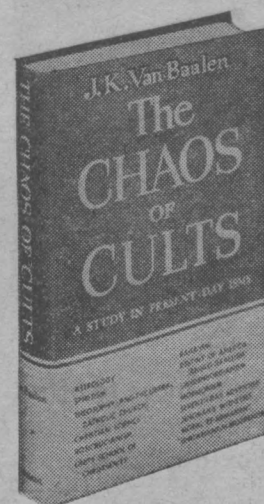
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## Ruth

(Continued from page one) sickly one) and Chilion (the pin-

The death of Naomi's husband, Elimelech (my God is my King), speaks of the fact that God had cast Israel out of the land. He, as far as His blessings to them were concerned, had died. Israel is spoken of as the wife of Jehovah while she remained in her native land and before she became unfaithful by way of her flirting with and wooing the heathen nations. God, therefore, because of Israel's (Naomi) unfaithfulness disowned her for a season. Israel, however, is to be restored. Let us not however, confuse the wife of Jehovah with the Bride of Christ. Israel is spoken of as the wife of Jehovah while the church is the Bride of Christ.

The death of Elimelech therefore, is a type of Israel's becoming separated from God as her husband.

"In a little wrath I hid my face from thee for a moment; but with

everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." — Isaiah 54: 8-10.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." — Hosea 3:4, 5.

Naomi, after the death of Elimelech, is left with Mahlon (the sickly one) and Chilion (the pin-

ing one). The names of these two boys describe Israel's plight among the Gentile (Moab) nations. These names inform as of the fact that she has been cast out of the land of milk and honey to a land of skim milk and no honey (God's special blessings). Moab, the country to which Naomi (Israel) fled, is also full of meaning as far as Israel's history is concerned. Moab, you may remember, was the son of backslidden Lot, the nephew of Abraham. You may also recall that Lot's two daughters, after their deliverance from Sodom, gave him wine and made him drunk. Lot, while in this drunken state, became the father of two sons by way of his two daughters. One of the sons was named Moab and the other was named Ben Ammi. The two boys were the ancestors of the Moabites and the Ammonites. They therefore represent the world of sin and corruption. It therefore becomes obvious regarding why it is that we read of the death of Elimelech after Naomi reached the land of Moab (sin and corruption).

Naomi (Israel) found her stay in Moab (Gentile nations) to be one of calamity after calamity. She, in fact, found her stay to be a time of deaths and funerals until only she was left of a family of four. The one out of four remaining means that only 25 per cent of Israel will survive their stay among the Gentile nations. We see, then, that 75 per cent died and only 25 per cent remained, and the remaining 25 per cent was forsaken. This is a very accurate picture of Israel while she is in the Gentile nations today.

"And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the Lord thy God . . . and the Lord shall scatter thee among the people, from the one

end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations thou shalt find no ease (Germany is a good example), neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of life." — Deut. 28:62, 64, 66.

The Jews have been so reduced in number that at one time there were less than one million in the world. There, however, are over eighteen million today.

It becomes very obvious that the book of Ruth presents us with a very accurate type of God's dealings with Israel.

The land of Israel, during the exile of Naomi (Israel), was laid waste and famine ridden; however we in our day are observing

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as Israel is being restored. Naomi (Israel), is gathering home. There, in fact, have already been many thousands of Jews who have gone home from Moab and there are many more thousands who are packing their bags.

The Lord Jesus, during Naomi's (Israel's) sojourn in Moab (Gentile nations), has been preparing himself a bride — the church. This fact is pictured by Ruth, the daughter-in-law of Naomi.

"For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" — Romans 11:25, 26.

Ruth was a Gentile from the land of Moab, and, because of her origin, was not permitted into the congregation of the Lord.

"An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever." Deut. 23:3.

The law, in other words, shut Ruth out of the congregation of Israel, but grace took her in, thus she is an accurate picture of you and me. The law barred you and me from an inheritance with Christ, but, through grace, we have been accepted.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." — Rom. 8:3, 4.

THE BAPTIST EXAMINER  
SEPTEMBER 8, 1973  
PAGE SEVEN

## A Catholic

(Continued from page one)

day I sang the Latin Mass and songs, even though it was only from my throat — not from my heart.

My life was a lonely one. I had friends but no one in whom I could confide and think aloud. My mother and grandmother were busy and did not share the same views as I had, so I lived in a world by myself — deep in my thoughts and books. It was a hard, cold life, yet it was God's own training place for me. Many times, alone in my room, I would cry and agonize as if my heart would break, calling out to "Someone" to make me happy, for I realized I was very unhappy, but knew not the remedy. I didn't know that there was One who loved me with an everlasting love.

One night, in church, my attention was drawn to one of the beautiful windows — it portrayed Christ as the Good Shepherd, and the sheep with Him seemed so peaceful. My heart ached for that peace but I didn't know what was wrong. I would make many novenas and send up many prayers but — no peace.

There were several things in the Catholic system that puzzled me. On Saturday the nuns baked the communion wafers on a big flat pan and allowed me to eat what was left after they had cut out small round pieces. Then on Sunday, this same substance was changed into the body of Christ. This indeed was a mystery. Also, not eating meat on Fridays and going to confession when I always had the same sins to confess bothered me a little but my faith in the great church system was still strong. My activities changed when I attended high school and for the first time mingled with those who were not of my "faith" but I still attended to my church duties very faithfully.

I started studying voice with a teacher in Chicago. There was another girl from my school who also studied with him. The girl was the soloist at the Baptist church. When she left to go on a singing tour it was suggested that I take her place as the soloist in the church. I was aghast — a Catholic girl who was going to be a nun singing in a Baptist Church!

I had never been inside of any other faith than my own. I talked it over with my priest and to my surprise he said it would be all right because it would be a paying position and I could keep up my own church too. Thus I took my first step to religious freedom and started singing in the Baptist Church.

I shall never forget my first Sunday. I came up the steps and the strains of "Dwelling In Beulah Land" greeted me. It was a revelation to hear such joyous singing. The Sunday School superintendent met me and invited me inside. I asked him if the church service had begun and he said, "No, this is the closing session of the Sunday School, join us?" I said, "Oh, no, I can't come in now. I can only sing for the church service; that is what I am paid for." So I waited outside the door, like a poor lost sheep,

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for the church service to begin. The song I sang that day was "The Ninety and Nine," and truly I was the lost sheep "far off from the gates of gold."

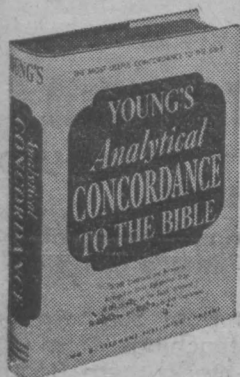
For over a year I would attend early Mass and receive Holy Communion and then sing in the morning and evening services in the little white church on the other side of town. How the Lord's hand can be seen in it all — that I was allowed by the priest to sing — and that I was allowed by the wonderful group of praying Christians in the Baptist Church to stay and sing.

By this time I had heard God's plan of salvation and had also read the Bible, which had been a closed book to me before. But I still was not ready to take an open stand for God.

After a revival meeting one summer, the visiting evangelist spoke to me and seemed to make many things plain to me. I had been thinking along the line of the right church—which I should choose, and he pointed out to me that salvation was something between myself and God — no church could help me.

I went home from the service, and that night knelt beside my bed and prayed for the first time in my life. Oh, I had "said" many prayers but this one came from my heart — it was a broken prayer—the only prayer a lost sinner can pray. God heard and answered it. A great wave of joy came over me as I knelt there. In memory my mind traveled (Continued on page 8, column 3)

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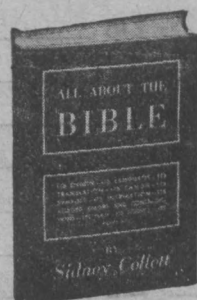
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## CHARACTERIZES YOU?

The singing of a hymn should be a great experience for us. It can be a prayer, a testimony, a praise, an invitation to others. Someone has written some interesting comparisons on the hymns we sing. See how many you can think of.

We sing "Heavenly Sunshine" and stay away from church when it is too hot.

We sing "Sweet Hour of Prayer" and content ourselves with 10

or 15 minutes a day.

We sing "Onward Christian Soldiers" and wait to be drafted into His service.

We sing "For A Thousand Tongues" and don't use the one we have.

We sing "There Will Be Showers of Blessings" but do not come to church when it is raining.

We sing "When They Ring Those Golden Bells" but never seem to hear the church bells.

We sing "Hiding in Thee" and then go and hide from Thee.

We sing "Blest Be the Tie" and let the slightest offense sever it.

We sing "Serve the Lord With Gladness" and gripe about all we have to do.

We sing "We're Marching to Zion" but fail to march to Sunday School and Church.

We sing "I Love to Tell the Story," but never mention it all year.

We sing "Cast Thy Burden On the Lord" and worry ourselves into nervous breakdowns.

We sing "O Day of Rest and Gladness" and wear ourselves out traveling, cutting the grass or playing golf.

We sing "Throw Out the Life-line" and content ourselves with throwing out a fishing line.

—Selected



### A Catholic

(Continued from page seven) back to the time in church when I had gazed longingly at the picture of Christ and the lambs, and had yearned for the peace I knew I didn't possess. Now, at last, I had the real peace and joy that I had been seeking for so long. I was now a child of God, and He not only saved me from all sin, but made up for all I ever lacked in my lonely life. I found Him not only necessary, but enough — He completely satisfied me and became All-In-All to me.

Of course, there were days of testing to follow, both at home and at church. It was something unheard of for a devout Catholic to leave and enter another church, and in a small town it took strength to stand firm. But I found His grace sufficient, and was able to take my stand as His child and testify to many by my life which was now filled with new joy and power as I drank deeply of the Water of Life. My ambition had been to be a nun of the church but God had called me to be a saint of His.

Shortly after my conversion, the priest called and tried to get me back to the "fold" again, and God gave me a wonderful opportunity to witness to him of my faith and trust in Christ.

As the years went by, He never let go of my hand, and many times when the way was dark and I stumbled and fell, I knew that underneath were His everlasting arms and He had promised to be with me until the end of the age.

Once again, I had an opportunity to witness among my Catholic friends. I was stricken very suddenly with appendicitis and a ruptured intestine, and peritonitis set in. My folks had always been so healthy that we didn't even have a family doctor, so several physicians were called out but could not be reached. The only doctor available on that Sunday afternoon was a young man who had just recently graduated from medical school. He was summoned even though not much faith was placed in him — but the Lord's hand could be in this because with God's people, things never "just happen." Everything in our lives and circumstances is controlled by His love and power, and we know that "all things work together for good to them that love God, to them who are the called according to His purpose."

After the doctor had made his examination, I was taken to the hospital—it was a Catholic hospital and as I raised my eyes to the cross above the entrance I realized they had brought me to a Catholic hospital to die. I thought of the saying "once a Catholic, always a Catholic, and

on your deathbed you will repent."

Just before I was taken into the operating room, the priest came in with Extreme Unction and intended to administer it to me and also to hear my confession. My mother had informed him that I had at one time been a Catholic and he was ready to bring me back to the "fold." I was able to witness to the priest and nuns in the room, telling them of my faith in God, and in Jesus Christ as my only mediator. I said, "I don't have to confess my sins to any earthly priest. If God wants to take me home, I know I will be with Him in Heaven as soon as I leave this earth — but if His purpose and training for my life is not yet complete, I will live even though the doctors have given up hope for me."

The young doctor asked permission to perform a new method of operation on me, because he thought I didn't have a chance to live anyway, and it

and "the prayer of faith shall save the sick."

It was with a deep sense of humbleness and thanksgiving that I came back to my activities again for I realized that I was yet needed in the Lord's work. I knew He would have taken me home if my work had been ended.

In looking back over the years of fellowship with my Lord I can see His leading in every step of the way. There were times when I was out of His sweet fellowship because of disobedience to His commands, but He always brought me back again. Trials, too, came my way, for this was my training place, and my Lord allowed these to come that His child would be drawn closer to Him. Through these tests and in completely surrendering my heart and life and talents to Him, I found the unspeakable joy, peace and satisfaction which comes only from a life wholly yielded to God.

Now I am living a happy, victorious life, rejoicing not only in the knowledge of sins forgiven, and the daily leadings of the Holy Spirit in my life, but in the blessed hope of the near return of Christ, when I will be taken up to be with my precious Lord and Heavenly Father forever.

"For by grace you have been saved through faith, and that not from yourselves, for it is the gift of God, not as the outcome of works, lest anyone may boast" (Ephesians 2:8, 9. From the Douay Version of the Bible).



### "Who Is Worthy?"

(Continued from page three) Aren't you glad that when God sees you, He doesn't see you like you are? What a horrible group we are at best! We are not worthy of any of God's mercies. We are about the sorriest group in all this world. Though that be true that we are not worthy of any of God's mercies, we can be made worthy if we are called, compelled, and covered. I thank God for the preciousness of this truth to me.

I ask you, do you feel that you are worthy of salvation? If you are saved, you don't feel it. May God grant that you who are unsaved shall feel how unworthy you are—how miserable you are in the sight of God, and may our Lord call you—may He compel you, and may He cover you with His righteousness.

May God bless you!

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would be a good experiment. The permission was given and I became a guinea-pig number one; but I fooled them all and came through the operation. I was very ill, after that, and on Wednesday night they thought I wouldn't pull through, but about nine o'clock I rallied and made steady progress after that I was able to explain this to the wondering doctor and nuns: the whole church prayer meeting time on that Wednesday night was spent in prayer for me, praying that God would spare my life, & it were His will. My Christian friends proved God's promises, "The effectual, fervent prayer of a righteous man availeth much"

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