

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

Vol. 41, No. 36

ASHLAND, KENTUCKY, OCTOBER 6, 1973

WHOLE NUMBER 1989

GLEANINGS FROM RUTH

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

"And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman"—Ruth 3:8, 9.

It is interesting to note that while Ruth was resting at the feet of Boaz, Naomi spent the same night in darkness. This truth typifies the fact that while Israel is going through the dark night of tribulation, the Lord's people will be resting at His precious feet.

The Lord is to marry His body, the church, after He raptures all the saints from the earth. All saints, however, will not compose the Bride, but only those who have been faithful members of sound Baptist Churches. The rest

of the saints will be saved, but they will suffer great loss in that they will not be members of His Bride. The latter will live in the new earth while the home of the Bride will be the New Jerusalem.

"Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by: unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here, And they sat down"—Ruth 4:1-2.

The time has come for Ruth to become the wife of Boaz and for Naomi to receive her inheritance. Boaz, therefore, calls the elders together for the purpose of obtaining their approval for himself to act as the redeemer of Ruth and Naomi.

The word "redeemer" means to "buy back" or "set free." The redeemer spoken of in the Old Testament was one who purchased a person's property or his

liberty, that is, property or liberty that had been forfeited to another. The legal price was set for the lost possession and the redeemer paid the required price. A person, therefore, who had lost property or liberty could have it restored to himself if he could locate a Redeemer who was able and willing to help.

Naomi, because of her extended absence from Israel, had lost all claim to her husband's estate. She, therefore, was in dire need of a Redeemer. Ruth had also lost her liberty in that she was a Gentile, and, therefore, was outside Israel's covenant of blessing. Her



WILLARD WILLIS

liberty could only be obtained by her acceptance into one of the families of Israel.

We have, then, the loss of property by Naomi and the loss of liberty by Ruth. Both of these losses, however, could be redeemed by a Redeemer who was able and willing to perform such a duty for them.

The basis for the redemption of property is found in Leviticus 25:24, 25:

"And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold."

The provision for restoration of property was based upon the fact that all property belongs to God rather than man. The Israelites were only tenants on God's property. They, therefore, could not claim permanent ownership to the land.

(Continued on page 7, column 4)

Several Good Reasons Why Christians Should Tithe

FRED T. HALLIMAN
New Guinea Missionary

Tithing is based on the Biblical principle:

"THE TITHE IS THE LORD'S"

The above is the most important financial principle ever laid down. It is God's formula for financial success and has worked for centuries. When one, especially a Christian, comes to believe and practice the principle of returning to God one-tenth of everything God gives him in material wealth, he comes to realize very soon that he has discovered the key to the storehouse of God's riches in glory.

But someone usually objects: "But isn't tithing putting one back under the law — just as in the case of keeping the Sabbath?"

The answer is NO! That tithing doesn't place us back under the law is indicated by two main things: 1. AT LEAST 400 YEARS BEFORE THE WRITTEN LAW WAS GIVEN, ABRAM TITHED TO MELCHIZEDEK. (See Gen. 14:17-20. Then read the New Testament Commentary on it in Heb. 7:1-10. Next read what Jacob promised God hundreds of years before the law was given. Gen. 28:20-22).

Tithing is indicated as The New Testament Plan For The Support of The Gospel Ministry. (Read I Cor. 9:7-14). The Old Testament ministry (priesthood) was supported by tithes. Num. 18:20-22 and I Cor. 9 teach that

"EVEN SO" (or, exactly the same way) has the Lord ordained that the New Testament ministry shall be supported. NOTE it is not Optional — God has ordained this same plan.

WHY SHOULD A CHRISTIAN TITHE?

Because God Says To Do It. (I Cor. 9:7-14; Mal. 3:10). Also in Matt. 23:23, we see the Lord Jesus Christ placing His stamp of approval upon tithing, al-



FRED T. HALLIMAN

though He was condemning failure to attend to even more important matters. God commanded it; Jesus commanded it; have you commenced it?

Because Tithing Is a Witness That Our High Priest Is Alive Forevermore. (Heb. 7:8). If the Orthodox Jews tithed to a human priest who is going to die, how much more ought we to tithe to Him who arose from the dead to be our High Priest forevermore. (Continued on page 7, column 1)

Bro. Joseph Wilson Becomes A Yankee In Gladwin, Mich.

By JOE WILSON, SR.
Gladwin, Michigan

At this moment, I am quite happy that I have never been too much of a person to say "I would never do that." Had I been, I would have surely said that I would never be a Yankee. Yet here I sit in the far off Northland writing this article.

It was my honor and my privilege to pastor the Grace Missionary Baptist Church of Tulsa, Oklahoma for one and one-half



JOSEPH M. WILSON

years. This is without doubt the greatest church in Oklahoma, and I am happy that I was privileged to spend this time with this church. I left my beloved church of thirteen years, and my beloved State of North Carolina to travel to Oklahoma, not knowing what the Lord had in store for me. During the time there I learned to love Tulsa, Oklahoma, and the church I pastored there. We experienced some great blessings from the Lord during my pastorate there. We had two great Bible Conferences. We had many wonderful times of blessings in the regular services. I feel that I have some dear christian friends there who will continue as such for a long time to come.

It was with some sadness that I came to the realization that I

must leave this church after such a short stay with them. But I felt most certain that the Lord was leading me in this way. I realized, even before our recent conference there, that this was how it must be. I held up the announcement of my resignation until after the conference. Then it became my sad duty to inform the church of this decision on my part. It was a time of sadness to me, and to many of the members. We had served our Lord together for awhile. We had thought that we would continue this way for many years to come, even until death or the rapture would end this relationship. But the Lord had purposed otherwise.

Then followed the days of getting ready to move. Days that try the souls of men. Days of sadness and pain. Then came the last service, the tearful good-byes, the leaving of tried and true friends, not knowing when, on this earth, we would meet again. God was with us through these difficult days, and we thank Him for His sustaining grace.

I would ask readers of TBE to pray for the church in Tulsa. It is a fine church. Pray that (Continued on page 6, column 4)

liberty could only be obtained by her acceptance into one of the families of Israel.

We have, then, the loss of property by Naomi and the loss of liberty by Ruth. Both of these losses, however, could be redeemed by a Redeemer who was able and willing to perform such a duty for them.

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(Continued on page 7, column 4)

Free-Will, The Curse Of Modern Religious Leaders

By MILBURN COCKRELL
Fulton, Mississippi

PART I

"And ye will not come to me, that ye might have life."

Everywhere religious leaders teach that man has a free will, and that salvation comes through the sinner's will co-operating with the Holy Spirit. To deny this is to bring yourself into disfavor at once with those who profess to be orthodox. Free-willers will cite such a verse as my text to prove Christ intended to save those who are not willing to come to Him. They contend that John 5:40 reveals no inability on the part of man to come to Christ. If it did, they say, man would not be responsible for what he could not do. Such an interpretation of this text is no interpretation at all; it is an awful perversion.

In reality John 5:40 teaches just the reverse. Instead of declaring the liberty and power of the will of man to come to Christ, it discloses the perverseness and stubbornness of it. John 5:40 proves the unsaved man has no desire, inclination or will to come to Christ for everlasting life. Man

is so depraved he had rather go anywhere else, or trust anything else than Jesus Christ. He is not subject to the law of God, nor can he be, till God works in him both to will and to do his good pleasure. Jesus said in John 6:44: "No man can come to me, except the Father which hath sent me draw him." Jesus Christ makes it clear in this statement that the unsaved man cannot



MILBURN COCKRELL

come to Him by his free-will and be saved.

But if man has no will to come to Christ, he cannot be responsible for his inability! Yes, he most certainly can be blame-worthy. His disability is not owing to God in any sense whatever. His inability is due to the corruption of his nature through sin. God made man upright, but he sought out many inventions which have corrupted his nature and warped his will. Paul describes the unregenerate man in Romans 3:11 by saying: "There is none that seeketh after God." Since man has no will to seek God, God must have a will to seek him; otherwise man is everlastingly lost.

ONLY TWO RELIGIONS

On earth there has been, and (Continued on page 4, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT WE CAN EXPECT BEFORE JESUS COMES"

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." — Luke 21:28.

There is a basis for this message, as is true of practically every sermon that I preach. Most of you know that I have just recently been on a trip to the West Coast and I flew non-stop from Chicago all the way to San Francisco. Most of the time, I get some worldly, ungodly person to sit in the seat with me, but in

God's providence, this time, I had a Christian lady from Maryland to ride with me. We discussed many things pertaining to the Word of God while making the trip, and especially, she asked me a lot of questions about present circumstances, in the light of God's Word, relating to the Second Coming. I tried to the best of my ability to show her what we can expect before Jesus returns to this world.

I certainly believe that the return of our Lord must be near.

The Devil is on the march. I tell you, beloved, he is really on the march. He is a powerful being. A lot of people fail to realize just how powerful Satan is. The Devil is powerful enough that he can hold back an answer to our prayers. The Word of God tells us in Daniel 10:12, 13 how the Devil delayed an answer to Daniel for twenty-one days.

I recognize the fact that the Devil does everything he does under the supervision of God, and (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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"Expect . . . Jesus"

(Continued from page one)

he can do nothing that God doesn't permit him to do. He works permissibly under the Lord, yet, beloved, he is a powerful being. He held back that prayer that Daniel had prayed so that Daniel didn't get an answer to it for twenty-one days. Don't tell me he isn't powerful. He is on the march as a powerful being.

I have noticed in the years gone by that whenever a man has a lease on a farm or a piece of property that he will take care of that property until his lease is about to run out. Then when his lease is just about up, you can expect a man to chop down gates and fences, and even trees, and pieces of buildings would be burned up. The fact of the matter is, when a tenant's lease is just about to expire, he'll treat a piece of property mighty rough. I don't say everybody, but the majority of people, when a lease is just about up, are mighty, mighty hard on property.

Beloved, I believe the Devil's lease on this world is just about up. He is certainly working this world over at the present time. He is mighty hard on it. Hear me when I tell you that the Devil is on a rampage. His lease on this world has almost come to an end and we can expect some vile things to take place before Jesus Christ comes.

I want to give you several Scriptures that you might see some of the things that we can expect.

I

"And because INIQUITY shall abound, the LOVE of many shall WAX COLD."—Mt. 24:12.

It ought not be that way, beloved. It ought to be just the other way around. When God's children are thrown with iniquity and see iniquity on every hand, it ought to cause them to wax valiant for the Lord, and to be more bold in standing for the things of the Lord, but it isn't that way. Instead, the text says, "And because iniquity shall abound, the love of many shall wax cold."

That is exactly what is taking place today. Iniquity is abounding. On every hand, you can see iniquity. It is abounding today. On the other hand, what do you see? The love of many waxing cold.

While on my trip to the West Coast, I had an opportunity to observe some styles that I haven't seen around Ashland yet. Around the airports, you can see just about most anything that you want to see, or haven't any business seeing. I tell you, beloved, iniquity is abounding. And what is the result? The love of many is waxing cold.

You don't have to travel to see that. You don't have to travel to know that that is true. You know it is true here. You know it is true all over the country—abounding iniquity and fridity so far as the church is concerned. I am of the opinion that if somebody would just build a cold storage plant along side of the average church, he wouldn't even have to put a motor in it; he wouldn't have to put any cooling device in it. All he would have to do would be just open up and start in business and when the folk came to that church on Sunday, they would generate enough coldness and fridity to freeze his food, and his cold storage plant would be in operation all during the week as a result of the fridity of the church on Sunday.

What can we expect before Jesus' return? Beloved, we can expect iniquity on every hand, and we can expect coldness on the part of God's people.

II

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were EATING AND DRINKING, MARRYING AND GIVING IN MARRIAGE, until the day that Noah entered into the ark."—Mt. 24:37, 38.

What was it like in Noah's day? It says that their thoughts were on eating and drinking, marrying and giving in marriage—sensuous things. Beloved, there is not a thing wrong with eating and drinking. There is not a thing wrong with marrying and giving in marriage. But the things that characterized the days of Noah were those four things. It doesn't say a thing about preaching the Gospel. It doesn't say a thing about mission work, evangelistic efforts, or Bible



"Yes, I did pledge thirty-seven thousand dollars, and you'll be getting my first 25¢ installment sometime this month."

evangelism, but it says that in the days of Noah there were four things that stood out—marrying, giving in marriage, eating and drinking. It says that just as it was in the days of Noah, you can expect the same things to be true in the days before the coming of the Son of man.

The majority of churches are more concerned about hot dog feeds, wiener roasts, marshmallow feeds, and feeds of all kinds. They are more concerned about those things than they are in the Gospel of Jesus Christ. There is not a word said about how in Noah's day they were concerned about the preaching of the Gospel. In Noah's day, they were living for the world—they were sensuous-minded—they were living only for the things of the flesh.

What can we expect before Jesus returns? We can expect it to be just as it was in the days of Noah.

III

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come A FALLING AWAY first, and that man of sin be revealed, the son of perdition."—II Thess. 2:2, 3.

Paul is writing to the folk at Thessalonica and he is saying that the coming of the Son of man—the coming of Jesus Christ—can't take place until after there is a falling away. Beloved, God knows there certainly is a falling away today.

I'll go back even as late as 1959, when we had our first annual Bible Conference. The folk who came together then, in the main, were sound on church truth, the doctrines of grace, and the Second Coming of Christ. Today, I could stand here and name for you, more than what I could count on my fingers and toes, good men that have apostatized in one form or another since that time.

That is pathetic. Higher criticism has swept over this country from the rationalistic universities of Germany, with the result that preachers, thinking that it is necessary that they keep somewhat in step with the universities abroad, have turned away from the old doctrines of God's Word, to the extent that our seminaries are but cesspools as far as the doctrines of the Bible are concerned, and our pulpits are filled with traitors to the truth. In the light of the two Bible Conferences that I attended recently, I can say to you, I personally can see a tremendous falling away on the part of preachers so far as God's Book is concerned. I'll just give you one personal example.

A few years ago, one preacher spent some three to four hundred dollars to have me come to his church and preach. It was a

church on the West Coast. His church paid the expenses, and they flew me first class. It was the only time in my life that I flew first class. The church flew me out there and flew me back. I had a fine time preaching the Word of God for a church that I thought was sound, and a preacher that I thought was sound, yet that man has completely repudiated all the truths so far as the church that Jesus built, and has now resigned. That preacher has moved and is now affiliated with a church, so-called, that I wouldn't even recognize as a church because of the false doctrines that the pastor holds.

Beloved, don't tell me that there isn't a falling away.

Where did these union meetings come from? They come in the light of II Thessalonians 2:3.

When I was a boy, Baptists wouldn't think of a union revival meeting. It was the last thing in the world for Baptists to consider.

Several years ago, Finley Gibson was pastor of the old Walnut Street Baptist Church in Louisville, Kentucky. Billy Sunday came to Louisville to hold a revival meeting. Finley Gibson stood like a stone wall against him. Billy Sunday called him and he said that there was just one thing standing in the way of the success of this meeting, and it was Finley Gibson and the Walnut Street Baptist Church. He said, "If you'll come in, all the Baptists of Louisville will come in, but with you standing out, all of them stand out." Finley Gibson said in reply to Billy Sunday that Finley Gibson and the Walnut Street Baptist Church would still continue to stay out. They refused to have anything at all to do with a union revival meeting, and Billy Sunday failed completely in Louisville, Kentucky, because Baptists stood like they ought to have stood.

But how is it today? A short time ago, Billy Graham came to Louisville and every Baptist church in the city of Louisville went into the meeting with him.

Beloved, I am saying to you,

union revival meetings are just a part of this falling away that is spoken of in II Thessalonians 2:3.

What can we expect before Jesus Christ comes? We can expect these things.

You say, "Brother Gilpin, do you think, as a result of standing for the truth, and preaching the truth, and publishing and printing the truth as you do in THE BAPTIST EXAMINER—do you think it is doing any good?"

Yes, I think it is doing a lot of good. I think it is helping a lot of brethren to stand firm for the truth. At the same time, I have no hope of seeing the multitudes swaying in the opposite direction toward the truth. Instead, I expect to see a great mass of Baptist churches and Baptist preachers turn away from it.

IV

"This know also, that in the LAST DAYS PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."—II Tim. 3:1-5.

This is what Paul says that you can expect in the latter days, because he said that in the last days, these things are going to come to pass.

Without taking time to discuss all these characteristics of the latter days, I wish you would notice that in the fourth verse he says that men will be "lovers of pleasures more than lovers of God." Beloved, the majority of people today love pleasure much more than they love the things of God.

In the fifth verse, he says, "Having a form of godliness, but denying the power thereof," and that is exactly what we have. You can go up and down the road today and you can see church building after church building. They have a form of godliness. Every one of them is a form of godliness. But how many of them talk about the power of God? How many of them say that God has an irresistible drawing power and that He will draw out His elect in His own time? How many of them say that God has power to keep a man when once he is saved? How many individuals will say today, as they stand in the pulpit, that God is a God of power and sovereignty? I tell you, beloved, they have a form of godliness, but they surely deny the power thereof.

V

"Evil men and seducers shall WAX WORSE AND WORSE, deceiving, and being deceived."—II Tim. 3:13.

What can we expect before Jesus comes? We can expect (Continued on page 3, column 1)

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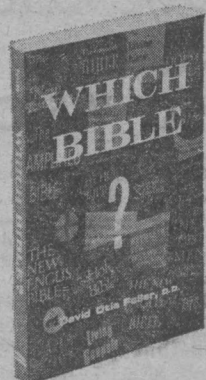


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RENOVEMBER 66, 1973

PAGE TWO

"Expect . . . Jesus" THE HUB AND SO-CALLED CHURCHES AND THEIR BEGINNING

(Continued from page two)
things to get worse, and that evil men and seducers shall wax worse and worse before the Lord Jesus comes.

I don't expect conditions to get better. You say, "It is terrible when you can hardly leave home with any assurance that when you come back, your house will be there; you can't leave home with any assurance that when you come back, the things that you have in your house will be there." Beloved, that is right.

One of the boys who works for us in the printing shop bought an old house to tear down and dismantle, intending to use it to build a couple of rooms on his own house. After he had bought it, he went there and worked one day, tore off a lot of lumber — was careful to remove it — went back the next day to haul it and it had been stolen the night before. They never dared to touch a piece that wasn't taken off, but they took every piece that he had taken off the day before.

Beloved, I say to you, evil men and seducers are going to wax worse and worse.

Of recent date, I think everybody in town was talking about the fact of a robbery that took place here in town. A man went to Florida and when he came back, his clothes were gone, money was taken, his coin collection was taken, and his guns were gone. In all, I think it was said that there was a loss of about \$25,000 — taken out of his house.

What can we expect until Jesus comes? Things to get better? No, beloved, I am not expecting them to get better. I am expecting them to get worse, for "evil men and seducers shall wax worse and worse."

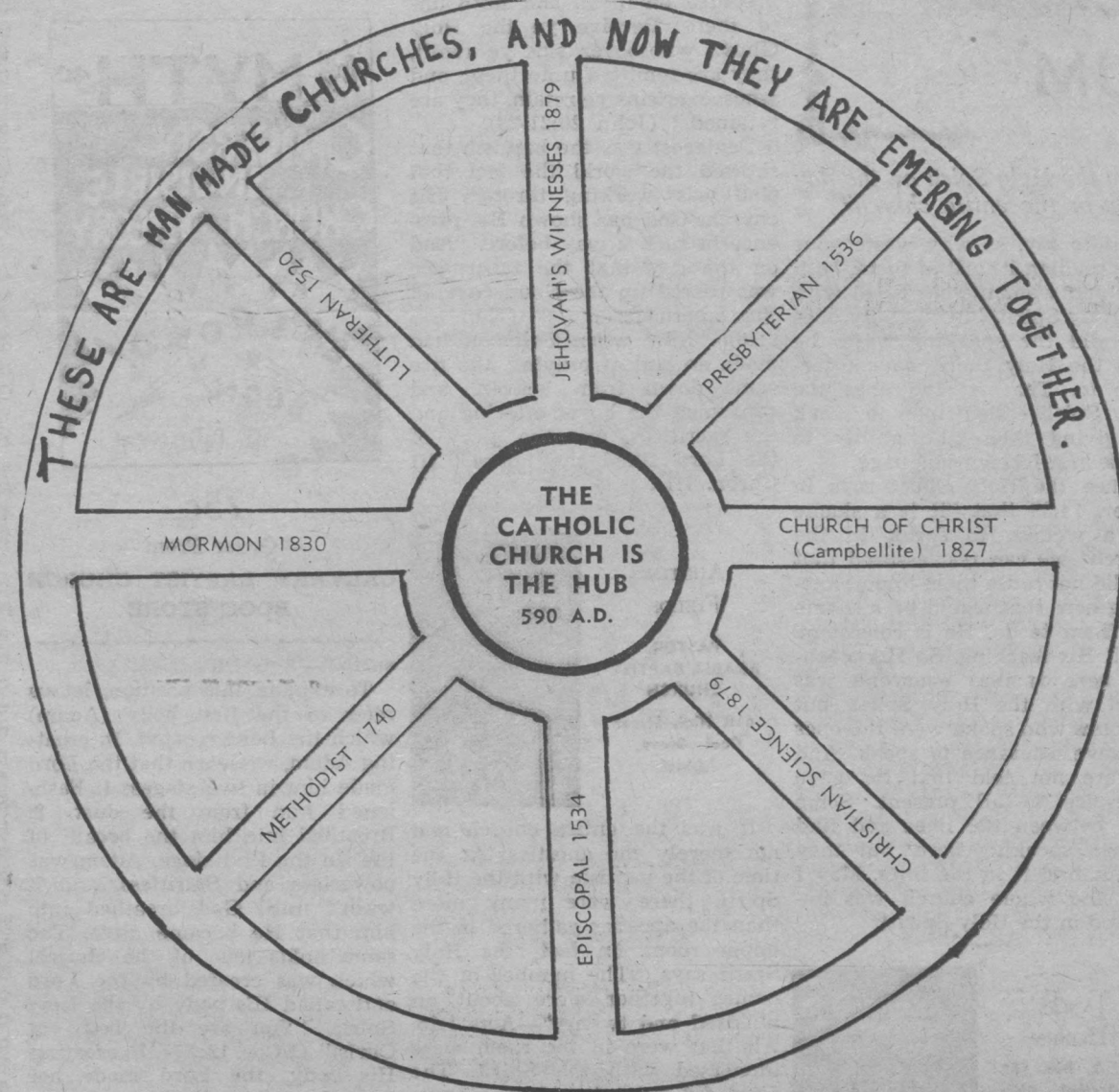
VI

"I WILL OVERTURN, OVERTURN, OVERTURN, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:27.

God is speaking and He says that there is going to be an overturning. "I'm going to overturn, overturn, overturn, until the Somebody comes that has a right to this world, and I'll give it to Him." The Lord Jesus Christ is the one who has the right to this world and God says that until that time, it will be just one overturn after another.

People cry out now: "Down with the Establishment! Down with the Police! Down with the Fuzz! Down with all kinds of the old regime! Down with all the ancient institutions!" Why do they say it? Why are they calling for it? Because God says that you can expect one overturn after another until the One comes whose right it is to control the world.

There have been lots of changes. If you will study history, you



As the wheel of time has turned, and time has continued to move on, we see a man-made wheel in movement. The hub of the wheel is Romanism. The spokes were added as time moved on, to complete the wheel, but the wheel was not finished until all these so-called churches merged together as one wheel.

The Catholic Church is the Mother Church of all these so-called churches, or as we say, the spokes, which came off of her one by one, until all the spokes were placed in the hub. The merger of these so-called churches together makes the rim. The Catholic Church did compromise to bring these so-called

churches together. These are all Protestant churches. They protested against the Catholic church, and are called Protestants. These are not the Lord's churches as some people believe.

The New Testament Missionary Baptist Church was never a part of this man-made wheel. The New Testament Missionary Baptist Church has come by chain link succession, going back to the baptism of Christ and the Apostles. The Lord's true churches never did protest against the Catholics because she was never a part of the Catholic church; therefore, New Testament Missionary Baptist churches are the Lord's true

churches. Since the Lord's church was never connected with the Catholic church, it is impossible for them to ever have been Protestant churches.

Today there are many more denominations that have pulled away besides those listed in this diagram, and they too can be nothing but Protestants, because they too are spokes of this wheel. Today this hub, and wheel, are giants in the earth. Though the Lord's churches are few, "unto Him be Glory in the church by Christ Jesus throughout all ages, world without end."

(Author unknown. Sent to us but name has been lost).

will see that we have had all forms and types of government, all the way from an absolute monarchy to absolute dictatorship, in the world, and there isn't one that has succeeded. Not one has lasted for any period of time.

A few years ago, when I was a boy, Russia had a Czar ruling over them. They spelled it C-Z-A-R. It was a corruption of the word "Caesar." Actually, it goes back to Caesar. They had a Czar over them, and he was an autocrat of the autocrats. His was a complete dictatorship in every respect. Where is he to

day? Overturned entirely.

A few years ago, Germany had, as you well know, a dictator, as did Italy, in the persons of Hitler and Mussolini. They are no more — one overthrow of the government after another.

God said, "I will overturn, overturn, overturn," and it has taken place. Beloved, it is going to take place some more.

What I am saying is being recorded and will be published in THE BAPTIST EXAMINER. Ten years from now, if you'll read THE BAPTIST EXAMINER, you'll find that there has been an overthrow in the government of the United States. I prophesy tonight that such is coming. I am saying, beloved, ten years will prove what I am saying to you today.

What can we expect? Just what God says. I am going to expect what He says, and I am going to look forward to what He says.

VII

"MEN'S HEARTS FAILING THEM FOR FEAR, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:26.

Our Lord is coming back. But how about before He comes? This text says that men's hearts are going to fail them for fear, from looking after those things which are coming on the earth.

You talk about a distraught nation, we have it today. There is not a nation in the world which

by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."—James 5:1-9.

Here is the prophesied conflict between capital and labor. We are living in the light of it right now. World War II came to an end and as most of you will remember, a workman couldn't strike during World War II. It was against the law. But when the bans lifted, then started what we have had since — one strike after another — one union after another demanding a little more. When they received it, another union would demand a little more, until we have gotten to the place that we are living in the light of James 5.

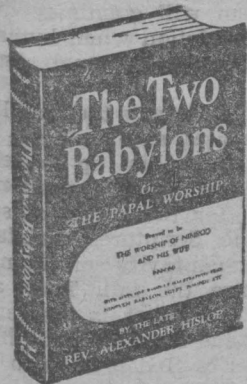
What does He say to the Christian? He says not to worry, that the coming of the Lord draweth nigh. He says to the child of God to remember "the judge standeth before the door." He says to that man who is saved, "Be patient unto the coming of the Lord."

Beloved, our hope is not that capital and labor shall resolve their differences and that things will be a bit better tomorrow than they have been in the past. It is going on that way until Jesus comes. Our only hope is the coming of the Lord. What can we expect before Jesus comes? Nothing but discord between capital and labor until the coming of the Lord Jesus Christ back to this world.

IX

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall RUN TO AND FRO, and KNOWLEDGE shall be INCREASED."—Dan. 12:4.

It used to be that people went down to the wharf to see the ships come in. Now they go out to the airport to see the ships come down. My how they come down — how they fly — 400 miles an hour — and how they do fly — how they carry people! The crowds at every airport in the country are tremendous. I rode on one plane of recent date, and it wasn't a jumbo either — it was a baby in comparison to a jumbo; but I rode on one plane that was eight seats wide — two seats on the side and then an aisle, four seats in the middle, an aisle, and two more seats on the other side. There were over two hundred people (Continued on page 5, column 2)



THE TWO BABYLONS

By ALEXANDER HISLOP

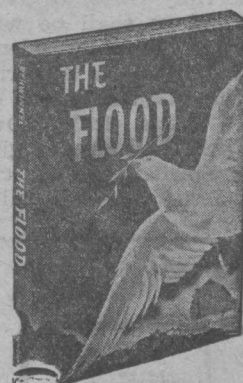
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"Who was it that was baptized by the Holy Spirit on the day of Pentecost? Was it just the apostles or the entire church?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The entire group of believers who were gathered in the upper room received the Holy Spirit—not just the apostles.

Reasons for believing this are as follows:

1. All were gathered together. Acts 2:1 says, "They were all with one accord in one place." Verse 4 says, "They were all filled with the Holy Spirit..."

2. People of many nations heard them speak in tongues. About eighteen different nationalities are specified as hearing. This indicates that more than twelve persons were speaking in tongues.

3. In Acts 2:18 we read, "And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." The apostles were not "handmaidens," so this shows that more than the twelve were involved in the gift of the Holy Spirit.

E. G. COOK

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Philadelphia
Baptist Church
Birmingham, Ala.



In Acts 1:13 we see the eleven apostles were in the upper room where they made their home. In verse 14 we see the women and the brethren there with them. And in verse 15 we are told that there were about an hundred and twenty disciples there. Peter got up and told how it had been prophesied that another was to take the office that was left vacant by the death of Judas (Psa. 109:8), so a business meeting was called. Two men were nominated for the office, and in the last verse a vote of the church was taken.

Then in the next verse, 2:1 we see all of them in one place. We assume it was the upper room we saw in verse 13. In 2:4 all of them were filled with the Holy Spirit. And, on the surface, it would appear that all of them began to speak. This would have the women speaking the church which would be a clear contradiction of what is taught in I Cor. 14:34 and in I Tim. 2:11-12. So it behooves us to take a closer look to see just who did do all that speaking in foreign languages. Anyone who has any doubt about the Holy Spirit's being in complete control of this meeting may be excused. You would not believe what I am

about to say, so why waste your time reading it? All of them, both men and women were filled with the Holy Spirit, but the only ones who did the speaking were the ones the Holy Spirit gave utterance to. That is, the ones the Holy Spirit called upon to speak by giving them the ability to speak in a foreign language.

Since the Holy Spirit says in I Cor. 14:35 that "it is a shame for a woman to speak in the church" we can rest assured that He did not cause them to do something here that would be a shame for them to do. He is consistent in all His teaching. So His teaching here is that everyone was filled with the Holy Spirit, but the ones who spoke were the ones He gave utterance to speak. And we are not told that He gave utterance to all present. Some read between the lines and find women speaking here, but they do not find it in the lines. May I add, the whole church was immersed in the Holy Spirit!

JAMES HOBBS

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There are many people who are concerned about this verse. If we take the Bible without trying to read all sorts of things between the lines we can see the simple truth that God has for us.

As for the baptism of the Holy Ghost, we do not have any Scripture that teaches that there will be any such thing outside of the events on the day of Pentecost, and that was to the church. The Bible speaks much of the Holy Spirit dwelling in all believers. (I am amazed at the brethren who have lately claimed that the Holy Spirit does not dwell in the believer). He does, and Paul said that if any man does not have the Spirit he is not His. (Rom. 8:9). "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Please, let's not have anybody try to tell me this means the church, you and I both know that it does not).

The day of Pentecost was a special day. This was the day that the Holy Spirit was to empower the church. Christ had given them the commission as told in Matt. 28:18-20. Just before He ascended He told them to wait for power. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). Now, brethren, Christ had already given the Holy Spirit to the church. "Then said Jesus to them again,

Peace be unto you as my Father hath sent me, even so send I you. And when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." (John 20:21-23).

Pentecost was the baptism that showed the world the fact that God was working through His church. God has shown His presence in such a way before. "And on the day that the tabernacle was reared up the cloud covered the tabernacle..." (Numbers 9:15). "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house." (II Chron. 7:1).

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It was the entire church and not merely the apostles. At the time of the baptism with the Holy Spirit, there were many more than the apostles gathered in the upper room. In fact, the Holy Spirit says, "The number of the names together were about an hundred and twenty"—Acts 1:15. All that were in the room were immersed with the Spirit. The Lord did not set aside the apostles as men and baptize them; therefore, it was the congregation, or the First Baptist Church, that was empowered with the Comforter on Pentecost.

The Lord had promised to His church (not apostles) another Comforter, whom He would send to guide them into all truth. Read John 14:16-18 and John 16:13. The baptism with the Spirit was the fulfilling of this promise. The Scriptures make it clear that the church was powerless until Pentecost, since she did not as yet have the Spirit (Comforter). The Apostles as such were not spiritless for it is a definite fact that they were not only regenerated men but also born again, thus they had the Spirit, but the Spirit which came with the baptism of the Spirit had not yet taken up His habitation in the church and could not until Jesus was glorified.

"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified"—John 7:39.

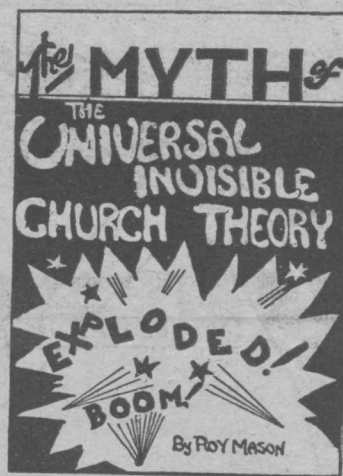
"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you"—John 14:17.

I would have you notice the words, "He dwelleth with and shall be in you." He dwelt with them in the Spirit of regeneration (resurrection unto life) but was not with them yet as the church. Thus the church was lifeless (Spiritless) until Pentecost. Brethren, I am not saying that the church was created on Pentecost or had its beginning with the Spirit's baptism for I know the Lord was speaking to His church in John 14 and 16 when He promised them the Comforter, but He told them they would be powerless until that time.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:29.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the

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earth."—Acts 1:8.

To explain this position, let us refer to the first body (Adam) which the Lord created. In creating Adam, we learn that the Lord made him in two stages: 1. Fashioned him from the dust. 2. Breathed into him the breath of life. In the first stage, Adam was powerless and Spiritless, and it wasn't until God breathed into him that He became alive. The same holds true of the church, which was created by the Lord and called His body by the Holy Spirit. "You are the body of Christ" (I Cor. 12:27). In creating His body, the Lord made her powerless, then He gathered the Apostles first and then added others to them, and then on Pentecost the Lord breathed into her and she became a living soul as much alive as Adam when God breathed into him the breath of life.

There is a great need in our day to emphasize the fact that the body of Christ (Baptist church) is a living organism and that her body consists of many members which the Holy Spirit enumerates as hands, eyes, ears, feet and many other organs. This is pictured each time we observe the Lord's supper. The one loaf tells us it is one body, the breaking of the loaf tells us there are many members which make up the body. The one cup of wine pictures the baptism of the Spirit which is the life of the body. The life of Adam's body was in the blood; the life of a true Baptist church is in the Comforter.

Man may gather together men as did the Lord, but he cannot baptize his body (Protestantism) with the Spirit, because man is not the possessor of the Spirit as the Comforter. Thus, all man-made organizations may be called out assemblies, but they are void of life even as Adam's body was until the Lord breathed life into it. Brethren, the only way by which a church in this age can be alive and powerful is to be connected by link-chain baptism with the Holy Spirit at Pentecost where the church became alive. We (physically) are connected to Adam by a link-chain of blood; no man is alive outside the blood succession from Adam. Again, it holds true that the body of Christ must be connected to a source of life (Comforter) or there is no life.

Free-Will

(Continued from Page One)

always will be, only two religions. One centers in the dogma of man's free-will; the other in the doctrine of sovereign grace. One says: "Salvation is of man's free-will; the other: "Salvation is of the Lord" (Jonah 2:9). One is the belief that salvation is wholly of the Lord, thus referring the actual cause of salvation to God. The other is the contention that man in some way has something to do in his salvation, thus referring the actual cause of salvation to man. One holds Christ forth as man's Saviour; the other holds man's free-

will forth as his own saviour.

These two systems of teaching have been called by many different names — Augustinianism and Pelagianism in early times and Calvinism and Arminianism in modern times. Though the names of these rival systems of teaching may change from generation to generation, there will forever remain a bridgeless gulf between them. Every religionist holds to one of the two systems. Men by nature are all free-willers. Protestantism in general has never cast off the fatal error of Romanism in predicating the salvation of the sinner upon himself rather than God. It is only after much study, under the working of the Spirit, that a redeemed soul embraces sovereign grace. This is because efficacious grace is a doctrine extremely hateful to the natural and depraved heart.

Free-willism is a system of conditional salvation which represents man as his own saviour and entitles the sinner to the chief glory for his salvation. It contends that Divine grace operates upon all men, and that each man's salvation actually depends upon the use which his free-will makes of that grace. Since God offers to do the same for all men, then it is man himself who does that which actually carries him to Heaven. This system further holds that after the sinner repents and believes, that his salvation is still uncertain. It is difficult to understand what comfort such a doctrine as this can be to the weak and tempted child of God who has been taught by experience to have no confidence in the flesh. It is equally difficult to see how the Divine Spirit, whose name is the "Comforter," can be the author of such a dogma as this.

If man has the free-will or ability to choose holiness and the Lord as his portion, then he has no need of the grace of God or the regeneration of the Holy Spirit. If Christ's redemption only rendered salvation possible to men and left the application of it to man's free-will, then he has less in Christ than he had in Adam. In Adam he had freedom of will without any bias upon his mind, and if Satan prevailed over man's will, what may he expect now since his will is wounded and crooked by sin? If free-will could not keep off the disease, surely it cannot effect cure, especially when man loves the disease and hates the remedy. Jesus Christ said: "Ye will not come to me, that ye might have life." Man's only hope is free grace, not free-will!

Free-willism bases salvation on the will and power of man; the Bible bases it upon the will and power of God. Free-willism denies the sovereignty of God and affirms the sovereignty of man. It dethrones God to enthrone man. Free-will is the center around which the sun, moon and stars revolve, and Deity only a satellite moved and controlled by the central free-will of man. Free-willers worship and serve the creature more than the Creator. Free-willism will culminate during the tribulation when humanity worships a personal Antichrist.

The Bible presents the inability of the natural man to come to Christ. It shuts him up to helplessness and sole dependence upon God for the whole of salvation. The Scriptures maintain the total depravity of human nature since the fall. They assert that the sinner is the servant of sin and must be made free by the Son of God if he is to be free indeed. The Bible expressly teaches that the carnal man cannot turn to God of his own volition. It does not present salvation as something which God owes man because he wills to have it. The New Testament holds that salvation is by Almighty power and free grace.

Free-willers believe that any day a man can turn to God and be saved. Hence those who hear such a dogma go around in the world comfortably, thinking salvation is theirs. (Continued on page 5, column 3)

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THE BAPTIST EXAMINER

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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"ACHSAH, A BRIDE"

"And Caleb said, 'He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah, my daughter to wife. And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass, and Caleb said unto her, 'What wouldst thou?' She answered, 'Give me a blessing; for thou hast given me a southland; give me also springs of water.' And he gave her the upper springs and the nether springs" (Joshua 15:16-19).

Come with me and meet Achsah. A truly delightful young woman. She was espoused to Othniel. Her bridegroom was the victor in battle. And the father had given the southland as a dowry. It was a lovely inheritance. Roomy, sunny, beautiful, southland. But you know, the southland becomes parched and withered without water. This young woman was appreciative of what her father had given her, but she was wise enough to know what else was necessary. So it is in the spiritual sense. We can be ever so satisfied with our earthly possessions, but oh, how we need the Living Water. Achsah knew who to go to with her needs. She asked of her father. The Psalmist said, "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." (Psm. 84:11).

Achsah recognized that she needed water. Jesus said, "Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Achsah cried out to her father to give her a blessing—springs of water. In the Scriptures, water is used as the type of spiritual life, the Holy Spirit and the Word of God. These three are so intricately woven together that they all fit our text. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13). James tells us that we have not, because we ask not. This young bride was not afraid to ask freely of her father.

Notice how quickly the father gave her what she asked. In fact, he gave more than she asked. First, he gave her the upper springs. That water that comes from above. This would satisfy

all her spiritual needs. Besides all this, he gave her the nether (lower) springs. This would take care of her earthly needs.

We may indeed walk through some barren, arid deserts, but our Father will have an oasis or nether springs for us somewhere. We may find that we have to draw quite heavily from the upper springs, but that's all right. Our Father has a reservoir that never runs dry.

Achsah was not satisfied with just earthly possessions. She desired a blessing. She went immediately to the one who could supply this need in her life. And he gave her what she had need of. Isn't that beautiful? No wonder the Bible ends with "And the Spirit and the bride say 'come.' And let him that heareth say, 'Come.' And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Rev. 22:17).



"Expect . . . Jesus"

(Continued from page three) on the plane. I tell you, beloved, people are running to and fro.

This text also says that "knowledge shall be increased." Oh, how it is being increased! Educational knowledge is so much different than what it used to be. Teachers know so much more. They have to because people know so much more. Scientific knowledge has increased, and even religious knowledge has increased.

Daniel says that we can expect this until the coming of the Lord. It is getting close. When you see things like this, lift up your eyes, look up, for your redemption draweth nigh.

X

"The words are closed up and sealed till the time of the end. Many shall be PURIFIED, and made white, and tried; but the wicked shall DO WICKEDLY; and none of the wicked shall UNDERSTAND; but the WISE SHALL UNDERSTAND."—Dan. 12:9, 10.

Daniel is saying that there are going to be some who are going to be purified. Oh, thank God! God has an elect remnant that He is calling out unto Himself, and every last one of them without exception is going to be saved.

Notice, "many shall be purified, and made white, and tried." They are going to be tried—have a lot of difficulties. The wicked are going to do wickedly. What can we expect before Jesus comes? Many are to be purified. There's going to be a lot of people saved. The wicked are going to do wickedly. None of the wicked are going to understand, but the wise shall understand. God's people are going to understand what is going on.

If you want to find the biggest bunch of dumbbells in the country, go to Congress. They don't know what is going on. Only a very few of them have any inkling of what is going on or how to handle the situation. They are dummies of the worst kind.

Do you know who knows more about what is happening and taking place in this world than anybody else? It is the man and woman who knows his Bible. They are the wise ones. They understand. The wicked are not going to understand.

God's people, though, are going to be called out. They'll be purified. They'll be made white. They will be tried. They may have some hard times, but nevertheless, what a blessing it is to know that God is going to keep His word and His elect are going to be called out.

CONCLUSION

Therefore, I would say to you, our hope is only in the Lord Jesus Christ. I have no hope in education, nor in religion, nor in

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socialism, nor in politics. I have no hope in anything that this world has to offer. As the song says:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

"On Christ, the solid Rock,
I stand;
All other ground is sinking sand,
All other ground is sinking sand."

Thank God, we have a hope in Jesus Christ! Although everything else looks dark this morning, I have nothing to offer to you but a dark picture until Jesus comes. The old Devil is on the loose. As I have said, he is like a tenant whose lease is about up. He is on the rampage today. But thanks be unto God, God is still calling out His elect, and my prayer to God is, that God might call out someone today who is His elect, that you might be saved, and that you might be ready when Jesus comes. May God bless you!



Free-Will

(Continued from page 4)

vation depends on man's free-will and that he can will to be saved at the eleventh hour and all will be well. But this is not the teaching of the Bible. The Bible declares that man is absolutely in God's hands to be saved or damned. The God of the Bible is an omnipotent sovereign, and all men are entirely dependent upon Him. In the Bible salvation is a work of Divine grace. In it God works in the sinner all his good will and all his good works, so that he shall go at last into the Divine presence as a poor, helpless sinner, saved by grace alone from first to last, and shall be thus prepared to give God all the glory of his salvation.

The Will Defined

The will of man is the faculty of choice, the immediate cause of all actions. But is man's will an

THE BAPTIST EXAMINER

OCTOBER 66, 1973

PAGE FIVE

The Difference Between A Dead And A Living Faith

By ROY MASON
Aripeka, Florida

with the heart man believeth unto righteousness. . . . Heart belief is trust.

Someone has remarked that faith is a "rope of three strands—knowledge, belief and trust." One must know the facts about Christ, and must believe that He is the divine Saviour, then must go further and trust Him personally in order to be saved.

Faith Is More Than An Act—
It Is A Gift

Read Eph. 1:19-20; John 6:37,65. "And THAT not of yourselves. IT (faith) is the GIFT of God." Eph. 2:8. God initiates salvation and gives faith, such that we have Him to thank for salvation.

Does Faith Save, Or
Does Christ?

Speaking loosely we often speak of "saving faith" and of being "saved by faith." Strictly speaking, it is CHRIST that saves. A man had a flowing spring of water, and the water was piped to his house. It was the spring that furnished the water—the pipes merely conveyed the water. So, faith might be thought of as a conduit pipe through which the saving grace of God in Christ flows to us. "By grace are ye saved, THROUGH faith . . ." People often get confused about faith and prayer. Many have faith in PRAYER instead of faith in God. Others have faith in FAITH, whereas faith has no merit in itself. The merit is in the Saviour whom faith merely appropriates.

The Difference Between A Dead
And A Living Faith

James makes this clear. Read James 2:14-20. James does not seek to identify faith and works, for they are not the same, neither does he try to say that we have to mix faith and works in order to be saved. His point is that a professed faith that does not prompt action—that does not produce works, is a fake faith. "I will shew thee my faith by my works," he says. James is not to be thought of as at warfare with Paul or out of agreement with him in the least. They write of different phases of the same identical thing. Paul writes of the INWARD, while James writes of the OUTWARD EXPRESSION.

Faith Is Not Mere Hope

"Are you a Christian?" we have heard asked. The answer given was this: "I hope I am." The one who merely "hopes" he is saved, is in a bad fix. He has no sureness, no certainty. Real faith is a committal that brings conviction that all is well, for we are "persuaded that he is able to keep that which we have committed unto him."

Real Trust In Christ Is
Once For All

The truly saved person doesn't trust one day, then the next day pull in his trust such that he has to be switching back and forth. Genuine trust is the committal of one's soul and one's welfare for time and eternity into the hands of Christ.



ROY MASON

just as they believed about George Washington. This might be termed "historical belief," and it does not save.

Others there are who intellectually assent to the truths of Christianity. They are convinced that Jesus lived, that He was all He claimed to be, but they go no further than this. Such persons are not saved, and their lives prove it.

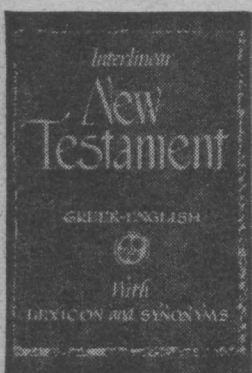
Still others not only believe that Jesus lived—they not only assent intellectually to the truths of Christianity, they go further and personally trust Christ to save them. They stake their very soul on Christ's power to save them—they appropriate the merits of Christ's sacrificial death, as a death died for them. To such Christ becomes a personal living Saviour.

The difference between the different persons just mentioned, is the difference between believing ABOUT and BELIEVING ON. One may believe about several fine surgeons, but that is different from crawling upon an operating table and putting one's life under the knife of one. That's trust! One may believe about several banks—that they are all good reliable institutions, but the bank he trusts is the bank he commits his money to. Paul said, "He is able to keep that which I have COMMITTED unto him." To commit is to trust. He says, "for

independent, self-determining power? A man within the man? Does it act apart from the other great faculties of the soul? Or is the will connected with the other powers of the soul as a dog's tail is connected to the dog's body? In other words, does the dog wag his tail? Or the tail wag the dog?

The Bible teaches that man's will is not sovereign and free. Man's will is controlled by the mind or heart. The heart, not the will, controls man. Proverbs 4:23 reads: "Keep thy heart with all diligence; for out of it are the issues of life." This verse reveals that all actions of life flow from the heart. Since man's will is un-

(Continued on page 7, column 2)



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The Blessings Chastisement Brings To God's Children

By A. W. PINK

I have pointed out how that our heavenly Father never chastens except for "our profit": that His object is uniformly our blessing; that whatever the form, degree, or duration of our afflictions, all are ordered by infinite wisdom so as best to secure this object.

We saw, first, chastisement is sent to wean us from the world: to loosen the roots of our soul downwards and to tighten the anchor-hold of our heart heavenwards. I was once familiar with a Christian who had formed the habit of meeting each worldly disappointment or trial to the flesh by saying, "That is another nail in my coffin." Now that is a very gloomy way of viewing things. Rather should the child of God say after each loss or affliction, "That severs another strand in the rope that binds me to this world, and makes me long all the more for Heaven."

Second, chastisement is sent to cast us back the more upon God. We delight in being made to lie down in the "green pastures" and being led beside the "still waters," but to those times there is a real danger of us becoming occupied more with His blessings rather than with the Blesser Himself. Oftentimes the sheep have to be brought into the dry and desolate wilderness that they may learn the sufficiency of the Shepherd Himself.

Third, chastisement makes the promises of God more precious to us.

Fourth, chastisement qualifies us to minister to others.

I shall now mention three other blessings:—

5. It demonstrates to us the blessedness and sufficiency of Divine grace. "My grace is sufficient for thee: for My strength is made perfect in weakness." (II Cor. 12:9).

But in order to prove this we have to be brought into the place of severe testing and trial, and made to feel our own incompetency and nothingness. Brethren, if you have prospered in business all your life and have always had an easy time financially, then you do not know much about God's strength being perfected in your weakness. If you have been healthy all your life and have never suffered

much weakness and pain, then you know little about the strength of God. If you have never been visited with trying situations which bring you to your wits' end, or by heart-rendering bereavements, you have discovered little of the sufficiency of Divine grace. You may have read about it in books, or heard others speak of it, but you have little ex-



ARTHUR W. PINK

perimental acquaintance of it for yourself. It is much tribulation which brings out the sufficiency of God's strength to support under the heaviest trials and demonstrates that His grace can sustain the heart under the heaviest losses.

It is in the stormiest weather that the captain gives most heed to the steering of his ship; so it is in seasons of stress and grief that Christians most heed the exhortation of Heb. 4:16:

"Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."

If Israel had journeyed direct from Egypt to Canaan, they had missed the tender care of Jehovah in the wilderness. If Lazarus had not died, Martha and Mary would not have received such a demonstration of Christ as the Resurrection and the Life. And if you, my brother, my sister, had not been cast into the furnace of affliction, you would not have known the nearness and preciousness of His presence with you there. Yes, God intends us to prove the reality and sufficiency of His grace.

6. It develops our spiritual graces. This is clearly set forth in that familiar passage, Rom. 5:3:

"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

This "rejoicing" is not in tribulations considered in themselves, but because the Christian knows they are appointed by his Father, and because of their beneficial effects. Three of these effects or spiritual graces thus developed are here mentioned.

Tribulation worketh patience. Patience never thrives except under buffetings and disappointments: it is not even called into exercise while things are going smoothly and pleasantly. Sanctified tribulations call into activity that strength and fortitude which is evidenced by a submissive endurance of suffering. The "patience" here referred to signifies deliverance from murmuring, refuses to take things into our own hands (which only causes additional trouble), a contented waiting for God's time of deliverance.

Patience worketh experience, that is, a vital experience of the reality of what we profess; a personal acquaintance with that which before we knew only theoretically and intellectually. An experience of the sufficiency of Divine grace to support and to sustain. An experience of God's

soldier prizes above all other distinctions, so our sufferings are the proofs of our oneness with Christ (Rom. 8:17). Not only so, they make us appreciate the more what He endured for us. While we have plenty, we cannot properly appreciate nor estimate the poverty which our Saviour endured. While we enjoy a comfortable bed we cannot truly sympathize with Him who "had not where to lay His head." It is not till some familiar friend, on whom we counted, has basely betrayed our trust, that we can enter into something of what the Saviour suffered through the perfidy of Judas. It is only when some brother has denied you, that you begin to understand what Christ felt when Peter denied Him.

As we, in some small measure, obtain an experimental acquaintance with such trials, it makes Christ increasingly precious to us, and enables us to appreciate the more all that He went through on our behalf. In a coming day, we are going to share His throne—now we are privileged to taste His cross. Sanctified afflictions bring us more closely into fellowship with the sufferings of the Lord Jesus.

If, then, trials and tribulations, under God, produce such delightful fruits, then welcome chastisements that are for "our profit." Let the rains of disappointment come if they thus water the plants of spiritual graces. Let the winds of adversity blow if they serve to root more securely in grace the trees of the Lord's planting. Let the sun of prosperity be eclipsed if this brings us into closer communion with the Light of Life.

O brethren and sisters, however distasteful they are to the flesh, chastisements are not to be dreaded, but welcomed, for they are designed to make us "partakers of God's holiness."



Joseph Wilson

(Continued from page one)

God will shortly send them a great pastor, and that the blessings of the Lord will be upon them abundantly in the days ahead. If you are ever in or around the beautiful city of Tulsa, go and visit with the Grace Missionary Baptist Church. It will be an experience that will be a rich blessing to your soul.

It was nearly five years ago, in October of 1968, that I first visited the town of Gladwin, Michigan. It was with a sense of honor at being asked, a desire to go, and yet a little fear of getting so far into yankee territory that I made this trip. I was starting out on three weeks of revival meetings. I did not know just what awaited me. But to my most pleasant and joyous sur-

Roman Catholic Helps To Ordain Baptist Preacher

The North Charleston BANNER of North Charleston, South Carolina for August 1, 1973 had an amazing front-page article about the ordination council for Roger Baxter Dobbins at the First Baptist Church of North Charleston, of which Paul Pridgen, Jr. is pastor. "What made it 'out of the ordinary' as far as a Baptist ordination was the composition of the 25 member examination council. Besides Bishop Ernest L. Unterkoefer of the Roman Catholic Diocese of Charleston, council members included two other priests, a black Baptist minister and several laywomen of the church. According to Pridgen, Dobbins . . . passed the examination with ease. Dobbins is currently a student at the Southern Baptist Theological Seminary working toward a master of divinity degree . . . Furthermore, Bishop Unterkoefer is scheduled to participate in a special program of interfaith understanding this Sunday evening at the Rivers Avenue church. The Bishop will appear at 6:30 p.m. in a program of dialogue on the topic 'Catholic and Baptist Relations'. During the regular evening worship service the sermon will be brought by Bishop Unterkoefer."

—Blu-Print, Sept. 4, 1973

prise, I learned that God had some warm, wonderful, sound, saints, even in the northland. I had a wonderful week preaching for the folk in Gladwin.

I preached that week, as I always do in meetings, the same truths that I preach everywhere I go. I brought some strong messages on Grace and church truth. I was well received and very thankful for my visit to the North. However, I must honestly say that I felt, even then, that there were some mighty sound and strong people in the church (?) there. But I felt that overall, there was much error and weakness among the folk.

I preached again to this group for a week in April of 1970. Again, it was a very blessed and enjoyable experience. My wife was with me at this time—the only time she ever went with me in a meeting. Now we can realize why the Lord had her to come along on this one trip.

In my first meeting in Gladwin, some of the folk found a special lodging place in my heart from which the years could not move them. Never had I been with a folk such a short time, and yet, they become so very close to my heart. I held other meetings. We had good meetings and sweet fellowship, but when I moved on there were no ties and bonds be-

(Continued on page 8, column 1)

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faithfulness, that He is "a very present help in trouble." An experience of the preciousness of Christ, such as the three Hebrews had in the furnace. The Greek word for "experience" also means the obtaining of proof. The patient submission which tribulation works in the saint proves both to him and to his brethren the reality of his trust in God: it makes manifest the fact that the faith which he professes is genuine. Instead of his faith being overcome, it triumphs. The test of a ship is to weather the storm; so it is with faith. Real faith ever says "Though He slay me, yet will I trust in Him."

Experience worketh hope. As I have so often told you, Hope looks forward, it anticipates the future. While circumstances are as we like them, our outlook is mainly confined to the present: but sorrows and trials make us long for the future bliss.

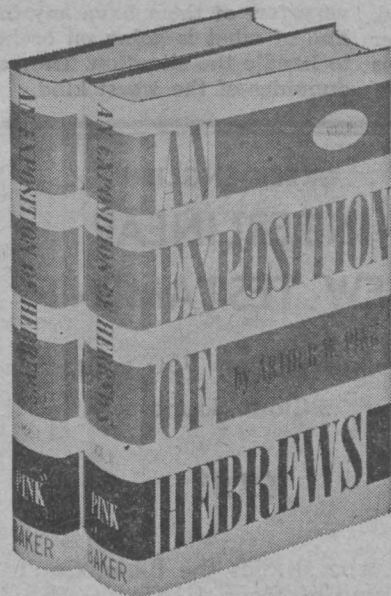
"As an eagle stirreth up her nest . . . so the Lord led Israel." (Deut. 33:11).

God removes us from our comfortable nests, for the purpose of teaching us to use the wings of hope.

A man was seated in the backyard of a farm home. Suddenly he was startled by seeing a cow poke her head over the wall. Turning to his host he said, "Why is that cow looking over the wall?"

The farmer quaintly answered, "Because it cannot look through it!" The illustration may be crude, but it is pointed. It is thus able to see through them, we should ever look beyond and above.

7. It brings us into fellowship with the sufferings of Christ. The cross is the symbol of Christian discipleship and sufferings. Like the scars which the wounded



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PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



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Fred T. Halliman

(Continued from page one) more.

Because Tithing Is The Key To Financial Prosperity. (Mal. 3:10-11. Read also II Chron. 31:9-10, Rev. 3:9-10; II Cor. 9:6). If some one wants to argue that it is different now and God has changed His financial plans, read Mal. 4:6 and let it soak in good. This doesn't mean that God will make every tither a millionaire, but He will certainly keep him from being a pauper or welfare case. DO YOU have seemingly unsurmountable financial problems? The best advice to you is tithe!

Because God Has Branded Non-Tithers As "God Robbers." (Mal. 3:7-10). If God considered failure to tithe as thievery back in the days of Israel, do you think He considers it any differently now? (Mal. 3:6). "I'll start tithing when all my debts are paid" when someone says. Remember, God is your first creditor; don't steal from Him to pay men.

Because That Is The Only Plan God Has Ever Given To Finance His Churches. The one thing that handicaps churches today is the lack of finances. This would not be true if every member brought His tithes into His church on His day. Why should a church get in

the realm of begging? There would be no need of "Drives and pulls" in order to raise money if all the members tithed.

Only When Our Tithes Are In God's Storehouse Can We Go To The Throne of Grace To Ask Help In Time of Need. For a person to pray for financial help when he won't tithe is to make a mockery of God. I had just as soon read John 3:16 and doubt what God says about eternal life and believe that I could fall out of grace as to read Mal. 3:10 and doubt that. There is no difference. It is all God's Word and we have no reason to doubt any of it being true.

Yet some believe they can manage better than God can, in that they believe they, by withholding the tithe, can get along better than obeying God in tithing. If you were working in a bank and were stealing from the bank every week and you knew that the president of the bank knew what you were doing, and you asked for a raise; and if you did, would you expect to get it? How then can you ask God for help when you rob or steal from Him? (Mal. 3:8-20).

Free-Will

(Continued from page 5) der the domination of the heart, just what is the condition of the unregenerate man's heart? Genesis 6:5 informs us that every imagination of the thoughts of man's heart are only evil continually. Ecclesiastes 8:11 declares that "the heart of the sons of men is fully set in them to do evil." Jeremiah 17:9 says: "The heart is deceitful above all things, and desperately wicked: who can know it?"

Since man's will is governed by his corrupt heart, his will is only free to commit evil. The natural man will not come to Christ that he might have life. When given a new heart in regeneration, man will come to Christ and choose good instead of evil. Man's hope of salvation hangs upon free grace, not his supposed free-will. Speak not to me of free-will, but of free grace.

The Loss of Free-Will

In the Garden of Eden Adam's will was free to act for good or evil. But the fall resulted in the loss of the moral liberty of man's will. He still retains the natural liberty of his will. He can choose to go to work or to stay home. He can decide to go to church or to go a fishing. But fallen man has neither the will nor the power to perform a righteous act in God's sight. Romans 3:20 declares: "For when ye were the servants of sin, ye were free from righteousness." This discloses that the unsaved man is devoid of the ability to perform so much as one righteous act. He is as free from righteousness as the believer from sin.

Jesus Christ said: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." The body, soul and will are in bondage to sin. The natural man is so subject to the power of sin that only the Almighty power of Jesus Christ can free him. Our

Saviour went on to affirm: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Man is unable to free himself from the ruinous powers of sin, Christ alone is able to make him free. If Christ alone can set him free, then his freedom from sin is not owing to his free-will. If man's free-will could do the work, there would be no need for Christ to do His work.

The unrenewed man's mind which controls his will is blind to spiritual things. I Corinthians 2:14 declares: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." If the natural mind cannot know spiritual things, how can he will to perform the spiritual acts of repentance and faith? He can only repent and believe after God renews his mind and liberates his will.

Romans 8:7-8 presents man's threefold inability: "Because the

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carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." The unsaved man can neither understand, obey, or please God. Then how can such a carnally-minded man who has no inclination to obey God, obey God's command to repent and believe? Even a redeemed man has a will but lacks the power to perform his desire. In Romans 7:18 Paul said: "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." If the redeemed man has this problem, are we to suppose that the unsaved man is even as well off? Certainly not. The Bible says in Romans 5:16 the unsaved man is "without strength."

A Word To Free-Willers

Some of you reading this today hold a very inconsistent doctrine. You believe in eternal security and free-will. You contend that the unconverted man has a free will, that is, the power to accept or reject Christ. You teach that after a person makes a decision, he is eternally secure and can never be lost. In truth you are saying the saint has lost part of the power of his will, namely, the power to reject Christ. You are saying the sinner's will is twice as strong and has twice as much power as the saint's will. This is inconsistent and foolish. A person cannot believe in free-will and honestly and consistently believe in eternal security. The Arminian who teaches apostasy is at least consistent — though in error.

A Word To Sinners

The doctrine I have preached today puts lost sinners in the hands of a God who does all things well. Sinner, your hope of salvation is not your supposed free-will; it is God's free grace. Unless Jesus Christ saves you, there is no hope of your ever be-

ing saved. If you feel the need of salvation, you have already been quickened by the Spirit. Your repentance of sin and your faith in Jesus Christ is the final proof of a work of grace being performed upon your heart.



Ruth

(Continued from page one)

"The land shall not be sold forever: for THE LAND IS MINE; for ye are strangers and sojourners with Me"—Lev. 25:23.

We see, then, that no Israelite could dispose of property permanently, since the nation of Israel, under God, retained the title to all land. We see, then, that the rights of individuals were only temporary. No one, in fact, could hold title to property for more than fifty years. All property, at the end of fifty years, reverted back to its original owner; that is, the party who owned the property at the end of the previous Jubilee year.

Every seventh year was a Sabbath year, the year when the land was to rest. The year of Jubilee followed seven of these Sabbath years. A man, if he bought a piece of property in the first year after the Jubilee year, could retain the property for forty-nine years. He, if he purchased it twenty years after the Jubilee year, could retain it for twenty-nine years, etc. The cost of the property was based on the amount of time remaining until the next year of Jubilee.

A person, if he acquired a piece of property from an unfortunate brother, because of his brother's failure to pay a debt, must return the property to his brother at the end of seven Sabbath years. We come now, however, to the redemptive clause. The law provided a very important provision for the unfortunate brother; such being that the property was to revert back to the unfortunate brother at any time he was able to redeem it.

Naomi, when she returned from Moab (Gentile nations), found that her property had fallen into the hands of another; thus she fell in the category of the unfortunate brother. Naomi found that she was bankrupt and thus unable to redeem her lost inheritance. We see, then, that her only hope was that a Redeemer would come forth and rescue her.

A person, before he could act the part of a Redeemer, was required to meet certain qualifications. One of these qualifications was that he must be a relative of the person who was to be redeemed.

"And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; ONE OF HIS BRETHREN MAY REDEEM HIM"—Lev. 25:47,48.

Eld. Fred T. Halliman Missionary To New Guinea



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The second qualification of a Redeemer was that he must be willing to perform the part of a Redeemer. The third qualification was that the Redeemer must be financially able to pay the redemptive price. It will be found from Ruth 2:1 and 3:13 that Boaz (type of Christ) was fully qualified to act the part of a Redeemer for both Naomi and Ruth.

"And Naomi had a KINSMAN of her husband's, A MIGHTY MAN OF WEALTH, of the family of Elimelech; and his name was Boaz"—Ruth 2:1.

"Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee (Boaz was WILLING), as the Lord liveth: lie down until the morning"—Ruth 3:13.

Boaz, of course, is a very accurate type of our Redeemer, the Lord Jesus Christ. The Lord Jesus is our brother, our brother who is able and willing to redeem we poor mortals who have lost everything; yea, we who are totally depraved. Ruth is a type of you and me who are bankrupt as far as self-righteousness is concerned. (Continued on page 8, column 5)

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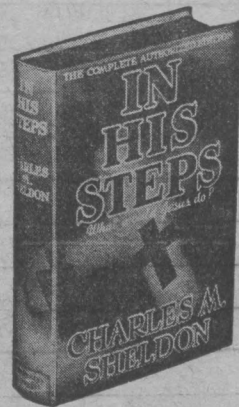
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PAGE SEVEN



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Joseph Wilson

(Continued from page 6)

tween us except love and fellowship. But God somehow strangely and wonderfully maintained and strengthened bonds between me and some of the Gladwin folk — not all of them, but a certain small group of them. How strange this was! I wondered about it. Why such strong ties with these folk, so different from anywhere else I had ever been for a revival?

Then the truth about the condition of this so-called church in Gladwin began to become manifest. The pastor reversed his position on church doctrines. He began most viciously to attack the grand old Bible and Baptist doctrines of church perpetuity, and church authority. How bitterly he fought! How he changed from the things he had taught these folk. In TBE, he had stated his love for and support of the greatest of Baptist papers. He had urged others to support TBE. Now he turned vehemently and viciously on TBE, on men who stood for the truths taught in TBE. He attacked these doctrines with vehement passion.

Brethren, this is a strange thing. How can men see and hold precious truths about the Lord's church, and then turn against them and attack them so bitterly? I do not know the answer to that question. I have my thinking about such a situation, but I do not voice it at this time.

However, this little group — these whom God had drawn to me and me to them with such love — these stood fast. They had really learned church truth. They could not be moved. Most of the church (?) followed the pastor as he led them into error and heresy about the Lord's church. Then, following their pastor, they too, turned on this little group that would not budge from glorious Bible truth. How sad this was. Folk whom they thought were their friends turned on them — turned against them. On and on the battle raged.

Outside preachers were brought in to convince this group and change them, but they were as unsuccessful as the pastor had been. Finally, a contact was made and a meeting held with the preacher who had started the Gladwin Baptist Church (?).

The truth was out. This man admitted that he acted on his own without any authority at all from any other church. He did not try to cover up or deceive anyone in the matter. His words were, "It was my baby." Now it was clear. Gladwin religious society that called itself a Baptist Church was not a true church of Jesus Christ. How could it be when it had no connection with the church that Jesus started in Palestine during His earthly ministry? Surely, this Baptist preacher had no more right to start a church on his own than John Wesley, Martin Luther, John Calvin or others. Brethren, a church started by man without authority from another true church may call itself Baptist, but it is no more a true church of Jesus Christ than a Methodist, Lutheran, or Presbyterian organization. The authority is in the church and not in the man. So, now this little group learned that they were without baptism and without church membership.

The question was settled. The issue was clear. This group must lead the whole organization they were in to be baptized and properly organized into a true church, or they must leave the only religious organization they had ever belonged to. Well, the battle was about over. The pastor led his "thing like a church" to take away the voting privileges and the offices of this little group. Knowing that the case with this religious organization was beyond human remedy, this group walked out. But the battle had not been lost, it had been won. And yonder at the judgment seat of Christ, when rewards are passed out we shall see who wears the victor's crown over this battle. It will be that little group that would not move — in the face of awful persecution — they would not budge from the truths that were so dear to them.

This group was shortly after this, baptized into the Grace Memorial Baptist Church of Memphis, Tenn., and organized by that church into a true, Scriptural Church of our Lord Jesus Christ. The organizing church is pastored by that old soldier of the truth, our brother Wayne Cox. During this battle, God had maintained and strengthened my ties with this group. I stood with them in prayer and fellowship. When I knew for a fact of the pastor's vicious attacking of church truth, I stood with these folk to counsel with them. This new church was named Grace Baptist Church.

This church then called Brothered R. E. Pound as pastor. Brother Pound had been doing battle with the A. B. A. over grace truth, and had finally come out of that heretical and unscriptural organization. So God brought these two together for a season. This man who had fought over grace, and this group who had fought over church truth — God brought them together, and for awhile they served God together in the town of Gladwin. Still God maintained fellowship between these folk and myself. I was called to hold a revival for them. It was a blessed time of fellowship with them and with their very able expounder of God's truth — Brother Pound.

Then Brother Pound felt called of God to move from Gladwin and to serve God in the city of Memphis, Tenn. The Grace Baptist Church in Gladwin then voted to call me as their new pastor, and I felt led of God to accept this call. Now, it all becomes much clearer. Now, I can see why it was that God maintained and strengthened ties between these folk and myself for five years. I did not before know God's purpose in this matter. But our sovereign God has an eternal purpose relative to all things, and He works them out

as He sees fit.

So, here I am in the Northland. I am now pastor of the Grace Baptist Church in Gladwin, Michigan. The last three churches I have pastored have had the words "Baptist" and "Grace" in them. I sort of like that combination of words. I feel that it is my high honor and privilege to be pastor of these wonderful saints of God. I feel that God has bestowed a special blessing upon me in leading this church to call me as pastor. I feel that I am pastor of one of

We Covet Your Prayers!

the great churches of America. God has been preparing for this relationship for sometime. I am looking forward to learning what God has in store for us here as we labor together in His service.

The family and I arrived here safe and sound on Monday afternoon. We have had much help from the people here. Things are looking real good. I have had my first service with these folk. It was a Wednesday night service, and every member of the church was present. We had a good service together, and separated into groups for a season of prayer afterwards. It was a great and wonderful time of blessing. Here are some of God's choice saints. Here are some who have weathered a great storm—who have fought a great battle—who have won a great victory—with our Lord as their leader and in the power of the Holy Spirit. And here I am, as the honored pastor of these fine folk. Please pray for me and for this church that God's rich blessings will be upon us as we serve our Lord together in the city of Gladwin. I would urge any readers of TBE who are in this vicinity to contact me, to come and visit with us at the Grace Baptist Church. We would be most delighted to have visits from our many friends. If you live anywhere near Gladwin, and are looking for a sound church, come and look us over, visit with us. We will welcome you and seek to be a blessing to you.

A question here for the brethren. Some have recently begun to teach that the Holy Spirit only indwells a true church—that the Holy Spirit does not indwell the individual child of God. Now I know that the Holy Spirit does not indwell any organization other than a Baptist church, but I insist that He does indwell every born again child of God. My question: If the Holy Spirit does not indwell and teach the believer unless he or she is in a true church, who was it that taught these folk the truth, led them out of error and into a true church, and strengthened them for the battle, and gave them this great victory?

Well, here I am — a true blue, dyed in the wool southerner — here I am in the Northland. I must and do here and now burn all my "yankee" jokes. I take back all the mean things I have ever said about yankees. Yankees are fine, warm, wonderful people, and I am happy and grateful to God to be right here in the midst of some of them. Pray for me and for the work here. Come up to the wonderful and beautiful Northland and visit with us a spell. May the Lord bless YOU ALL.

Ruth

(Continued from page seven) cerned, that is, we have no righteousness to present to God as payment for our sin debt.

"But we are all as an unclean thing, and our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away"—Isaiah 64:6.

We, too, like Ruth, have lost our liberty. We lost it in the fall of Adam; however, in Christ, our Redeemer, we are freed from the curse of the law.

"If the Son therefore shall make you free, ye shall be free indeed"—John 8:36.

Ruth was taken from land of the curse (Moab) and redeemed. We, in like manner, have been elected from among the inhabitants of this cursed earth and made heir to a land that far transcends our fondest dreams.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"—John 14:1-3.

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